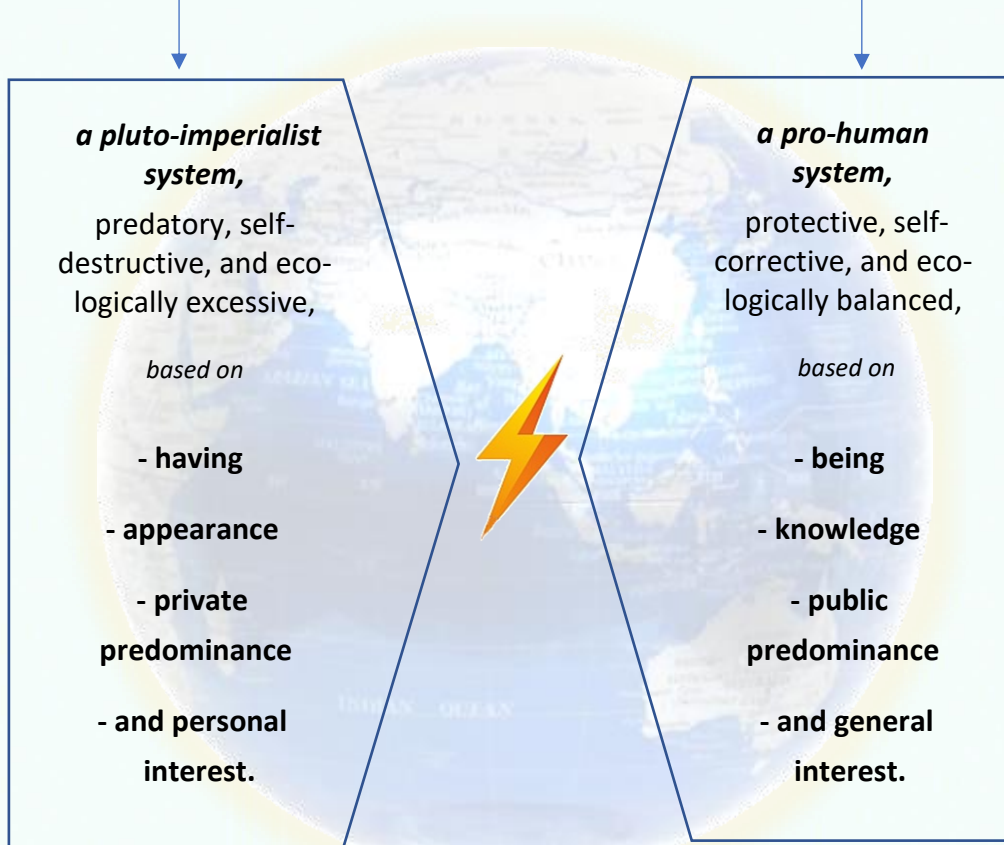


# Eco-humanism induces a clear and legitimate societal choice.

In the 21<sup>st</sup> century, two worldwide systems compete for a control of powers and resources, with mutually opposed goals, values, and means.

There is on the one hand

and on the other hand



Their opposition is very implicating. The confrontation of these mutually antagonistic systems makes that even the main religious and philosophical currents, and the main political models, are questioned according to their involvement for or against. Antagonism is also evident in everyday life, where on the one hand there is excessive consumption and looting/waste of resources, while on the other hand there is a reasonable consumption and preservation of resources; and on the one hand there is private conflict and violence, while on the other hand there is cooperation and justice of general interest.

In these circumstances, because it can participate only in the most legitimate and protective system of the human whole, eco-humanism can only contribute to the success of an international arbitral order as balanced and correcting as possible, which ensures in particular the quality of education and the cohesion of the common human house, and which opposes good sharing against grabbing.

It therefore necessarily contributes to the success of the pro-human system based on international law, cooperation, and legitimacy, and it opposes the pluto-imperialist system that favours private predation and conflict. The historical and scientific study of human adaptive dynamics, since the earliest times, confirms that our survival depends increasingly on our societal quality.