



An eco-humanist response to modern religious issues.

Let us recall first an historical process: the entry into the civilizational scene of a unique and omnipotent divinity (Abrahamic Yahvism), during the 1st millennium BC, was an adaptive consequence of the social organization of the peoples which then introduced it, in the Middle East, insofar as this syncretic divinity could be made credible enough in its supposed powers to be an instrument of normalization of particular behaviors for the benefit of the local hierarchical set (and especially its socio-political elites exploiting mythologies to their benefit).



But three millennia later, the situation became very different. Modern cultural progress has rendered obsolete and counterproductive this ancient theistic model, while the human societal phenomenon has continued to educate itself, to become more complex, and to structure itself, up to the world level. It is therefore now necessary to maintain a globalized society, better informed and more numerous, avoiding, by necessity, an Abrahamic model expressed in competing religions, which have become factors of dangerous cognitive dissonances, and increasingly dangerously violent and confrontational.



This natural adaptive transition, however, is hampered, where its societal necessity is denied by conservatism, and where the pretext of an insupportable lack of spirituality is opposed in the event of disaffection of the Abrahamic religions, when this is false, because human spirituality has never been the proper and the exclusive of these religions. Important forms of spirituality have long since germinated and flourished elsewhere, simultaneously and independently, confirming the fact that human spiritual demand can be satisfied by freely shared and appreciated cultural progress, philosophical and scientific, which can continue to enrich the human spirit by opening new spiritual paths of hope, and accessible to every well-educated person, without the intermediation of any clergy, privileged and grabber of societal powers.



Which is not really new. Indeed, reservations and warnings had already been manifested for a long time, about the artificial character of the theistic phenomenon. In the 5th century BC, Xenophanes professed that "every ethnic group shapes its gods in its own image", and Democritus added that "divine things are conceived by human reason". Lucretia, in the 1st century BC, even pushed the reflection further by saying that "nothing is born of nothingness thanks to a divine power. The fear which currently dominates all mortals and makes them succubus of religions, depends on the fact that they see fulfilled on Earth phenomena which they attribute, not knowing the cause, to a divine power. It is only following the conviction that nothing can be created in this way from nothing that we will be able to discover the object of our research, and the result of which will show how everything is accomplished without any intervention of the gods". Modern science has brilliantly verified and confirmed these predictions.

Therefore, eco-humanists consider as an admissible model only that which fulfils the condition, on the one hand, of being founded, demonstrated, and useful, and on the other hand, to preserve in the best possible way the general interest of humanity, especially in its cultural quality, its cohesion and its protection. Rather than an irrational and non-probative hope, offered against submission to an inconsistent extra-human entity, they prefer a rational and probative hope, freely shared by and for all Humans, and fostered by a profitable reciprocity of contributions, between themselves and their common human house. Without questioning the freedom of belief of each person, this prevents inappropriate, unverifiable, and conflicting beliefs from being imposed collectively against the general human interest, and eco-humanism can all the better welcome believers who respect this general interest. What is done.