



Eco-humanism, ultimate recourse against predation and hoarding.

Since the beginning of the 21st century, the world societal situation is worrying. Even if, according to the UN conventions, a State should be a reliable public managing entity, established and directed by the legitimate (therefore enlightened and not perverted) free will of its whole administered community, this collective power has been undermined in many countries by a transnational caste of hyper-enriched manipulators, as greedy as perverted, who have shamelessly abused the legitimate human whole, and have subjected it to multiple dispossessions, violence, and destructions.

This phenomenon was justified by the alleged natural supremacy of this predatory caste, very minority but very ambitious, which self-proclaimed superior to the rest of the human community, in the name of particularly false and cruel principles and myths, by which this caste confiscated the socio-political power wherever it was possible, in order to impose its lucrative and parasitic domination.

The wealth plundered and accumulated following its model is almost unimaginable, since some 2,000 billionaires ([see appendix](#)) have succeeded to monopolize privately more than the wealth of 5 billion persons, two-thirds of the world's population.



In these conditions, these illegitimate supremacists have pitted the right of force against the force of law, and they have imposed their particular right, based on their strength, their myths, and their stratagems, against the common law of all, based on legitimacy and on public interest. Such psychopathological behaviour is particularly toxic to human evolution, especially since the resulting chaos is unmanageable, and can only produce losers. This reveals in this pseudo-elite a fragility of poorly educated and poorly socialized human mind, which must now be corrected in the general interest.

A major eco-humanist objective is therefore not only the permanent construction of a well-being-together, but also the establishment of an efficient [self-correcting dynamics](#), including an education on the issues of civism and of respect for the general human interest, as well as a political organization operating in direct democracy (with an adequate constitution), and an effective civilizational arbitral structuration, all of this being supported by a citizen self-defense guaranteeing the priority of natural law and of the legitimate majority expression.

This approach leads in particular to limit the highest personal wealth and incomes, in order to limit social inequalities, and it also leads to the punishment of those who have improperly acquired property and means of public interest. It follows that private trade in money, and any related or derivative securities which may be substituted for it, as well as their accumulation and private use contrary to the general interest, are prohibited.

This also implies prohibiting the abuse of public representative offices and mandates, and their obtaining by cooptation, heredity, or in return for payment. In addition, must be responsabilized the whole chain of decision-making and command in any act of disposal and use of the public resource (including armed), where elected representatives and officials must have no illegitimate -direct or indirect- personal interest, and no antisocial behaviour. Finally, it is necessary to organize, locally and globally, an equitable and well arbitrated sharing of the resources of general human interest.

Such provisions are inscribed, among other essential provisions, in a [Fundamental Charter of the Protective Societal Principles](#), which eco-humanists promote with courage and determination, and which every other sincere and of good will person can also promote freely .