

(see also [HERE](#) the Annals of the modern deployment of eco-humanism)



The conceptual excellence since the greek School of Miletus (7th to 5th centuries BC)

In a connected way to the advent of the antique Greek city (*polis*) where were henceforth promoted, particularly by the impulse of the archon legislator Solon, the equality of citizens in front of the law (*isonomy*), their solidarity, and a decent regulation of debts, the physicist philosopher Anaximander had developed with the milesian philosophical school a preeminence of wisdom (*sophia*) over traditional belief (*doxa*), and over the supernatural, in break with a theistic explanation of the origin of the world (*theogony, or theogeny*). From then on, there were in it the essential ingredients to begin to edificate a modern human civilization, profitable to every human groups, based on reason, science, cohesion, and justice. Not everything was yet perfect in such a society, but a great movement was started.

The quality of the "*logos*" used by the Milesian school was even such that, twenty-four centuries before Darwin and Newton, Anaximander could already profess that a natural interaction of water with telluric materials, in a warm temperature, had produced embryos of life, then fish-like animals, which had evolved, up to human beings. And he exposed the idea of a founding principle (*apeiron*) characterizing the indefinite and unlimited universe in which human beings lived.

Other philosophers have extended and broadened this way. In addition, Heraclitus explained by a concept of energy (which he represented by the caloric power of fire) the numerous possible modifications of matter, a matter that Democritus and Leucippus described from their part in an atomistic conception, all things which will be confirmed by modern science twenty-four centuries later.

The exemplary quality of the contributions of these pioneers, political, philosophical, and scientific reformers, constituted the historical starting point of a fundamental process of conceptual and societal excellence, a process which will be improved then from century to century, and which eco-humanism still contributes to protect and to pass on in the service of the civilized human whole (*the human House*).