

## Foundation of the New Civilization

October 29<sup>th</sup> to 31<sup>st</sup>, 2010

*The world we knew does not exist anymore; our daily lives have been deeply transformed. A new way of being begins to take shape for Humanity: the first planetary human civilization. How will it be? How do we want it to be?*

Along human history, tens of civilizations have arisen, reached their peak, and declined. Today, civilizations that are still standing give signs of exhaustion. At the same time, technological advances allow us to glimpse the world to come, which is already here. But, how will this world be? Will it be a mere mechanical projection of our current civilizations? Will it be a global “free market” for a few people to enjoy economic gains at the expense of the great majorities suffering? Will it be an apocalyptic videogame? Will it be a World War fought with sticks and stones as Einstein predicted? Will it be a kind of Disneyland where the Human Being loses the meaning of their existence?

None of these projections will come true. The Human Being is facing an historical crossroads where old paradigms no longer give answers, and they are of no use for orienting one’s actions. The Human Being is looking for a new paradigm that fulfils their aspirations for a New Destiny, one that could not be patched together or rescued from the wreckage of a violent system.

At the World Centre of Humanist Studies we believe that this new world will be as we build it, and that it is in our hands and in those of all human beings in this planet. The signs of this new civilization will be our highest human values: solving conflicts through nonviolent means; the absence of discrimination due to physical, economic or cultural causes; the absence of physical, economical, racial, religious, and gender-based violence; freedom of thought and beliefs; a way of thinking that is able to observe interpersonal and intercultural relationships and historical processes; an ecosystem that will be useful for life in general and not for the uncontrolled consuming of a minority; a spirituality based on the deep experience of the humane. In short, a civilization that puts the human being as the highest value.

This new world will not be just a blueprint on paper, but a construction made of human intentions and actions. But in order for these intentions to stay in this desired direction, we must begin to study this new world, to imagine it, to dream it, and then to start laying out the steps to make it real.

Several times in human history the love for knowledge, progress and for the human being, took societies to their highest levels of development. In those humanist times, where science and knowledge made their own way, great advances occurred in overcoming pain and suffering.

Assuming the spirit of those humanist times and their best creations, the Second World Symposium proposes a dialogue, not an abstract one nor an institutional one, but an agreement on the basic points, which are: to open new paths for research, communication, and collaboration, to build new bridges among “people of good will”,

representatives from different cultures, beliefs, and ideologies in order to form the pillars of the new planetary civilization.

Now is the moment to choose and to create, to apply our best aspirations and energies to build that civilization of our deepest desires that we have hoped for so long: the Universal Human Nation.

## Development

Presentation.

Conference. **The vision of the Human Being**

This Conference frames the activity of the Symposium and describes the different views on humans that have sustained it throughout history till today. During each historical age, there was a particular vision about what was human and its fate, which guided the course of social events and the lives of individuals. Universalist Humanism, meanwhile, has a clear and distinctive vision that today is represented by the foundation of the New Planetary Civilization that it is being born. It puts the human being as the central value and, based on the particular experience - not of the Idea, the Matter, the Society or God - makes its way toward understanding the major themes like the Consciousness, the Profound, The History and the Future.

First block: **The knowledge and its application**

It includes:

1. Knowledge. Ethics and Aesthetics
2. Science and Technology.

Since its origin the man tended to interpret the phenomena that happened in his natural and social environment and in his own consciousness. The Societies and Civilizations to which was giving rise perfected particular ways to understand and to extend their horizons more and more.

Thus they were discerning, naming and meaning each element of the surrounding world and using its cultural baggage to adapt and to be developed in its means. Human development was always closely linked to the ability to know and apply that knowledge.

From a perceptual glance, ingenuous and magical, to the visions more abstract, critical and informed; from the horizontal plane under their own feet to the nanotechnology, the man seems to advance in the knowledge of the world and of himself. And this progress is also an extension of the limits from the infinitely small, to the unfathomable of sidereal space.

In addition, there is also a close relationship between what is known and how to learn it; each of those ways to know reaches at its limits and exhausts its possibilities. That is exactly what is happening today. The way to know and, therefore, which is known, has stopped.

So that, if a new civilization begins to unfold, we will need a new way to know and to mean and then it will be essential to have a new conception of the human being.

For this new paradigm, the Universalist Humanism raises the necessity to build knowledge based on the immediate experience of the investigator; not based on ideas nor of beliefs accepted like truths, like until now, but on the own human experience.

On the basis of all knowledge and action, the UH notes and acknowledges the consciousness-world structure. None of these terms persists without the other. From this structure we have: a) an ethic based on the internal experience considered valid thing rather than a conventional external moral; b) a notion linked to aesthetic liberation of the human experience, and not supported by market trends and imposition of dominant media.

It is thence what it is demanded: that is not just the economic benefits will drive the development of science and technology, but human development to the service of which we place a priority on both.

## Second block: **Social organization and the environment**

It includes:

3. Right Law, Politics and Economics
4. Education and Health.
5. Environment

Since the first human groups to the complex modern societies, humans have been changing their view about what is allowable and forbidden, regarding the rights and obligations; and of a few advanced laws to the pose on universal rights.

Anyway, the gains of these rights have been closely linked to the power and political capacity of neglected groups that have fought to enforce their rights and win freedom. A stress-relaxation process, unintentional, drives and reacts again, leading us to a mechanical repetition of history. It will be necessary to transform this historical repetition of indecent ownership of a few to the detriment of the vast majority; developing new rules of coexistence based on cooperation and repealing the oppress humanity laws.

In other words, this process was not as well immune to the economic interest's hat these groups held and placed above any social issue.

Meaning that right laws, politics and economics are part of the basic structure of society and will have to define what features will be in the new civilization. Simultaneously, they should pose what role must have the health and education in the future society, since both articulate the base of the human development.

Finally, there is also the necessity of a deep revision of the man relates with his co-inhabitants of the terrestrial world: animal, vegetable and mineral. It is not only necessary to thoroughly review the system of social relations, transforming the domination and competition relations, in partnership and complementation. It is also fundamental to develop a genuine environmental ecological consciousness, in terms of a social environment ecology that includes human beings in constructive and co-evolving interrelation with the worlds animal, vegetable and mineral discharging definitely the approach to the consume of the use of natural resources.

Third block: **Intangible historical social that serves as in printing to the society.**

It includes:

6. Culture.

7. Spirituality

In every age and every civilization there is a peculiar mental substrate that sinks in the roots of science and the arts. This substrate is the structure of epochal and cultural premises on which underlie the whole "image of the world" and where the deep models of the societies are shaped.

Starting by the artefacts, the works of art or architecture, the ways of thinking, the science, the social and religious beliefs, it can be sensed a sort of image of the world that, although it is not perceived, conditions strongly the entire scientific and artistic production of an epoch or a civilization.

In order to reach this substrate it is necessary to speak of two elements: the Culture and the Spirituality.

If we say "Culture", we are not referring to folklore and the knowledge accumulation of historical notions regarding a geographic area, but rather to complex of beliefs, social habits, systems of relationships and lifestyles of a people or a group of peoples. Hence the Culture, broadly speaking, constitutes the foundation that gives direction to human actions and glimpses into the future of a society. If a society had a culture based on the violence, for example, it would not be difficult, by the accumulated historical experience, to glimpse its destiny. On the other hand, if the culture of nonviolence is installed from now on, would be possible to rethink completely the same structures of that society: the Nonviolence like profound attitude as well as the way of thinking and viewing the world.

Moreover, the great theme of spirituality, always present in the human history, it is not avoidable as it continues to be expressed in various forms in all societies. We are not thinking only about the spirituality of the institutional and recognized religions, but rather a "diffuse current" (fuzzy) expressed in new aspirations and a new way to treat yourself and others. Spirituality based on internal and deep experience of the Sacred, rather than an external worship (liturgy).

The image of the world on which the new planetary Civilization will be build, will be indeed a synthesis of the most progressive elements of each one of the different civilizations currently on the planet.

Moreover, we believe essential, in this difficult historical phase, to highlight the nonviolence thematic in the field of culture as well as the contact with the deep spaces in the spirituality area, so that can be put the essential foundations of the Universal Human Nation, as it can already be seen.

*Close of Symposium*