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Reflection on Humanism, Citizenship, and the Digital Society (from Theory to Practice)

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ABSTRACT: We do not intend to deal exhaustively with this subject, because it is broad and complex for the space of a text. Our pretensions, which are much more modest, refer to documentary research for the understanding and development of humanist thought and citizenship, and some of their multiple relationships.

Humanism was a movement that emerged in Italy during the Renaissance. It marked a move away from the medieval emphasis on logic and theology, and led to the rediscovery of ancient texts, the advancement of scholarship, and the transformation of art, culture, and society. The article analyzes the central ideas of Humanism, such as the importance of human dignity, individuality and learning, and demonstrates how they have influenced various domains. Humanism is a key concept in the history of human thought. There are several definitions of the concept ranging from rhetorical humanism, to the Christian humanism of the Middle Ages, and from the literary humanism of the Renaissance, to the humanism of Comte. There are several approaches to the relationship between humanism and religion.

Humanism in the age of globalization may be an elaborate form of humanism capable of crossing the boundaries between the world's civilizations and overthrowing their hostile ways. Intercultural humanism must evolve as a result of the global debate. Intercultural humanism can replace the current humanism, and thus confront and overcome the many tensions and conflicts that exist between the world's divergent civilizations.

Keywords: Humanism, Renaissance, Christian Humanism, Civic Humanism, Digital Society.

1. Introduction

The scholarly literature on human and ethical values makes a clear distinction between them, in personal and institutional terms. The plurality of values and ways in which human beings relate to nature has brought new insights into the dynamic interconnections between people, places, organizational and technological processes, all of which are highly relevant to the challenges of humanity's sustainability.

However, many practical concepts of personal, organizational, and economic values are still predominantly dualistic (simultaneous existence of two things, principles, contradictory sensations in the same person, e.g., the existence of spirit and body, good and evil) and anthropocentric (the human being is the center of the Universe, being surrounded by other things, as an example, natural resources).

To overcome this man-nature divide, we propose a conceptual integration of relational values, as sets of more than human relationships, illustrated with examples from the literature and ongoing empirical research. These concepts offer a way to represent meaningful and dynamic interrelationships, including human beings, physical elements, and materials (e.g., technologies, tools), immaterial entities – sounds, lights, colors, and other non-human beings.

Conceptual integration provides a useful framework for rethinking various aspects, such as the processes through which humans and non-humans coexist to ensure interrelated livelihoods. With this, we extend the relational shift to research on human-nature connections, following the call of many scholars in the field of ecological economics to unveil human and ethical values in the Digital Society.

Globalization emerged during the 1980s, but the phenomenon began much earlier, in the period of the Great Navigations of the fifteenth and sixteenth centuries. This period was marked by the establishment of new trade routes in the world and intense movement of goods and people between countries on different continents. Cartographic discoveries and the development of new navigation techniques are at the origins of this event. The transformations in the international economic system and the improvement of communications and transportation have enabled the evolution of this process.

Globalization is **the name given to the phenomenon of integration of the world space through information and communication technologies (ICTs) and also means of transport, which have been rapidly modernized and have provided, in addition to greater dynamization of territories, acceleration and intensification of the flows of capital, goods, information and people, all over the planet. This process is also known as globalization.**

The technical-scientific, technological and informational development has led to global globalization, that is, it has resulted in an integrated economic, social and cultural world space through global communication networks. The integration of the world space was only possible through technological advances in the communications and transport sectors. This process intensified with the Third Industrial Revolution, in which there was an increase in international flows of capital, goods, people and information.

2. Scientific Method

It is an exploratory study that seeks to organize the main challenges faced by world citizens in the Digital Society and their meaning presented in the literature of the Human, Social, Economic and Political Sciences. It is not a proposal of new terms and concepts, but rather an investigation that allows the identification of a common denominator among the different concepts already indicated in the literature, in a way that enables their grouping by identity, application/use and pertinence/aggregation of value in the context in which the terms are inserted. The data collection is characterized by bibliographic research on the terms and concepts related to the different scientific fields.

It is a descriptive and analytical approach seeking to know and analyze the existing cultural and/or scientific contributions on this topic, based on the literature review. The research was structured based on the systemic approach to understand the main challenges that citizens face in the Digital Society, seeking in practical, operational or application terms, the solution of the "real life" problems of organizations (public and private) and people.

Research Theme and Problem

Human and ethical values are the most acceptable and practical in the Digital Society, since they allow the active relationship of people with other people and with nature, through Information and Communication Technologies (ICT's), but the problem is that many people do not know exactly what this means, what types/models of participation, ways of working, limits and the path of the future of the Digital Society.

It would be ideal if people mutually agreed and created the general (global) rules on equal social, economic, political and responsible conditions that would be valid for the whole of world society. However, society (countries, governments, public and private organizations) and individual people, make many decisions, but all people cannot decide everything, whether due to lack of interest, knowledge or time.

A distinction must be made between decisions that have a global, national, family and personal impact and that affect the different people in the digital society. People can't do it either, because they hardly agree on everything and as such, general (global) rules/norms override individual decisions, as long as the individual freedom of choice and opinion of each world citizen is respected.

People have to accept the change to the Digital Society, through a direct or indirect way of electing government representatives (decision-makers), using ICTs. The candidates (political parties, civic or individual associations), who present the best choice for the populations, win more votes at the polls, receive the mandate to represent the people and govern on their behalf, for a given period. Today's democracy has many imperfections. Some of them are:

- I. Are government officials (elected or not) aware of the impacts of the change from today's society to the Digital Society?
- II. Do governments (in democracies) aim to prepare countries and organizations (public and private) for change and meet the needs and expectations of citizens?
- III. Do social, economic, and political changes improve people's quality of life and their well-being and social and economic justice?
- IV. Will the change from today's society to the Digital Society be peaceful or turbulent and complex?

Goals

The Humanities, Social, Economic and Political Sciences seek a solution to the challenges of the Digital Society, that is, to define the main paths and rules, in which **all citizens of the world are equal, without exception, in terms of rights and duties (responsibilities)**. The paths and rules to be implemented require a commitment from them (governments and citizens).

The Digital Society, in democracies, is based on the choice of the most competent, responsible, transparent, supportive citizens, in freedom and on the continuous and permanent evaluation of the results of their decision-making. To do this, people need to have equal powers in assessing legislative, judicial and executive powers, regardless of whether they can evaluate other people. The power of permanent evaluation in the hands of the people encourages the other powers to carry out their mission, with the commitment to improve the social and economic conditions of the citizens and not in the interests of themselves or a few. This type of democracy will be simple, transparent, fast and efficient, and will completely change the basis of the social and economic policy of the rulers, in the Digital Society.

This article seeks to alert citizens to the main challenges of human and ethical values that people face in the change to the Digital Society and the importance of the units of measurement for evaluating the decisions of the different powers and meanings, within the scope of the different sciences, from a theoretical framework. The objective is a debate / reflection on the challenges identified by scientific research, developed by the different Sciences, in their global matrix of use and preservation of natural resources, in the Digital Society. The theoretical discussion of the different units of measurement and the meanings of empirical research constitutes the basis for the outline of its structure, presented at the end, bringing together the units of measurement and the meanings according to their nature.

Methodological Approach

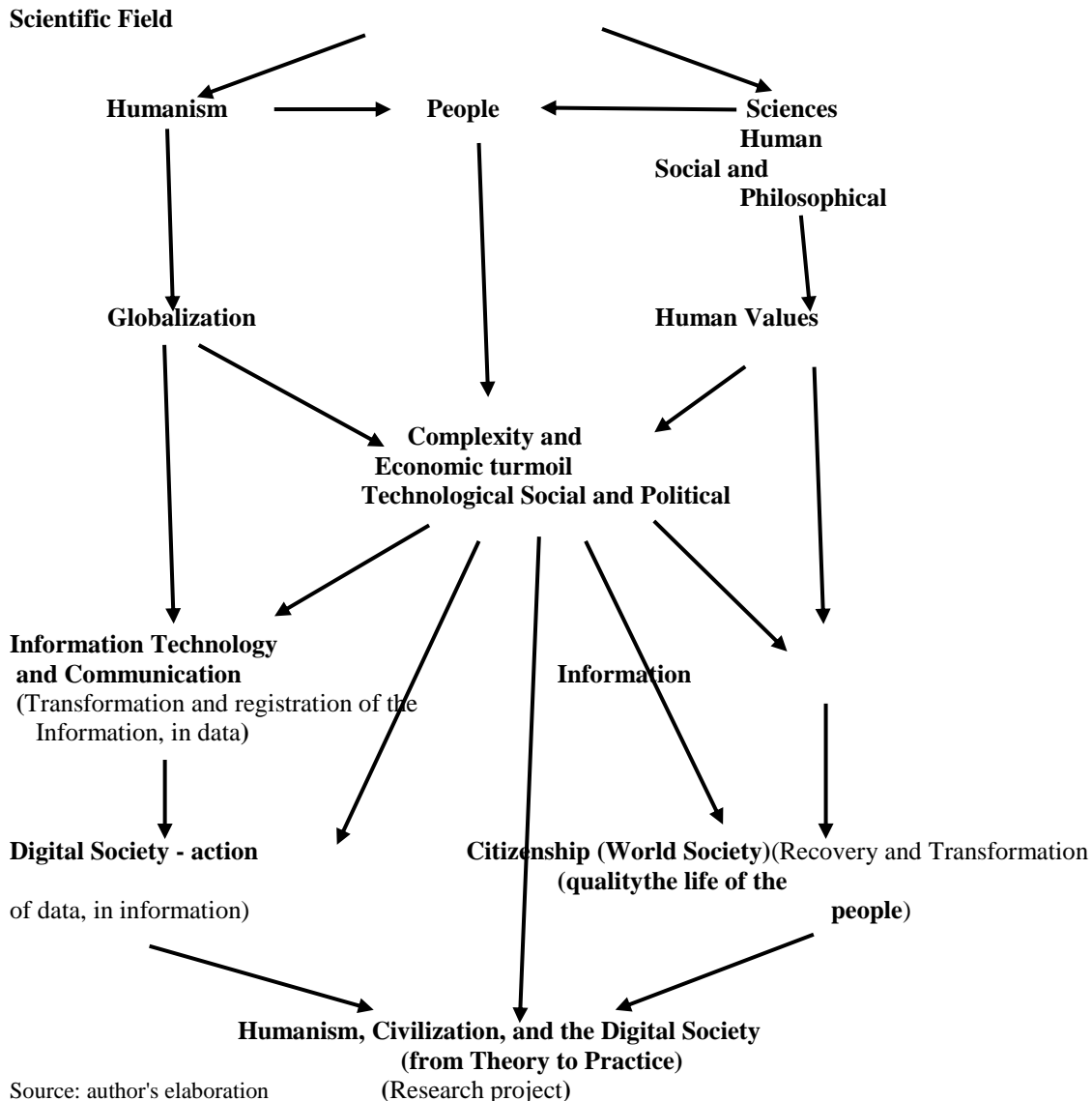
As for its nature, the research is qualitative, since it does not privilege statistical study. Its focus is to obtain descriptive data, that is, the incidence of topics of interest in fields such as Information Sciences, Humanities, Ethics, Social, Economic and Political Sciences, as well as other Sciences. Regarding the extremities, the research is exploratory and descriptive, insofar as the technique used is categorized, consensually, as a direct documentation study, which provides for the consultation of sources related to the study, in different *media*, printed or electronic. The complexity and turbulence of the digital society have led to the globalization of research, as essential processes for the development and innovation of science and technology. Information is the source of the energy that drives the "engines" of the Digital Society, but in order to use it we need to convert it into a usable form: **knowledge, Murteira, (2001)**.

The digital society is a complex society of technological innovation and communication, in which new environments are created and changes occur in the dynamics of people, in the way they understand reality, modifying the way, how they relate to the environment, to other people and how they conceive themselves in the face of their own reality. Both meanings can be

understood as a result of the informational revolution, promoted mainly from the attempts to understand human intelligence, via computational bases. Consequently, the pre-modern notion of information, as the *information* that shapes or shapes the human mind, is gradually being replaced by information, as a "data structure", Boland, (1987), representing intangible realities too large to be directly experienced by people's senses.

The research method is likely to cause two or more units of measurement and meanings to interact with each other. This interaction can range from the simple communication of ideas to the mutual integration of concepts, epistemology, terminology, methodology, procedures, data and research organization. This is an exploratory study that seeks to clarify and organize the concepts presented in the literature of the different sciences. It is necessary to understand, through a theoretical revision of the concepts, through the historical reference documents; of a psychosocial analysis of the concepts of units of measurement and the meanings, applied to the Digital Society, in the context of people's social and economic life. The research was structured based on the systemic approach, to understand people's problems and possible improvements. This conceptual model is represented as follows:

Figure 1 – Humanism, Citizenship, and the Digital Society



The model of approach for intervention in information actions in the academic space is presented, with the purpose of production, sharing of information and knowledge, among the participants, in addition to promoting the development of skills of search, retrieval, organization, appropriation, production and dissemination of relevant information for scientific researchers (human, ethical, social, economic, political and other interest groups), in the digital society.

3. THEORETICAL-METHODOLOGICAL FRAMEWORK OF THE RESEARCH

Humanities

The human sciences are a set of knowledge that has as its object of study man as a social being, that is, it is the human sciences that carefully gather the organized knowledge about the creative production of man and knowledge, based on specific discourses. Its aim is to unravel the complexities and turbulences of society, its creations and its thoughts. It is

important to keep in mind that everywhere, human beings establish relationships with each other, whether they are of friendship, affection or power. The human sciences seek to understand how these relationships are formed and how they evolve over time.

Thus, as a human condition, they have a multiple character, so they address theoretical characteristics, such as philosophy and sociology, while also addressing practical and subjective characteristics. As it is an area of knowledge that has as its object of study the human being, in sociability, the social sciences are based on disciplines such as philosophy, history, law, cultural anthropology, science of religion, archaeology, social communication, psychology, art theory, cinema, management, dance, music theory, design, literature, letters, philology, among others.

Humanism was a **philosophical and cultural movement that emerged in Europe during the 14th century**. He was inspired by Greco-Roman culture and philosophy, prioritized reason over faith, and was interested in the concept of the human being as the center of the universe. Although there have been various "humanisms", such as those [of the Middle Ages](#) or the humanism of the court of Charles the Great. But **when we talk about humanism we usually talk about the Italian Renaissance**, which is known, as Renaissance humanism. In general, any study devoted to the reading and interpretation of classical texts is a humanistic study. Philosophical works that emphasize the human being, above all else, are also called humanistic. Examples of this are the works of Werner Jaeger, (1943), Erich Fromm, (2021), Erasmus of Rotterdam, (1466-1536) and Jean-Paul Sartre, (1943).

Humanism from this anthropocentric perspective, inspired by scientific studies during Greco-Roman [Classical Antiquity](#), diminished the cultural relevance of the theocentrism that had dominated European society since the [Middle Ages](#). As an intellectual movement, Humanism disregarded the claim of the scholastic method as critical [thinking](#), valuing rationality. According to humanistic thought, human beings are the supreme Divine creation, and are thus capable of synthesizing knowledge by themselves. In this way, the human being was at the same time a creature and a creator of the world, and thus could act as the architect of his existence.

The multifaceted nature of the term, and its breadth, has compelled academic studies on humanism to treat the term with care. Although they share some general characteristics, **it is not the same to talk about Renaissance humanism as it is to talk about existentialist humanism**.

Humanistic thought prioritized the human being before the religious. Humanism was a **European philosophical, intellectual and cultural movement that emerged in the fourteenth century** and was based on the integration of certain [values](#) considered universal and inalienable of the [human being](#). This current of thought arose in opposition to theological thought, in which God was the one who ensures the fulfillment of the duties and obligations of others and the center of [life](#).

Humanist thought is an [anthropocentric doctrine](#) that tries to ensure that the human being is the measure, from which cultural parameters are established. This group favored the [sciences](#) and was interested in all disciplines, whose purpose was to develop the [values](#) of the human being. Great thinkers of [antiquity](#) (e.g. Aristotle and Plato), **argued that knowledge gave power to people, giving them happiness, freedom, and as such, through classical works expanded knowledge** and created a [more cultured](#) society.

In 1945, the philosopher Jean Paul Sartre gave a lecture on the postwar climate, and what he said had a profound impact on all philosophical thought from that time on. This conference was called "[Existentialism is a Humanism](#)" and was a milestone in presenting a new conception of man and humanism. The Paris Conference after the [Second World War](#) set the tone for the search for a new human horizon, the **moral horizon that incorporates [man's](#) responsibility and his [existence](#)**, beyond progress and the devastating consequences of war.

Characteristics of humanism:

- He developed an anthropocentric notion of the world and **set aside the theocentric idea**.
- It is a **much purer model of knowledge** than existed in the Middle Ages.
- **He defended the idea of using human reason** as an engine in the search for answers, leaving aside the [beliefs](#) and [dogmas](#) of faith.
- **He reformed the [existing teaching](#) model**, giving importance to the study of the classics of Latin and Greek and opening new schools that promoted the study of other classical languages and letters.
- **He developed the sciences**, such as grammar, rhetoric, literature, [philosophy](#), [morals](#) and [history](#), [intimately linked to the human spirit](#).
- **It sought to eliminate any closed system** that did not allow for the multiplicity of perspectives of [thought](#). It was thought that with this change the total development of man would be achieved: physical and spiritual, aesthetic and religious.

Humanism and the Renaissance

The [Renaissance](#) was a historical period that stretched from the fourteenth century to the sixteenth century, which sought to leave the Middle Ages behind and give way to the [Modern Age](#). This period was characterized by a great artistic and scientific development and by social, political and economic changes that sought to bury the vestiges of the Middle Ages (which they considered a dark phase) and led to the development of the [bourgeoisie](#).

Humanism was an intellectual current that developed in this historical period and promoted an anthropocentric view of the world, leaving aside the theocentric tradition and highlighting the capacities of man and human reason. Humanists did not see man from a theological perspective. **They valued the human being for what he is: a natural and historical being**. Unlike the men of the previous age, the humanists ceased to see man from the theological point of view. They were men of religion, mostly Christians, but they looked for the answers to their questions about the world and things in ancient thinkers. **They invalidated [religion](#), but considered it to have a civil function** and to be a tool for maintaining the [peace](#) of society. Among the most prominent scholars of this era are:

- **Leonardo Bruni (1370-1444)** -Italian historian and politician, of notable performance in the rescue of the classics of Greco-Roman literature.

- **Giovanni Pico della Mirandola (1463-1494)** - Italian philosopher and thinker, his most representative work "The 900 Theses" is a compendium of the most resonant philosophical ideas that existed until then.
- **Erasmus of Rotterdam (1466-1536)** - Dutch philosopher and theologian, he was a critic of the institutions, the power of the time, and the abuses of the members of the Catholic Church to which he belonged. He defended his "adages" (sayings), freedom of thought, and Greco-Roman traditions. In addition, he sought that all people could have access to the gospel and with it, to the teachings of Jesus Christ. His work: "In Praise of Madness" had a great impact.
- **Thomas More (1478-1535)** - English theologian and politician, he devoted much of his life to practicing law and the study of Greco-Roman theology and culture. "Utopia" was one of his famous works, written entirely in Latin. He was beheaded in 1535 for refusing to sign the act establishing King Henry VIII as the leader of the Anglican church.
- **Juan Luis Vives (1493-1540)** - Spanish philosopher, he was a precursor of the idea of applying reforms in the academic field and the need for social assistance to the most needy.

Types of Humanism:

- **Christian Humanism** - A religious movement in which man can be realized in principle from a Christian framework.
- **Evolutionary Humanism** - A current of thought that oscillates between philosophy, [epistemology and anthropology](#) and places the human being at the center of the Universe.
- **Secular humanism** - A movement that relies on certain philosophical currents and the [scientific method](#) to discard those supernatural explanations, such as [creationism](#), that exist about the [origin of the universe](#) and [humanity](#).

Importance and impact of humanism

Humanism is considered one of the predominant ideologies during the Renaissance, first and foremost, because **its anthropocentric ideas represented a paradigm shift**. This current focused on the development of the qualities of the human being and conceived rationality as a way of understanding the world.

The importance of humanism lies in the **rescue and dissemination of Greco-Roman traditions**. During this period, translations of the great classical works were made that allowed access to a larger portion of the [population](#). In addition, **he promoted educational reforms** to make knowledge more accessible and valued humanistic studies, contributing to the development of sciences, such as rhetoric, literature and grammar. Humanism stood out for having expanded values, such as [tolerance](#), independence and free will.

Humanist **philosophy** clashed with the expectations of the Middle Ages. Although the Middle Ages had a rich cultural life, it was still strongly linked to the Catholic Church, which helped dictate social positions and behaviors, as determined by a culture that exalted the submission of human beings to God. Humanism, however, defended man's ability to shape his destiny. Thus, he shifted the social focus from collectivism to individualism, placing in the human being himself the ability to alter the reality in which he lived, without depending on the favor or Divine will, but also the inspiring axis for the achievement of new knowledge. In this sense, the ancient sages were seen as the best bases for these advances.

Some of the most significant examples of humanist thought are in the "Discourse on the Dignity of Man", a work by Giovanni Pico Della Mirandola, (1463-1494). Considered one of the first books of [modern philosophy](#), in which he presents the main thesis, about creation having occurred with God, allowing human beings the special freedom to build themselves. Through this emancipation, according to the author, the human being cannot have a determined destiny, since it is he himself who will decide what he will be, finding in the process of his essence, through the rationality provided by God.

Although it is in the articulation of the themes, and not exactly in the argument used, where the originality of Giovanni Pico Della Mirandola is found, it is that he represents a new line of thought that began to be adopted by several scientists, painters, philosophers and scholars in general during the early Modern Era – even though most of the European population still lived marginalized. away from such intellectual and cultural processes. Because of this, Humanism can be characterized as the heir movement of the [Renaissance](#) as having occurred mostly in the midst of the European social-economic elite, which had the resources and time for self-improvement valued by Humanism.

An example is Leonardo [da Vinci, \(1452-1519\)](#). Born in a small village near Florence, Leonardo would study for most of his life, until he mastered an impressive variety of sciences such as [engineering](#), architecture, sculpture and [astronomy](#), teaching himself music, [mathematics](#), physics and Latin. Gaining friends in high social spheres due to his great intellectual abilities, he became one of the most celebrated Western artists of all time, being one of the most recognized names of the Renaissance today. Among his major works are [Mona Lisa \(1503-1506\)](#), [Virgin of the Rocks \(1483-1486\)](#) and [The Last Supper \(1494-1497\)](#).

Human Dignity

Human dignity is the **right of every human being** to be respected and valued, as an individual and as a social, with his or her characteristics and conditions, for the simple fact of being a person. History shows many cases where human dignity has been subjugated. Therefore, it is a fact that the dignity of the human person is not limited to having access to education, health and housing, for example. It also includes the most diverse facets of freedom, work, politics, integrity, among others, as well as how these values relate to each other.

The principle of human dignity is the basis of practically all the law of democratic countries, since it is the realization that the fullness of the human being must be respected and preserved by the figure of the State, that is, a set of principles and values that has the function of ensuring that each citizen has his or her **rights respected by the State**. The main objective is to ensure the well-being, social and economic justice of all citizens. The principle is linked to rights and duties, it involves the necessary conditions for a person to have a dignified life, with respect for these rights and duties. It is also related to moral values, because it aims to ensure that citizens are respected in their personal issues and values.

Many basic rights of the citizen (fundamental rights) are related to the principle of the dignity of the human person, especially **individual and collective rights and social rights**. Respect for fundamental rights is essential to guarantee the existence of dignity. It is precisely for this reason that the dignity of the human person is recognized as fundamental by the Constitution. Individual **and collective rights** are the basic rights that guarantee equality to all citizens. Some of the most important are:

- Right to life.
- Right to security.
- Equal rights and obligations between men and women.
- Freedom of expression of thought.
- Freedom of religious belief.

There are also individual and collective rights: the protection of privacy, freedom at work, freedom of movement, and the freedom to engage in artistic or intellectual activities. Social rights, on the other hand, are rights related to the well-being, social and economic justice of the citizen. Some examples are:

- Right to education and work.
- Guarantee of access to health, transportation, housing, security, social security.
- Protection of labour rights.
- Protection of children, maternity and those most in need.

The dignity of the human person is a **principle of the democratic rule of law**, which is the state that respects and guarantees the human rights and fundamental rights of its citizens. Thus, it can be understood as a principle that places limits on the actions of the State. In this way, the dignity of the human person must be used to base decisions made by the State (rulers), always considering the interests and well-being and social and economic justice of citizens. This means that, in addition to guaranteeing people the exercise of their fundamental rights, the State must also act with sufficient care so that these rights are not disrespected. It is an obligation of the State, through the rulers, to make decisions to guarantee the rights and well-being of citizens. In the same way, it is also the task of the State to ensure that **fundamental rights are not violated**.

Human rights

The origin of the concept of human rights originated in the seventeenth century and is a product of the theory of "natural rights" (Natural rights were established by God and reason, to all men, because they are all equal – Principle of Equality among Men), by John Locke, defender of religious freedom and tolerance. However, in the pre-Christ era, there was already an embryonic perception of the human concept and specificity:

- Cyrus Cylinder decree of 539 B.C., - protects the right to equality and religious freedom.
- The Pact of the Virtuous (Half-al-feudal) – drawn up by Arab tribes around 590 A.D. is considered one of the first human rights alliances.
- No tax may be imposed without the consent of Parliament,
- No subject may be imprisoned without a demonstrated reason (the reaffirmation of the right of habeas corpus),
- No soldier may be quartered in the homes of the citizens.
- Magna Carta - establishes equality before the law and the right to property.

After King John of England violated several ancient laws and customs by which England had been ruled in 1215, his subjects forced him to sign the Magna Carta, which lists what later came to be regarded as human rights. Among them was:

- The right of the church to be free from government interference,
- The right of all free citizens to own, inherit property(s), and be protected from excessive taxation.
- The right of widows to own property and to decide not to remarry,
- Establish the principles of equality before the law. This also contains provisions prohibiting bribery and official misconduct. (A Brief History of Human Rights - The Magna Carta (1215);
- The Petition of Right (1628), - the English Parliament passed a Declaration of Civil Liberties, safeguarding civil liberties, such as, the right of *habeas corpus*.
- The Constitution of the United States of America (1787) - defines the basic rights of citizens.

The Declaration of Independence of the United States of America "was the document in which the Thirteen Colonies of North America declared their independence from Great Britain, and it inspired human rights documents around the world." (United States Declaration of Independence (1776).

The Constitution of the United States of America (1787) "is the oldest national constitution, and it defines the principal organs of government, their jurisdictions, and the basic rights of citizens." (A Brief History of Human Rights - The Constitution of the United States of America (1787) and the Bill of Rights (1791).

The Declaration of the Rights of Man and of the Citizen (1789) marks in a broader and more significant way the historical process of Western awareness of the intrinsic value of Man. The French Declaration of the Rights of Man emerged in the context of great political and social upheaval, under the influence of the Enlightenment of natural rights and Renaissance ideas that evoked equality among all human beings, calling into question the ancient ideals

The Bill of Rights (1791) - "... protects freedom of expression, freedom of religion, the right to keep and bear arms, freedom of assembly and freedom to petition." (A Brief History of Human Rights - The Constitution of the United States of America (1787) and the Bill of Rights (1791).

It was only in the nineteenth and twentieth centuries that significant initiatives were put in place for the international protection of human beings, namely the eradication of the slave trade; treaties aimed at improving the conditions of the sick and wounded in war; the protection of minorities; the creation of the Leagues of Nations; concern for the fair treatment of

refugees; the legal status of women, and the creation of the International Labor Organization (ILO), with the humanitarian mission of eradicating poverty and social inequalities, along with concerns about equal opportunities for men.

On October 24, 1945, the United Nations (UN) was created. Its founding principle of seeking and maintaining peace was to rebuild the world on the pillars of freedom and justice, through cooperation between peoples, to strengthen human rights and to seek solutions to the economic, social, cultural, or humanitarian problems that occurred after the end of the 2nd World War. A war where many atrocities were committed, 6 million lives were lost, between soldiers and civilians, entire cities in ruins and flames in which the Holocaust is an example.

Article 55 of the UN Charter itself proclaims that the United Nations shall promote "respect for human rights and fundamental freedoms for all without distinction as to race, sex language, or religion." Article 55 of the Charter to the UN. In Article 56, the member states express their willingness to develop cooperation actions with the UN, both joint and individual, with a view to achieving those objectives (states with different legal and cultural origins, from all regions of the world).

The Universal Declaration of Human Rights (UDHR), signed on 10 December 1948 by the United Nations General Assembly in Paris, is a landmark document in the history of human rights. In its desire to regulate international relations, in the repudiation of violence and barbarism among peoples, in the maintenance of peace, in its opposition to discrimination and exploitation of peoples, the UDHR established, for the first time in history, the universal protection of human rights as an ideal to be attained by all peoples and all nations, in the promotion of respect for these rights and freedoms. The 14 signatory States of this Declaration were bound to accept the precepts which, although they do not have coercive value or juridical imposition, have ethical and moral value, with the commitment made, making them responsible for developing the appropriate legislation, in their countries, so that these rights could be implemented.

The United Nations Universal Declaration of Human Rights marked the twentieth century, bringing the legal and global recognition of human rights, innovating civil and political rights, namely, the right to life, the right not to be subjected to torture or slavery, the right to freedom of thought, conscience, religion and expression. and, in particular, to inspire the constitutions of states and recent democracies. Two decades later, given that the UDHR of 1948 had only the status of a recommendation (resolution) and therefore was not binding, States needed to create other instruments.

At the United Nations General Assembly on 16 December 1966, two multilateral treaties were concluded which recognized and strengthened the rights and duties of the UDHR; more articles were added extending the number of rights, giving them greater protection, surpassing the Fundamental Declaration itself. These Treaties are the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR), which have made human rights binding and binding on signatory states.

The ICCPR is a Covenant that reinforces civil rights (individual freedoms) and political rights (access to justice and political participation). The ICESCR established the human rights - economic, social, and cultural - that must be realized in the long term, in a progressive and programmatic manner, whose duty to comply with them is addressed to the States themselves.

The principles of the UDHR are present in almost all humanitarian documents, such as the International Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Elimination of All Forms of Discrimination against Women, the International Convention on the Rights of the Child, the Convention against Torture and Other Cruel Treatment or Punishment, Inhuman or Degrading, among many others." (Universal Declaration of Human Rights). It was up to the signatory States to transpose them into the domestic legal order of those States, producing new legislation, adapting the existing legislation, and giving it effective application in order to ensure that these rules were respected. Failure to comply with the rules, whether by acts or omissions, puts States in a position of having to justify themselves before the International Court of Justice (ICJ).

Philosophical Sciences

Considering philosophical practice as the art of interpreting reality from the formulation of conceptual schemes about the human being, nature and society, will Philosophy be able to face the problems that arise from the new organizational dynamics of society today? We understand that Philosophy alone, without interdisciplinary tools of analysis, does not seem capable of facing, perhaps even formulating, the problems raised by ICTs.

Floridi (2011, p. 14) characterizes IF as follows: a philosophical area that is related to:

- a) Critical research into the conceptual nature and basic principles of information, including its dynamics, use and sciences; and refers to IF as a new area of investigation in Philosophy, guided by the investigation of the content of information and not only in its form, quantity and probability of occurrence (thus differing from the proposal of Shannon & Weaver, (1949/1998). Importantly, IF does not seek to develop a "unified information theory" but to integrate the different forms of theories that analyze, evaluate, and explain the various information concepts advocated.
- b) The characterization, in turn, indicates, according to Floridi (2011, p. 15-16), that the IF has its own methods for analyzing philosophical problems, both traditional and new. These methods have information as their central element, are interdisciplinary in nature and maintain the relationship with computational methods, in addition to using concepts, tools and techniques already developed in other areas of Philosophy (e.g., Philosophy of Artificial Intelligence, Cybernetics, Philosophy of Computing, Logic, among others).

Thus, IF will provide a broad conceptual framework for addressing the issues that emerge from the "new" dynamics of contemporary society, Floridi, (2011, p. 25). An example of this dynamic are the possibilities of interaction provided by ICTs which, depending on the degree of familiarity of people with such technologies, promote a sense of dependence on being online. In addition, even if people do not want to be online most of the time, this feeling remains due to the spread of informational devices in everyday life, such as cameras, credit cards, among others. In this situation, the question arises: what are the implications of the insertion of ICTs in society for people's daily actions?

Considering (a) and (b), Floridi (2002, 2011) argues that IF constitutes a new paradigm and an autonomous area of investigation in Philosophy. It is characterized as a new paradigm, as it would break with previous paradigms of Philosophy, since it is neither anthropocentric nor biocentric, admitting information as the central focus in the analysis of concepts and

social dynamics. On the other hand, the autonomy of the IF would be sustained by the presence of its own topics (problems, phenomena), methods (techniques, approaches) and theories (hypotheses, explanations), according to other areas already recognized as legitimately philosophical, Floridi, 2002, 2011; Adams & Moraes, (2014).

Among the topics of IF, the question "what is information?", referring to the ontological and epistemological natures of information, stands out. It is the answer to this question that directs the paths to be developed by the IF and delimits its scope of investigation, Floridi, (2011). The importance of this issue is also due to the fact that, as we have indicated, there is no consensus among scholars in their proposals.

Since the "informational turn in philosophy", several conceptions of information have been developed to respond to concerns about the ontological and epistemological status of information. Although Adams (2003) indicates the milestone of the informational turn in Philosophy with the publication of Turing's article in 1950, there are precursors of information theory in several areas, especially in Semiotics, such as the works of Charles S. Peirce (1865-1895). Some examples can begin with the following proposals:

- Wiener (1954, p. 17): "The commands through which we exercise control over our environment are a type of information that we impose on it." In addition, for this author, information would be a third constituent element of the world, alongside matter and energy, and would not be reducible to them.
- Shannon & Weaver, (1949/1998): the authors establish, the Mathematical Theory of Communication, a technical notion of information conceived in probabilistic terms resulting from the reduction of possibilities of message choice, which can be understood objectively.
- Dretske (1981): information is understood as a commodity that exists objectively in the world, independent of a conscious mind of the first person who grasps it. The information would constitute an indicator of regularities in the environment, from which representations, beliefs, meaning, mind, mental states, among others, would be made.
- Stonier (1997, p. 21): information would be on the physical plane, objectively, and physics theorists, in turn, would have to expand their vocabulary and admit *infos* (information particles) as a constituent element of the world. «(...) information exists. It does not need to be perceived to exist. It does not need to be understood in order to exist. It doesn't require intelligence to interpret."
- Floridi (2011, p. 106): «Information is a well-formed piece of data, with meaning and truth». Well-formed and meaningful data that refers to the intrinsic relationship that the data would need to possess in relation to the choice of the system, code, or language in question. These would have their aspect of "truth" and "truth" related to the proper provision of the content to which they refer in the world.
- Gonzalez (2014): conceives of information as an organizing process of dispositional (counter-factual) relations that bring together properties attributable to material/immaterial objects, structures, or forms) in specific contexts.

Although the concepts of information indicated are different, there is in common the naturalistic stance in relation to the objective aspect of information. Moreover, proposals such as those of Dretske and Floridi denote an intrinsic relationship between information and truth. According to Dretske (1981, p. 45), characterizing "false information" as information would be the same as saying that "rubber ducks are types of ducks". Since the information could not be false, the information would be genuinely true and would necessarily tell about its source. This source can be interpreted as the world itself, making it possible to deal with another problem of IF, that is: what is the nature of knowledge? Regarding the nature of knowledge, the theories of knowledge stand out, from which it is analyzed through the relationship between the agent, the cognitive and the world. For Dretske (1981, p. 56), the information processors of the sensory systems of organisms are channels for the reception of information about the external world.

The naturalistic stance in Philosophy consists in disregarding the supernatural in the explanation of nature and mind, conceiving reality to consist only of natural elements and laws, which are explained through scientific methods. The term "natural" would encompass other terms such as "physical", "biological" or "informational" that express a rejection of transcendent assumptions in the foundation of a priori knowledge (Moraes, 2014), the acquisition of knowledge. (Adams, 2010), in turn, argues that knowledge acquires its properties from its informational base; Thus, if someone 'knows that P' it is because he is told 'that P'. In such a relationship, knowledge is about the world, about truth, constituting the bridge between the cognitive agent and the world.

In addition to the problems about the ontological and epistemological natures of information, and the nature of knowledge, the following questions are part of the IF research agenda: "what is meaning?", "what is the relationship between mental states and informational states?", "could reality be reduced to informational terms?", "can information be the basis of an ethical theory?", among others. After presenting the topics (problems) and theories (hypotheses and explanations) of IF, we highlight two methods specific to this area of investigation: the "synthetic method of analysis" and the "levels of abstraction".

Such methods come from the influence of Turing's work in Philosophy (marked, in particular, by the informational turn). The "synthetic method of analysis" is the result of the hypothesis of (Turing, 1950), according to which the study of the mind is appropriate when carried out through the use of mechanical functions that could be manipulated by digital computers (Gonzalez, 2005; Floridi, 2012). By means of such functions it would be possible to construct mechanical models of the structure and dynamics of intelligent thought. The understanding that underlies this conception is that the ability to manipulate information in a mechanical way constitutes thinking.

This understanding enabled the development of mechanical models of the mind, which initially generated two strands in Cognitive Science (Teixeira, 1998): strong Artificial Intelligence, which defends the thesis according to which mechanical models of the mind, when successful, not only simulate/emulate mental activities, but explain and instantiate such activities; and weak Artificial Intelligence, according to which the model is only a limited explanatory tool of intelligent mental activity. The common point of these notions is that they both accept the thesis that to simulate is to explain, in order to

attribute to mechanical models, the value of theories. This is an example of an approach to another question specific to IF: what is the relationship between information and intelligent thinking?

The "levels of abstraction", in turn, derive from Turing's algorithmic approach, which is summarized by (Floridi, 2013b, p. 210) as follows: We have seen that questions and answers never occur in a vacuum, but are always embedded in a network of other questions and answers. Likewise, they cannot occur in any context, without any purpose, or independent of any perspective. According to this perspective, a philosophical question is analyzed considering its context and purpose, which delimit the field of possibilities for adequate answers.

Considering the topics, theories and methods of IF, Adams & Moraes (2014) propose the "argument from analogy" to analyze the autonomous aspect of IF. These authors point out that, like the Philosophy of Mathematics and the Philosophy of Biology, IF has characteristics such as:

- Proximity to the scientific approach, epistemological and metaphysical problems, as well as the presence of problems of its own not previously dealt with in other areas of Philosophy. Given that IF shares characteristics present in areas already recognized by philosophical society as legitimate, it would be counterintuitive not to accept IF as an autonomous area of investigation in philosophy.

As we have indicated, the development of information studies in the philosophical-scientific sphere contributed to the constitution of IF in the academic sphere. This is illustrated with the constitution of FI, as an autonomous and interdisciplinary area of Philosophy: interdisciplinary due to its relationship with Computing, Sociology, Engineering, among other areas, generating methods and theories to deal with its problems; and autonomous, due to its own (and new) problems. In line with the development of the academic field of IF, the influence on the social sphere is also highlighted, illustrated by the growing presence of ICTs in the daily lives of people and organizations. Such presence would be influencing the dynamics of contemporary society, constituting the "Information Society".

Social sciences

Although thinking and reflection on social reality and social relations has been a constant in the history of humanity, from Classical Greece, through the Middle Ages and during the Renaissance, it is only in the nineteenth century that it becomes possible to speak of "social sciences", since it is the set of reflections of this period that, Incorporating Baconian principles and the Cartesian method, it will consist of the form of knowledge historically known as "modern science". If the eighteenth century saw important thinkers of society, such as Montesquieu, Locke, Hume and Rousseau, it is with Auguste Comte that the beginning of the social sciences is usually identified.

Comte, a French thinker known as the father of Positivism, proposed to carry out studies on society with the utmost objectivity, in search of universal laws that would govern the behavior of social life everywhere. His theory, also called Social Physics, proposed that the whole of society should evolve in the same way and in the same direction. And so he proposed his Law of the Three States, according to which every society should evolve from a theological or fictitious state, to a metaphysical or abstract state, and from there, finally, to a positive or scientific state, Lakatos & Marconi, (1999, p. 45-46). Comte's Social Physics provides the theoretical foundation for a process that had already been taking place in Europe two centuries earlier, a process by which "the calculus of probabilities, the foundations of which are laid by Pascal and Hughes around 1660, becomes a new form of objectification of human societies" Mattelart, (2002, p. 18).

The mathematical sociology of the Belgian Adolphe Quételet, the probabilistic theories, the application of statistics in the management of societies and the anthropometry of Alphonse Bertillon were developed. In a direction that is only partially different, since his direct influence comes from Darwin's work on the evolution of species, the Englishman Herbert Spencer initiated, at the same time, Social Biology, Lakatos & Marconi, Araújo, (1999, p. 47).

From the reflections on the division of labor (Smith & Stuart Mill), the models of material flows in social groupings (Quesnay, Babbage) and the theorization of networks (Saint-Simon), Spencer elaborates his organizational model of understanding social reality, promoting an analogy between society and a living organism, with the parts performing functions. for the proper functioning of the whole. Among the various impacts caused by this theoretical model is the foundation of the doctrine of Social Darwinism, which justified the European colonizing action in the nineteenth century in Africa and Asia, the elaboration of the Psychology of Crowds (Sighele, Le Bon) and the use, in the social sciences, of various terms and concepts "borrowed" from biology (isolation, contact, cooperation, competition and others).

The synthesis between the two pioneering theories and their systematization in a body of "sociological" knowledge was carried out by Émile Durkheim, "French, considered by many scholars to be the founder of sociology, as a science independent of the other social sciences", Lakatos & Marconi, (1999, p. 48). His proposal to consider social facts as "things" and a radical empiricism are in perfect harmony with the positivist spirit. His idea of "primitive societies" and "complex societies" takes up both elements of the Tri-State Law and Spencer's biological perspective, which is not taken without criticism. His study of suicide is the application of the rules of the sociological method he had defined two years earlier: the exclusion of individual and psychological causes, the search for properly social causes, the elaboration of laws and quantification.

With Durkheim, Functionalist Sociology, also known as the Theory of Integration, was inaugurated, which sees society as a whole formed by constituent, differentiated and interdependent parts. The study of society must always be carried out from the point of view of the functions of its units. In the twentieth century, Functionalist Sociology developed and became the "strong program" of the social sciences, mainly with the works of Talcott Parsons (Harvard University), Robert Merton and Paul Lazarsfeld (Columbia University), inspiring the other social sciences, such as anthropology, political science and communication.

This is the trend of structured sociology courses throughout the century, the nature of the first professional associations, and the type of research funded by large foundations and government agencies. The first major split in the social sciences has its origin in the Hegelian dialectic, taken up by Marx for the understanding of social reality, Demo, (1989, p. 88). Applied to social life, dialectical thinking, which operates with the unity of opposites, sees social life from the presupposition of social conflict, realizing that "every social formation is sufficiently contradictory to be historically surmountable", Demo, (1989, p.

89-90). Also known as the Theory of Conflict, the Marxist perspective is the first model that is really proper to the social sciences – since functionalism has its concepts and methods borrowed from physics and biology – although an approximation with philosophy has been built.

Another approach from the social sciences poses a whole range of new concepts and objects to be studied: domination, ideology, alienation, reification. Its application, throughout the twentieth century, contributed to the construction of different perspectives: the Frankfurt School's Critical Theory, the Dependency Theory, the Theory of Cultural Imperialism, the Gramscian Political Theory, and, even in the United States, Wright Mills' formulations are sympathetic to the "critical" stance as opposed to the "sociology of the bureaucrat or the intelligence official", that is, to the positivist and functionalist social sciences.

Structuralism, which is often identified as a third approach to the social sciences (Demo, 1989, p. 171) can actually be understood as a specific perspective that is actually a manifestation of both functionalism and Marxism, as exemplified by the work of Manilowski, Radcliffe-Brown, and even the "structural-functionalism" of Parsons, in the first case, or the works of Levi-Strauss & Althusser, in the second.

The second split in the social sciences occurred from the merger of the works of two other precursors of the social sciences – Max Weber and Georg Simmel – both German. Weber is regarded as the founder of Interpretive Sociology or Comprehensive Sociology, insofar as he formulates the concept of social action, which is the action of the individual, endowed with meaning for him – in what differs radically from Durkheim's concept of social fact. His work on the *Protestant Ethic and the Spirit of Capitalism* seeks to explain the development of capitalism in the United States, not from the idea of linear progress of societies or the functions of each part in the whole (functionalism) or from the material, economic conditions, or from the class conflict caused by the distribution of modes of production (Marxism). but from the "spirit of capitalism", that is, from the *ethos*, from the atmosphere of values of a given population, from the beliefs and meanings attributed to their actions.

Simmel, on the other hand, proposed the study of social relations based on small everyday interactions, giving rise to a field known as microsociology. The importance of his work will take place at the beginning of the century, with the research of the Chicago School. One of its representatives, Robert Park, takes the city as a "social laboratory", installing a method of study in which subjects cannot be studied outside their environment. Ernest Burgess, in the same vein, carries out work in "social ecology" from an ethnographic perspective. The first major attempt at synthesis between the two possibilities of understanding social reality (the focus on the micro dimension and on the interpretative attitude of the subjects) was achieved by Symbolic Interactionism, a current that brought together researchers from different schools that have George Herbert Mead as a precursor. One of his students, Herbert Blumer, coined the term in 1937, publishing in 1969 its three basic assumptions:

- Human behavior is grounded in the meanings of the world;
- The source of meanings is social interaction.
- The use of meanings occurs through a process of interpretation (Blumer, 1980).

Berger & Luckmann (1985, 1966) addresses the social construction of reality, which is seen not only as a process of construction of objective/subjective/inter-subjective reality, in the context of infinite daily interactions, but also of processes of institutionalization and socialization.

Another current, along the same lines, is ethnomethodology, a discipline founded by Harold Garfinkel (1967), which aims to try to understand how individuals see, describe and propose, together, a definition of the situations in which they find themselves, Coulon, (1995). His proposal provoked great controversy against traditional sociology, for criticizing the idea of social fact as something stable and objective, proposing a vision in which it is understood, as a product of the continuous activity of men. Initiating a whole branch of studies, it spread first to the University of California (Sudnow, Schegloff, Zimmerman), then to the United States (Cicourel), England (Heritage) and France (Fornel, Ogien). If, until the 1970s, the social sciences found themselves in the clash between "administrative" and "critical" perspectives, Horkheimer, 1983), or in the face of the opposition between "apocalyptic" and "integrated" (Eco, 1985). Since that time we have witnessed the growing influence of interpretive and micro-sociological currents.

Since the 1980s, this whole movement has led to an attempt to synthesize the different perspectives, their proposals and their concepts. Examples of this work are the Theory of Communicative Action by Jürgen Habermas, the Praxiological Model of Louis Quére and Pierre Bourdieu, the Reflexive Sociology of Anthony Giddens, Scott Lash and Ulrich Beck, the Sociology of Everyday Life by Michel de Certeau and Michel Maffesoli, the Cultural Studies descended from the Birmingham School and which have today in Stuart Hall, Douglas Kellner and Fredric Jameson as its main representatives, the proposals for connection with Clifford Geertz's hermeneutics, among others.

4. ELEMENTS FOR REFLECTION ON HUMANISM, CITIZENSHIP AND THE DIGITAL SOCIETY

Evolution of Humanism

In Italy in the years 1300 to 1600 a Renaissance movement emerged through the remarkable creativity of the arts that provoked profound social, economic, political and intellectual transformations throughout Europe, making Italy the cradle of this extremely influential movement, with notable innovative contributions in artistic styles, literature and the revival of ancient classics. Humanist philosophy emerged as an innovation and as the main source of inspiration for cultural changes. In essence, it emphasized the importance of human values in society. Thus emerged several perspectives presented by notable scholars.

During the medieval era, scholastic philosophy prevailed, that is, a Western method of critical thinking and learning originating in Christian monastic schools, which reconciles the Christian faith with a system of rational thought, especially that of Greek philosophy. People's focus shifted from scholasticism to humanism, i.e., the study of Latin grammar, literature,

rhetoric, history, poetry, and the philosophy of morals. Those who delved into these themes came to be known as the Humanists, marking a significant shift in intellectual pursuits during this transformative period.

Hans Baron and Eugenio Garin (1860) argued that humanism represented a departure from medieval culture, after having read Jacob Burckhardt's (1818-1897) groundbreaking work "The Civilization of the Renaissance in Italy". Humanism created the modern foundations of thought and Garin called it the "discovery of man." Humanist ideas allowed people to understand and recognize their value and cultivate their self-respect, thus giving rise to the concepts of "individualism" and "autonomy", key aspects of the Renaissance, Garin, (1965).

Kristeller, (1979), expanded the understanding of humanism beyond being an intellectual and philosophical movement, in literature, emphasized the interconnectedness between humanists and their medieval predecessors, recognizing the social ties that united them. According to him, humanists built the bridges, between the intellectual traditions of the past and the innovative ideas/concepts that thrived during the Renaissance.

Lee, (1982), Merriman, (1996), stated that humanists began to criticize medieval scholasticism and that it was increasingly irrelevant to their intellectual pursuits, so the humanists' belief felt the need for a new approach to knowledge and a move away from traditional medieval practices. These authors illuminated the intellectuality of the Renaissance, where the involvement of humanists played a role, the intellectual and cultural development of the period.

Francesco Petrarach (1304-1374) is recognized as the Father of Humanism. He firmly believed that the study of these timeless classics could infuse people's everyday lives with ethical values. He claimed that the previous millennium had been marked by stagnation, while the Renaissance period ushered in the development of classical ideals, literature and art. In 1337 he sought refuge on Mont Ventoux and discovered there the thrill of natural beauty, one of the foundations of the lyrical poetry of Renaissance humanism. He wrote many of his "EpistolaseMetricae" (66 "letters" in Latin hexameters) and several of his "Rime" (poems) inspired by Laura, whom he met in 1427, for whom he nurtured a platonic love throughout his life and to whom he dedicated the best poems of his "Canzoniere".

In 1443, the humanists created the Platonic Academy in Florence, whose members devoted their efforts and studies to the analysis and production of commentaries on the ancient classics, rather than creating original works. However, **Leonardo da Vinci, (1452-1519)**, who encompassed talents as a painter, sculptor, inventor and scientist, stood out, as a true Renaissance man. He distanced himself from the humanists, dubbing them as "trumpeters and reciters" who merely replicated the works of others, thus contributing, with a distinctive approach and independent mentality, to his contribution to the Renaissance era.

John Hale, (1993), stresses the importance of humanist themes and their transformative impact, especially in the formation of students' character. Hale (1993) points out that the humanists, Guarino Veronese, (1374-1460) and Vittorino de Feltre, (1378-1446), developed academic curricula in Venice (1414) and Mantua (1423) and that they were fundamental in shaping the education of their students, in the learning of humanism, in which they could become deeply involved with humanist subjects, contributing to their intellectual growth and personal development.

Lee, (1982), points out that it was not necessary to be a member of the Academy of Humanists to be influenced by Humanism, giving as an example the painters, who expressed their affinity with humanist ideals, portraying human figures in their works of art, with remarkable accuracy, giving as an example, Leonardo da Vinci's masterpiece, 1452-1519), **The Last Supper, (1495-1498)**. In addition to architects who incorporated the principles and values of humanism into their works, writers also sought to explore the emotional and rational aspects of human nature in their works.

During the Renaissance, humanism led to the development of rigor and realism, whose painter and sculptor Michelangelo (1475-1564) synthesized humanist values in his works. The most notable creative work is the painting of the ceiling of the Sistine Chapel (1508-1512), in which a deep connection between the religious and human domains becomes evident, showing the synthesis of spirituality and humanity inspired by humanist thought.

In the field of architecture, a number of notable painters and sculptors have expressed their views on the architectural elements of churches and their symbolic significance in conveying the unity and justice of God, emphasizing their design and the arrangement of these sacred spaces with the intention of manifesting God's creation and unity. symbolizing divine order and the unity of the Universe, as well as exploring the use of symmetry, proportion, and harmony to create spaces that embodied divine justice and evoked a sense of wonder and reverence in the worshiper.

These perspectives offer valuable insights into the architectural expressions of Renaissance churches, illustrating how the design and spatial arrangements were carefully crafted to convey deep spiritual and philosophical ideas, emphasizing the unity and justice of God.

Consequences of Renaissance Humanism

The consequences of humanism were of immense importance to Western culture. Due to the process of globalization that has occurred since the Modern Age, the same has happened to much of the world. In general terms, we can summarize them as follows:

- **Break with the medieval model of society** in which the worldview materialized; collapse of the feudal regime; reduction of the power of the nobility in favor of the commercial bourgeoisie; separation of church and state.
- **To change the model of education**, promoting human knowledge and reason as the instruments to achieve truth and happiness; to improve the living conditions of human beings.
- **To promote the bases and different philosophical, political and social currents**, such as the Enlightenment and rationalism.
- **Initiating the Scientific Revolution of the sixteenth and seventeenth centuries**, changing the paradigm of understanding and studying the natural world and the human being.
- **Renewing interest in the Greco-Latin world**, leading to the weakening of the power of the Catholic Church.

Humanism and Humanist Philosophy

Humanism is a philosophical and cultural current that focuses on the value and dignity of the human person, emphasizing his or her capacity for self-development, reasoning, creativity, and the search for meaning in life. Humanism emerged as a response to the theocentric and authority-centered approaches of the Middle Ages, emphasizing the importance of the human being as an autonomous individual responsible for his or her own existence.

In humanism, human potential is valued and the integral development of intellectual, emotional and ethical capacities is promoted. It seeks the fulfillment of the person through the cultivation of reason, education, the search for truth, justice and beauty, as well as respect for the rights and dignity of all human beings. Humanism emphasizes individual freedom, personal responsibility, and the importance of living an ethical, dignified, and meaningful life.

In the field of philosophy, humanism has developed into various currents and approaches, such as secular humanism, Renaissance humanism, and humanist existentialism. Each emphasizes particular aspects of humanism, but all share a central concern with human value and potential.

Humanism has also spread to other fields such as psychology, education, ethics, and politics. In humanistic psychology, for example, the importance of self-actualization and personal growth is highlighted, with a focus on subjective experience and the development of self-awareness. In humanistic education, a student-centred approach is promoted, fostering their holistic development and their ability to think critically. In the ethical and political field, humanism advocates equality, social justice, and respect for human rights.

In short, humanism is a philosophical current that focuses on the value and dignity of the human person. It highlights human potential, individual autonomy, the search for meaning, and the importance of living an ethical and fulfilling life. Humanism has had a significant influence on various areas of thought and culture, promoting the appreciation of humanity, respect for human rights, and the pursuit of personal and social fulfillment.

Second, Renner, Mauricio, (2016), Edwards, Fred (1989). Humanism is the moral philosophy that places humans at the center of the world. It is a perspective common to a wide variety of ethical stances that attach the greatest importance to human dignity, aspirations and capacities, particularly rationality. Although the word can have several meanings, the essential philosophical meaning stands out as opposed to the appeal to the supernatural or to a higher authority.

The concept of "man" in philosophy is broad and has been addressed by numerous philosophers throughout history. This is a fundamental question that involves nature, identity, and the human condition. Examples of some of the philosophical perspectives on man:

- **Philosophical anthropology:** Philosophical anthropology deals with the study of the human being, in its ontological dimension, that is, in relation to its existence and nature. This discipline examines the essential characteristics that define the human being, such as rationality, freedom, and the capacity for reflection.
- **Existentialism:** - For existentialist philosophers, such as Jean-Paul Sartre (1905-1980), one of the greatest representatives of existentialism was a French philosopher, writer and critic. For him we are condemned to be free: "Condemned because he did not create himself; and yet free, because once he is cast into the world, he is responsible for whatever he does." Simone de Beauvoir (1908-1986) was a French philosopher, writer, teacher and feminist born in Paris. A daring and libertarian personality for his time. She studied philosophy and embarked on the paths of existentialism and the defense of women's freedom, according to her "You are not born a woman: you become one. This phrase corroborates his existentialist tendency, whose existence precedes essence, being built during life. Albert Camus, (1913-1960), Algerian philosopher and novelist, who won the Nobel Prize for Literature in 1957, was one of the main thinkers of "absurdism", one of the theoretical branches of existentialism. He was a friend of Sartre with whom he discussed a lot about the aspects and essence of being. According to Martin Heidegger (1889-1976), man is defined by his existence and his ability to make choices. According to this view, man is a free being, responsible for creating his own identity and giving meaning to his life. He developed the idea that human beings can experience an authentic or inauthentic existence. What determines man's existence will be his attitude towards death and the choices he will make in the face of the finitude of his life, "The human being is not the lord of beings, but the shepherd of being".
- **Humanism:** - Humanism considers man as the center of attention and values in the world. It focuses on the development of human capacities, dignity and individual rights. Humanism emphasizes the importance of ethics, education, and the pursuit of personal and social fulfillment.
- **Materialism:** - Has a materialistic outlook. Man is conceived as a material being whose actions and thoughts are determined by the interaction of physical and chemical elements in the brain. This view seeks to explain human nature from a scientific basis and rejects any idea of essence or transcendence.
- **Gender philosophy:** - In recent decades, there has been a special focus on philosophy for gender and the social construction of human identity. Gender philosophers explore how gender characteristics and roles influence men's perception and experience, questioning traditional norms and stereotypes.

It is important to note that the notion of "man" in philosophy is a matter of debate and has evolved over time. Different philosophical currents have offered different interpretations of the human essence, nature, and condition. Each perspective offers a unique and complementary understanding of man, inviting reflection and dialogue about our existence and our place in the world.

Humanists are usually associated with scientists and academics, they are empiricist and less spiritual, although philosophy is not limited to these groups. They are concerned with ethics and human dignity and prefer rationalism to spiritualism. Humanism can be grouped as follows:

- **Christian humanism** is the philosophical union between Christian and humanist principles, in which there is a compatibility between Christian doctrine and practice, where freedom and individualism are intrinsic, that is, natural or at least compatible, parts of Christian doctrine and practice. It is a philosophical union of Christian and

humanist principles. Theologians such as Zimmerman defend the concept of Christian humanism as a compelling force in the history of Christianity. According to this theologian, Christian humanism emerges from the Christian doctrine that God, in the person of Jesus Christ, became human in order to redeem humanity and the further injunction for the participating human collective (the church) to carry out the life of Christ.

- **Renaissance humanism** – an intellectual movement in Europe that values human beings and their abilities. It places God at the center of the world, that is, God at the center of philosophical thought, starting from the cultural renaissance. It represents the transition between the Middle Ages and the Modern Age. Economic activities based on trade between the West and the East intensified thanks to the Crusades, the first voyages of merchants and missionaries. Economic centers moved from the countryside to the cities and to the great trade routes, giving rise to a new urban social class, the bourgeoisie, made up of bankers, merchants, artisans, artists and intellectuals.
- **Positivist humanism** is a moral philosophy that places humans as the foremost on a scale of importance, at the center of the world. It is a perspective common to a wide variety of ethical stances that attach the greatest importance to human dignity, human aspirations and capacities, particularly rationality. It appeals to the supernatural or a higher authority. It rejects theology and metaphysics. It conceives the Religion of Humanity beyond the supernatural entities (Gods and abstract entities of metaphysics). Man is the center of everything, that is, he is rational, affective and practical at the same time.
- **Marxist humanism** – focuses on the economic and philosophical writings of 1844, his theory of alienation, as opposed to the conception of capitalist society. It focuses on the interpretation of the texts of Karl Marx and Engels, focusing on dialectical materialism as a science of economics and history. Man is part of nature and as such has consciousness that manifests itself, like knowledge. Man is a natural being, nature is, in turn, humanized nature, that is, consciously transformed by man.
- **Universalist Humanism** – emerged in 1969 and is based on three basic pillars: the Human Being as a central value, non-violence and non-discrimination, It is a current of opinion with a presence in more than 100 countries, in the Americas, Europe, Africa and Asia, in which man aspires to a humane and universal nation, not uniform, but rather a world multiple in ethnicities, languages, customs, beliefs and religiosity. A non-violent world, without "bosses" in which nothing is above the human being and no human is below another.

Humanism has taken diverse and influential forms, with two significant branches being *Civic Humanism* and *Christian Humanism*. Civic Humanism emerged in the first half of the fifteenth century, encompassing the fusion of political engagement with classical learning. Scholars note that civic humanism originated in Florence, driven by a commitment to active participation in public affairs.

Civic humanism was proposed by Alejandro Llano, (1999, p. 12), as a socio-political model, with Aristotelian origin with the reestablishment of the human rootedness of the political and ethical parameters of society. In line with the political thought of classical humanism, it considers that the person is the beginning and the end of political life, that is, in the face of a cultural panorama in which the dignity of the person appears obfuscated, among other ways, by the tacit denial of the exercise of political freedom on the part of technocracy. Civic humanism claims that politics receives from the human being its foundation and its ultimate meaning.

Second, Baron (1860) argues that civic humanists rejected medieval perceptions of people and society. Civic humanism flourished, as a core movement that challenged medieval ideas and advocated social, secular, economic, and political progress. He emphasized the primacy of republican governance over despotism.

However, Hankins (2000) made a contrasting interpretation of civic humanism in his book, "Renaissance Civic Humanism", where he analyzed figures such as Leonardo Bruni (1370-1444) and Machiavelli (1469-1527), reassessing the theories of Baron (1720-1797), in which they validated an oligarchic form of government within the city-state of Florence, stating that it was far from being a freedom-loving republic and sought to consolidate influence. in the hands of a few individuals.

In the early 16th century, humanism expanded beyond the Alps as a result of interactions between people from the North and those from the South of Europe. The ideas were passed down through scholars, students, and merchants, leading to the rise of Christian Humanism. Christian Humanism fused classical learning with Christian belief and posed a significant challenge to Scholasticism.

Humanists focused on the scriptures and sought to reconcile classical wisdom with the tenets of Christianity. Two influential humanists, Erasmus (1731-1802) and Van Hutton (1516), expressed their criticism of theologians and scholastic thought in their works, "The Praise of Folly" (1509-1511), and "Letters to the Dark Man". They condemned scholarly thinking as meaningless and foolish, offering scathing insights into the shortcomings of theologians within the framework of humanist ideals.

Humanitarianism is a philosophical and ethical current that places the dignity and well-being of the human being as the supreme value. It focuses on promoting compassion, solidarity, and respect for all other individuals, regardless of ethnicity, religion, gender, or any other difference.

Philosophically, humanism is based on the belief that all human beings have inherent rights and that it is society's responsibility to protect and promote those rights. This perspective recognizes the equality and dignity of every person and seeks to alleviate human suffering and improve the living conditions of those in situations of vulnerability or crisis.

Humanism has its origins in the humanitarian movement, which emerged in the mid-nineteenth century as a response to the atrocities and suffering caused by armed conflicts and natural disasters. Humanitarian principles, such as neutrality, impartiality and independence, guide the actions of humanitarian organizations in their work to offer and provide assistance and protection to those affected.

In addition to its application in emergencies, humanism also extends to other aspects of social and political life. It promotes social justice, equal opportunities, the protection of human rights and the eradication of poverty and discrimination. It seeks to foster a culture of empathy, solidarity and cooperation, where fundamental human values are respected and promoted. In

short, humanism in philosophy is based on the idea that human beings have intrinsic value and that it is our ethical responsibility to care for and protect their well-being. It seeks to promote equality, justice and compassion towards all individuals, generating a more humane and just world.

Humanism and Ethics

Ethical values are related to the human conscience and guide man in the reflection and evaluation of what is good or bad, what is just or unjust, and as such have the character of opposing "forces", such as day and night, dream and reality, so that they lead man to submit to moral concepts. and thus, to practice certain acts to the detriment of others. It is the consciousness of duty, called by Kant (1785) as the existence of duty and the determination/will to do good, with a universal character.

Ethical values are the ideal guides of human behavior. However, it is essential to understand that ethics studies what morality is and also analyzes moral systems, so that they can be applied at the individual and societal level. Ethical values are related to the "**should be**", that is, what is normally accepted or what is socially correct. Kant (1785) states that it does not matter the degree of intelligence of a person in the practice of his acts, since the results of human actions are subject to being right or wrong, so the morality of an act should not be judged by its consequences, but only by its ethical motivation. However, each individual must treat others as if they were an end in each case, and never just a means to certain ends. Good will is good in itself, and not because one can achieve some goal (intention), because one acts out of "duty." **Examples** of some ethical values:

- **Freedom of belief or freedom of thought** - determines one's commitment to oneself, that is, one's own ability to think and act for oneself, with clarity and guidance, of one's own ideas and ideals, without depriving or invading the freedom, of another person. That is to say, that the freedom of each one ends when the freedom of the other person begins.
- **Justice** – giving each person what belongs to him (e.g. freedom) or is due to him.

A just man will be one who puts himself in the place of the other, acting in the best possible way and giving back the equivalent of what he receives. There are different approaches to hedonism. Ethical hedonism, also known as psychological ethical hedonism, holds that pleasure is intrinsically valuable and should be pursued as an end in itself. Selfish hedonism, on the other hand, focuses on the pursuit of individual pleasure without regard for the consequences for others.

Importantly, hedonism is not only limited to physical or sensual pleasure, but can also include intellectual, emotional, or spiritual pleasure. In addition, hedonism can vary in its perspectives on the duration and intensity of pleasure, as well as in its consideration of other moral and ethical values.

Hedonism has been the subject of criticism and debate in philosophy, especially in relation to the pursuit of pleasure at the expense of other values, such as virtue, justice, or social welfare. The question has also been raised as to whether short-term pleasure leads to long-term happiness.

Difference Between Ethical and Moral Values

The difference between moral and ethical values is that the former refer to a group of people with the same principles and norms. They are based on the customs and culture of that group of people, while ethical values are reflections and analysis of moral values, which allows a person to discern between what is right or wrong and between what is just and unjust. Moral values apply to a group of people, while ethical values are individual and consistent. If, however, the person does not change his ideals or beliefs because of a given situation.

Moral values established the norms/rules of human behavior, but they began to evolve irrationally from the moment religious or conduct **taboos** began to elude human beings, with laws and norms imposed by leaders to avoid imbalances **in their tribe**. In the medieval era the influence of Christianity became strong, where it was considered that man is made from the image and likeness of God. Thus, happiness and fulfillment were attained by man's communion, or union, with God. Today, ethical values are no longer influenced by religion, and so **reason has become the primary source of knowledge**.

List of the main ethical values: Justice, Freedom of Belief and Religion, Responsibility, Honesty, Truthfulness, Loyalty, Individuality, Heroism, Independence, Perseverance, Courage, Skill, Love of God and neighbor, Altruism, Learning, Self-Control, Tolerance, Commitment, Conviction, Curiosity, Discipline, Empathy, Balance, Respect, Gratitude, Introversion, Modesty, Humility, Overcoming, Vitality, Patience, Integrity, Will, Sacrifice, Coexistence, Courage, Sacrifice, solidarity, compassion, caution.

Humanism and Politics

The relationship between humanism and politics was born in the period 1494-1512, in Florence, to assist the main organs of government in decision-making. Notable citizens, representatives of political groups and professionals attended these meetings to give their opinion on urgent and important questions concerning the very survival of the city. These meetings (documents) are fundamental for understanding the functioning of the institutions of Florence at the end of the fifteenth century.

The development of humanism has created a language capable of influencing studies of politics, as well as political life itself. Participation in decisions about public affairs increased significantly, as well as the constitution of Renaissance civic republicanism gave rise to an active political form, to the detriment of the contemplative life that had constituted the core of medieval Christian doctrine.

According to Cicero, (Treatise on Duties) and Livy (1505-1512), they influenced Petrarch (1304-74), and defined the way to maintain links with Christianity and affirm Roman values, which could only be realized with full dedication to activities connected with life in the city of Florence. Baron and Garin, (1965), stated that the humanism of the Renaissance Civilization in Italy (1860), represented a significant departure from the medieval culture and intellectual tradition prevalent at the time, since humanism established the foundations of modern humanist thought, as well as emphasized the interrelationship between humanism and the social ties that united them.

By associating values, such as liberty, justice, and other values, with the action of citizens, humanists created the essence of modern republicanism. Leonardo Bruni (1370-1444), chancellor of the Florentine Republic in the first half of the fifteenth

century, embodied, like few others, the spirit of humanism, in its civic aspect. Leonardo Bruni left a consistent set of writings, in which he explained, in an elaborate way, the ideas that dominated Italian thought at the beginning of the fifteenth century and that contributed, in a decisive way, to the consolidation of a new theoretical vocabulary, to modern political philosophy and to a new conception of man.

Petrarch, (1304-74), began to dedicate his writings to thinking about the problems of his city and the problems that all Italian cities faced, in order to survive in the complex and turbulent beginning, at the beginning of the fifteenth century, in Europe. It began with the origin of cities and the creation of their identity. According to Bruni (1996, p. 596), Florence was a daughter of Rome, since it had more citizens than the other cities. Bruni, sought to elevate Florence to the condition of a free and glorious city, based on its physical and political characteristics, that is, it provided the basis of its freedom and based on republican institutions, through events of the past that could not be questioned. According to him, the Florentines enjoyed a great deal of freedom and were hostile to tyranny.

Martines, (1980, p. 194), states that "if the technical foundations of humanism were in grammar, the main objective was rhetoric, defined as eloquence, as the art of persuasion, or more simply, as the art of speaking and writing, in the most effective way". The great change is that at the origin of the city, what determines its condition as a free republic, opposed to tyrannies, is situated in time and does not depend on any transcendent element to be valid, that is, the humanists pointed at the same time to the human foundation of freedom and to the essential role of the beginning of the body politic.

What interests political philosophy is the discussion of the origin of cities and the impact on the active role that men have played in history. The concern with the institutions of the cities gains prominence in a context in which the universal forces – the empire and the Church – no longer exercise effective control over the Italian cities. Transferring identity to the origin means, at the same time, thinking about human responsibility in the destinies of political bodies.

According to Bruni (1996, p. 614), the identity of the cities provided the basis for making the political separation between what was public and what was private. That is, "public faults are one thing, private faults are another, there is a lot of difference between them. In the private sector, attention must be paid to the mood of the one who acts, in the public sector, to the mood of the whole city." To speak of "the whole city", it is necessary to have the tools to say, beyond geographical borders, what defines a body politic.

De Militia (1996, p. 660) states that the struggle of the cities to be free from the domination of the old formations with universal pretensions (the political body of the cities) is to guarantee their identity and autonomy. Bruni, (1996, p. 614), once the body politic has been constituted, after the initial impulse that gives a face to the institutional organization, it is necessary that it fulfills its promises, giving everyone the opportunity so that, at least, they can hope to achieve honors and advantages. Otherwise, men "allow themselves to be taken over by inertia". The true republican work is expressed in laws (constitution), which finds its roots in the initial moment and perpetuates, in the positive form of institutions, the initial impulse of freedom. According to Bruni (1996, p. 716), the state government is the guarantor of freedom and parity among citizens, that is, an equal government for all. Citizens cannot stand a boss, nor are they subject to the power of a few. Freedom is equal for all, and obeys the laws exclusively, without fear of anyone. The hope of being able to rise to the most important positions and receive the honors due to all is the same. This requires talent, commitment and a wise and thoughtful way of life, as well as in the citizens' search for virtue, honesty and seriousness. For them, the doors are open, for the city government.

Bruni recovered, in the Renaissance, the importance of funeral orations that did not coincide with the true institutional ordering of Florence, since the city was ruled by an aristocracy that, since the beginning of the fifteenth century, struggled to maintain control of the main positions of power. From 1434 onwards, this balance began to be broken with the rise of the Medici family, which further distanced the Florentine reality from republican ideals.

According to Martines (1980, p. 192), humanism was an important "tool" not only for the most powerful families. However, Bruni (1986, p. 776) states that "Florence's form of government is neither aristocratic nor democratic, but a mixture of the two". It demonstrates how the distribution of power worked in the city, since the civic republicanism of the humanists was a weapon in political combat and a pole star for many participants in public life. The values espoused by Bruni and others led to the fall of the Medici family's power.

Political life was reorganized on the basis of the civic values of the humanists, who served as a reference for the reconstruction of republican institutions that had progressively lost their functions during the period of Medici an predominance. The strengths of the humanist heritage were the three main axes of Renaissance republican thought: freedom, equality, and the active participation of citizens. The greatest asset of a Republic is the intimate relationship they have with each other, the republicans and the humanists. For humanists, republicanism is not a unilateral affirmation, neither of freedom, nor of equality, nor of the active participation of citizens.

It can be said that civic humanism laid the foundations of politics based on the importance of human action in the construction of cities, which are no longer the space for waiting for the end of times, but for the active life of citizens, that is, of the relationship between citizens and their environment. The humanists shifted the center of eternity from transcendent forms to the immanence of cities. This way of thinking of the humanists marked the humanist culture, of how the participants in Florentine public life came to think about the great problems of their time.

Gilberto (1977, p. 67-144) showed the importance of the political ideas of the period 1494-1512, since in practice, it was an intense political battle between the political groups of his time, for power in the Florentine republic, that is, it was a real political struggle for power, in the struggle between the popular and those who wanted the return of the Medici. In practice, it was there that Florentine politicians built their reputation and became known.

The Florentines thought about foreign policy, what role they attributed to reason in political deliberation, and how they thought about Florence's position on the Italian political scene. Among other problems, they addressed the role of fortune in human affairs, mixing this question with that of Divine providence. Internally, the problem of institutional reform was the most important, as they were concerned about the instability of the forms of power instituted after the Medici (1531-1737) were expelled from the city. The Florentine citizens sought to understand how they should structure their government, in order to escape external attacks, but also the traps set by fortune.

Florence was a special city, chosen by God to carry out a work to which no other could aspire. But this aspiration, and the idea that Florence was chosen by God, made the citizens think that all institutional reform should be a return to the founding of the city, or to its institutions, since they were clothed with a Divine character. The great personalities of the time passed through Florence. It was here that the great debates that dominated political life at the end of the fifteenth century took place. According to Gilberto (1977, p. 67-144), the Florentine political thought of the sixteenth century allowed us to understand the revolution operated by Machiavelli (1469-1527) in political thought. He was a radical, because he always adopted the most realistic and modern ideas, in a logical system, whose foundation was the reassessment of the popular will. Based on the documents *Pratiche* discovered two major currents of thought, one on Machiavelli's studies that combined the analysis of great texts by the Secretary of Florence, and Genar Sasso (1928), who based on the *Pratiche* documents produced texts with a new interpretation of Machiavelli's works. Another school of thought that interpreted the *Pratiche* documents resulted from the texts of Giorgio Cadoni (1999), who knew how to understand the theoretical scope and combine historical studies with political thought.

Humanism and Economics

The literature shows that global economic development is complex and multifaceted, and there is an increasing consensus that it involves interactions between different development objectives, requiring concerted policies. The process of global economic development requires changes in national policies to consider the factors of global social and economic well-being.

Respecting the capacities and potential of each country or region, taking into account its identity, i.e. the economic and political development policies of each country and/or political region, as well as the social, cultural and political systems and institutions, and their interactions and mutations, over time, but all in the direction of improving people's social and economic well-being. However, there is no single path to economic development that all countries can follow, but there are many paths to reach the same goal. The process of economic development requires policy changes to consider new factors and emerging trends.

History has shown that concentration on a single factor cannot guarantee the success of the development process. Capital formation (as emphasized in linear-stage growth models) is necessary but not sufficient. Models of structural change that promoted industry but neglected agriculture also did not produce the expected results. Models of international dependency pursued an inward-looking model of development that promoted state production. On the contrary, the neoclassical counter-revolution of the free market is a different line of thought that has sustained the role of the free market, privatization and the expansion of exports.

However, contemporary models of development see government and the market as complements, in which a certain measure of government intervention is required to ensure that desirable outcomes can be achieved in the presence of related market failures.

According to Hoff and Stiglitz (2000), economic development is about growth, plus organizational change. Without growth, change is unlikely to occur, as countries need multiple resources to achieve the goals. The development goals are:

- Growth (of gross income per capita);
- Improvement in the quality of social and economic life;
- Sustainable development;

Humanists look with despair at the world economy. An immense portion of the world's population lives in absolute poverty, living to survive, hoping that they will not get sick today. On the other hand, there are a tiny number of people (owners of all this) who can change all of this, but who do nothing and are not interested in making the necessary changes. A [report by Pressenza](#) (2015), (Pressenza, International Press Agency, (2015-01-08), the world's richest 400 increased their fortunes by \$92 billion in 2014), showed that only 400 people ("elite") worldwide increased their fortune by \$92 billion in 2014, enough to end poverty worldwide.

This same "elite" controls banks, arms production, the press and governments around the world, directly or indirectly. It is not an "elite" that shares the same ideology in terms of public policy, but its policies are the same: **personal ownership of money is the most important value**. Some members of this "elite" can even "give" some of this money to the world, through social assistance institutions, but this "charity" does not aim at economic development, and there are many cases of welfare money that does not affect the situation at all, because it does not reach the people, to whom it would be destined.

In addition, the economic model does not value the environment or future generations, since the consumption of new commodities leads to an unsustainable exploitation of the world's natural resources, at the expense of environmental destruction. And the result of all this, can it ever be positive?

Second, Silo (2000), humanist economics puts the values of humanism first and identified six points that characterize the "humanist attitude":

- Placing the human being as a central value and concern;
- Affirm that all human beings are equal.
- Recognize personal and cultural diversity.
- Develop new knowledge, beyond what is accepted, as absolute truth.
- Affirm freedom of ideas and beliefs, i.e. individual freedom of thought, expression, political and religious.
- Repudiate violence in all its forms.

I want to make it clear that I'm not an economist, that I don't know more than common sense and what the media says, and beyond what I read and research on the Web. So, to those who are "experts" in this field, my ideas may seem naïve. We are worldwide in a turbulent and complex moment, and therefore need to initiate a major structural transformation, in economic and political terms, in the transition to a new type of economy, the humanistic economy of social welfare, social and economic justice of world civilization and whose transition to this economy is a subject of study for academics and politicians. I leave you with some questions to which I have no answers, but which humanist economics can give:

- If the value of human life is the central point of humanity, why is it that a doctor who saves human lives does not receive the same remuneration in any country in the world?
- Without food, human beings cannot survive. Why is it that food producers do not receive the same compensation in any country in the world?

- The banking system produces nothing, but the owners are the richest in the world. Why is it that the money "saved" from customers does not have the same remuneration, in any country in the world, and is used for financial speculation?
- Consumer products are almost all produced with the same ingredients and the same or similar technology. Why do consumers pay more for the same product in different countries? Will it be for Marketing?
- Are the earth and natural resources commodities to be possessed by people?

In the humanistic economy, remuneration should reflect the personal contribution to people's quality of life, in social and economic terms, i.e. the people who contribute most to the economic development and survival of human beings, but also those who coordinate human activities, elected representatives, managers, administrators, those who work in functions that support society, as a whole.

It is not intended to draw up an exhaustive list, but there are many other types of occupation to be added to make up a complete picture, but the most important thing is not to make a hierarchy of values, but rather the idea of scale, it is clear. The core value of work will be efficiency and effectiveness (productivity), seriousness, honesty, transparency and responsibility, not for the benefit of corporate profit as an end, but rather for the social and economic well-being of people.

In the humanist economy, public and private organizations (companies) coexist, but on the income scale there will be no one who earns more, for example, 10,000 times more than another citizen, that is, it is proposed that the difference between rich and poor should be balanced, that is, the rich should be less rich and the poor less poor. All citizens should feel proud of the work they do, knowing that what they do contributes to their own income and to the income of society as a whole, in order to manage natural and non-natural resources, to be managed in a sustainable way and thus be able to leave the planet in better conditions. for future generations.

Humans can do anything to begin to imagine, what a humanistic economy could look like, this would act as a driving force in the consciousness of citizens and, in time, be able to make it happen.

Humanism and Education

One of the main characteristics of Humanism is the appreciation of the human person. Each person has an intrinsic value, regardless of their social, economic, political, religious, status or power status. Humanism seeks to promote human dignity while respecting the individuality and rights of every human being. The human person is capable of thinking, innovating, loving, learning and developing continuously. Through education, culture and access to knowledge, the human person can expand his or her capacities and competences, and thus contribute to personal and collective well-being.

Humanism is not restricted only to individual development, but also seeks to transform society, in the construction of a more just, solidary and egalitarian society, combating inequalities and promoting the social and economic well-being of all world citizens, without exception. The transformation involves valuing education, culture and the active participation of citizens. Through access to knowledge and awareness of rights and duties, people can become agents of change, contributing to the construction of a better world.

Education is one of the pillars of Humanism, since it is capable of transforming lives, promoting the integral development of the individual and contributes to the construction of a more just and egalitarian society. Humanism and education must form critical, autonomous, and responsible citizens. In addition to transmitting knowledge, education should stimulate reflective thinking, creativity, and respect for differences.

Education has been based on training people for the job market, that is, a "mass production" of new professionals. People in today's world do not choose what they like best, but rather choose the qualifications for the job market, leaving aside the human issue. The adoption of the humanistic approach in education focuses on the development of the human being. The role of the school is to offer them a theoretical framework and the opportunity to develop their qualifications (competences) according to their abilities, that is, to approach education for the human being.

In the humanistic approach to education, students cannot be reproducers of the knowledge acquired. Of course, there is a need to work with theory, however, this does not happen all the time, that is, knowledge is transmitted theoretically, but also whenever possible in a practical way, with the participation of students, promoting debates, discussions or *design thinking*.

The humanistic approach to education places the student at the center of the learning process, becoming a protagonist in the construction of their knowledge and discoveries. The student develops their skills, always respecting their individuality, autonomy and socio-emotional maturation. The humanistic approach to education is based on the following principles:

- **Man** – to be unique, with a world view of social, economic, political and religious problems, with positive thinking.
- **The World** – global vision of humanity, always respecting individuality.
- **Society and Culture** – Globalized, but always respecting differences (educational, economic, linguistic, political and religious).
- **The School** – Develop individual skills and capacities with autonomy.
- **Education** - Awaken individual potential, stimulate skills and abilities, develop personal and professional skills, as well as emotional and intellectual development.
- **Knowledge:** acquisition of fundamental concepts, such as benevolence, humanity, honesty, seriousness and decency, as well as other specific and specialized knowledge related to one's appetites and abilities, always with a view to dignifying human life.

Humanistic embroidery in education aims to prepare students to acquire knowledge, exploring their potential, improving their skills and competences, preparing them for life and encouraging curiosity, innovation, and specific knowledge.

Humanism and the Arts

Humanism was a movement that emerged in Italy during the Renaissance and had two distinct branches and expressions, such as the importance of human dignity, individuality and learning, and that influenced several domains. Humanism marked a move away from the medieval emphasis on logic and theology, and led to the rediscovery of ancient texts, the

advancement of scholarship, and the transformation of art, culture, and society, giving rise to two major forms of humanism: civic humanism and Christian humanism. It seeks to offer a small insight into the role of Humanism in changing the intellectual and cultural outlook of Renaissance Italy.

The Renaissance (1300-1600) transformed creativity into the arts, writing, and thinking. The set of documents in the archives of Florence allows us to understand the development of human thought and Renaissance political development. The protocols of the *Consulte and Pratiche* (documents of the meetings organized in Florence) helped the main government bodies in the period 1494-1512), and are fundamental for understanding the functioning of the institutions of Florence, since they reflect a century of humanist culture.

The European intellectual, philosophical, and cultural movement linked to the Renaissance originated in the fourteenth century in Italy (Florence, Rome and Venice) and personalities such as Dante Alighieri, Francesco Petrarca and Giovanni Boccaccio. The old humanism of the golden age-maintained hegemony in Europe until the end of the sixteenth century. In simple words, it was to focus attention on the human being, preserved in texts, and material works (sculptures, ruins, buildings, and movable objects). The goal was to create a kind of man, a citizen for the Italian cities of the moment. Humanism's interest in the ancient world also included art. Art was a basic instrument for the development of human consciousness and for the spirit not to atrophy.

Art has been, and continues to be, the basic instrument for the human spirit and consciousness to develop and not atrophy. It is necessary for life to reflect on the essential aspects of life that need to be reflected. Through the arts, man has been able to understand the essence and nature of things. As well as being able to develop your sensory senses and show them off.

Art is generally understood as any activity or product carried out by human beings, with an aesthetic or communicative purpose, through which ideas, emotions or, in general, a vision of the world are expressed, through various resources, such as plastic, linguistic, sound, or mixed.

Art is a component of culture, reflecting in its conception the economic and social substrates, and the transmission of ideas and values, inherent to any human culture, throughout space and time. With the appearance of *Homo sapiens*, art initially had a ritual, magical or religious function (Paleolithic art), but this function changed with the evolution of human beings, acquiring an aesthetic component and a social, pedagogical, commercial or simply ornamental function.

Renaissance art is anthropocentric, it revolves around the individual, the human being who contemplates the reality of the world, as opposed to medieval theocentric, with all that it implies in the field of vision, themes, the justification of creation and proportions. On the other hand, the desire for knowledge is linked to the collection of works of art and their study, with their corresponding hierarchy and critique.

Therefore, since the Renaissance, art history and artistic activity will be closely linked. In addition, humanist culture, by seeking to integrate the different facets of artistic knowledge, ranging from painting's ability to evoke a particular literary narrative or a poetic message, to the establishment of the mathematical foundations of architecture.

According to **Nikolaus Pevsner, (1902-1983) and** Andrea Palladio, (1508-1580), **their** views shed light on the architectural elements of churches and their symbolic significance in conveying the unity and justice of God. Nikolaus Pevsner, an architectural historian, analyzed the architectural features of Renaissance churches. He emphasized how the design and arrangement of these sacred spaces were intended to manifest the unity of God and His creation. Pevsner noted that the harmonious proportions, intricate details, and spatial arrangements found in Renaissance churches symbolized the Divine order and the inherent unity of the universe.

On the other hand, Andrea Palladio, immersed himself in the principles of architectural design and its relationship with the concept of justice in Renaissance churches. Palladio believed that the structure and arrangement of a church should reflect God's inherent justice. His architectural treatises explored the use of symmetry, proportion, and harmony to create spaces that embodied Divine justice and evoked a sense of wonder and reverence in the worshipper.

These perspectives by Pevsner and Palladio offer valuable insights into the architectural expressions of Renaissance churches, illustrating how the design and spatial arrangements were carefully crafted to convey deep spiritual and philosophical ideas, emphasizing the unity and justice of God.

Representatives of Humanism

The authors who preceded and led to the emergence of Humanism were:

- **Dante Alighieri (1265-1321):** Florentine poet who wrote his most important work, *La Divina Comedia*, in Italian.
- **Francesco Petrarch (1304-1374):** poet and philosopher who tried to harmonize pagan Greco-Latin thought with Christianity.
- **Giovanni Boccaccio (1313-1375):** writer considered, along with Petrarch and Dante, as one of the founders of Italian literature.

Among the humanist thinkers the following may be mentioned.

- **Lorenzo Valla (1407-1457):** orator, philosopher and educator. He is considered a pioneer of philosophical and historical criticism.
- **Giovanni Pico de Mirandola (1463-1494):** fundamental thinker of Humanism. He defended critical thinking and the right to religious and cultural differences.
- **Erasmus of Rotterdam (1466-1536):** Dutch humanist philosopher and theologian.
- **Nicolás Machiavelli (1469-1527):** Italian philosopher, author of *El Príncipe*. He is considered the initiator of modern political science.
- **Thomas More (1478-1535):** English theologian and philosopher, author of *Utopia*, a work in which he describes the ideal society.

Human Values and Legal Rights

According to Williams (1970), human values refer to what people in their universality consider to be good, good and worthy. These values apply to individual people (personal values), as well as to groups of people, including religious organizations (cultural values). Each person has a personalized hierarchy of their values, some with great meaning and others not so much. According to Shalom, et al, (1999, pp. 23-47), cultural values develop within groups or organizations to express certain needs and communicate, among the members of the groups or organizations, as a way of symbolizing the goals socially cherished by the members of the group or organization.

People can change their individual or group values, however, values are relatively stable over time unless there are major life transformations, Jan-Erik Lönnqvist, Inga Jasinskaja-Lahti, and Markku Verkasalo, (2011, pp. 584-591).

According to Schwartz and Bardi (2001), there are values that are universal among various cultures, among others, the values of benevolence and self-direction. Benevolence fosters cooperation, while self-direction encourages adaptability, both of which are paramount to group stability and flexibility.

According to John Finnis (1980), personal or cultural values, as long as judicial systems are recognized, are enforced through official judicial processes and depend on the existence and recognition of these systems. However, inconsistent beliefs, principles, as well as human behavior that do not respect legal values, are unofficial and legal, and therefore do not offer formal protection and enforcement of legal rights and freedoms provided for in the legislation. Some legal traditions consider certain rights to be innate, universal, and inherent in all human beings.

According to Charles R Beitz, (2001, pp. 269-282), values and rights are interrelated, since values inform rights, even though values are not always integrated into rights. After World Wars, the United Nations established the Universal Declaration of Human Rights, which world leaders at that time were able to agree to.

The Declaration describes 27 fundamental human rights that are in line with the universe of human and cultural values (individual and organizational), such as the growth of humanity and security. Second, philosopher and economist Amartya Sen, (2017), considers that "human rights can be seen as demands . . . , as well as, other ethical claims that require acceptance, but there is an implicit presumption, in making a statement about human rights, that the underlying ethical claims will survive open and informed scrutiny."

Human Values and Technology

Technology poses several challenges to human values, not necessarily related to legal and constitutional rights. However, laws can evolve to adapt to the developments of humanity and especially to the evolution of technology, especially with Artificial Intelligence (AI) and examine the human values compromised by the implementation and use of AI systems, with the possibility of formally recognizing some of these human values, such as legal rights. The core values that are at risk due to the implementation and use of AI, which require in-depth legal assessment, are as follows:

- **Fairness and equal access** – increased risk of imbalance between rich and poor, in education, in people's active and leisure lives, as this technology is very expensive. They can unbalance in terms of opportunities, in terms of costs, education, access and use that have repercussions throughout life, impeding progress towards a more equitable society.
- **Autonomy and Self-Determination** - These are fundamental concepts that grant people (citizens) the freedom and power to make decisions and shape their lives, according to their own beliefs and values. These principles serve as a philosophical basis for protecting the right to freedom of expression, and are the cornerstone of democratic principles, empowering citizens to actively participate in the governance of their communities.
- **Diversity, Inclusion and Equity** – the existence of multiple language models is a concern, as it can lead to the perpetuation and amplification of harmful stereotypes, biases and discriminatory viewpoints, (e.g. AI training)
- **Privacy and Dignity** - Privacy occupies a crucial place in defining the boundaries of an individual's "personality" and is an integral part of human development. The possible disclosure of private and possibly false data by AI is a major concern. In addition to the inadvertent disclosure of private data, we also need to address more subtle privacy risks, such as misrepresentation of individuals, including sexual issues, machine translation errors, lead to negative consequences, defamation, etc.
- **Physical and mental well-being** - Virtual interactions can result in bodily harm or traumatic real-world experiences. Offensive language, *online* platforms can integrate dangerous features such as the "Speed Filter" that can contribute to the deaths of young people encouraged by dangerous speeding competitions. The emotional impact and vulnerability that some individuals may experience during their interactions with AI systems can lead to deceptive behaviors and a lack of sense of self-awareness.

Humanism and Justice

There is a complex relationship between humanism, capitalism, democracy, human rights and justice. In politics, the concepts of democracy, human rights and justice are almost always present in political discourses. In many places/countries of the world the concept of democracy is fragile and is almost disappearing and being replaced by the term post-democracy, put at the service of the markets, and for this reason some doctrinaires question whether or not democracy should be a human right.

Today's capitalism coexists with two central dialectics: 'concentration versus fragmentation' and 'exclusion versus inclusion'. On the one hand, 'the enormous scale of investments necessary for the technological leadership of products and processes will continue to force a process of concentration, which will enable only a restricted set of hundreds of giant companies, leaders of the main production chains, to decide what, how, when, how much and where to produce the goods and services (brands and global networks) used by contemporary society. But at the same time, they will compete for lower prices and higher quality, in a fierce game for market share and accumulation.

In the relationship between human rights and justice there are many mismatches, although there is many consensuses on the need for articulation, so that any theory of human rights always implies a theory of distributive justice that ensures the basic

rights of all citizens, where human rights would naturally be the guarantors of social justice or the instruments for the achievement of a good life.

We live in a contemporary society with growing conflicts, of different orders of magnitude and perspective. There are wars, terrorism, closing borders, polarization of political positions, projects of society that have their bases only on economic interests, without respecting cultural, social, political and religious differences.

Contemporary humanist discourse is one of the fastest ways of disseminating faith, democracy, human rights and justice, and integrating them into a well-ordered whole, wrapped in a humanist discourse, where man is the protagonist.

In philosophy, the term "fact" refers to an event or situation that is considered as an objective and observable reality. Facts are concrete, verifiable aspects of reality that can be perceived, recorded, and analyzed in some way. The concept of fact is related to the idea of the existence of things or events independent of subjective beliefs or interpretations. Facts are considered as objective and fundamental data, on which knowledge is built and understanding of the world developed.

In philosophy, the notion of fact has been the subject of discussion in different philosophical currents and perspectives. Some philosophers have raised questions about the nature of facts, how they are known, and how they relate to our mental perceptions and representations. It is important to note that the term "fact" can have different interpretations depending on the philosophical context in which it is used. For example, in the context of logical positivism, facts are understood as observable and empirically verifiable events, while phenomenological currents emphasize the importance of subjective experience in the construction of facts.

In philosophy, the term "fact" refers to an event or situation considered as an objective and verifiable reality. Facts are concrete aspects of reality that can be perceived and recorded in some way. The notion of fact has been the subject of philosophical discussion in relation to its nature, knowledge, and relation to our mental perceptions and representations.

Humanism and Christianity

According to Luis Carlos Sureki, (2003), Christianity and humanism are not the same concept, that is, Christ as man does not serve as a foundation for Christian humanism, since in Christ humanity is not the term, the hypothesis, the person. **Christ is the true man**, but in Him, according to Christian dogma, He is not a human person. For Christianity, the end of man does not coincide with man himself, because the perfection of man does not lie in being a perfect man.

Christ does not become incarnate so that we may be proud to be flesh, but rather to elevate us to God. Of course, humanistic principles perfect, improve man, as a person and as a social being within human standards, but such principles alone neither redeem nor justify man before God.

Man's way to God is not established by man's self-elevation, but rather by God's condescension to man. The term incarnation is not the humanization of God, which would result in an atheistic humanism, but the divinization of man, and that by the grace of God. Christian humanism needs to be a humanism, which understands itself not by self-reference, but by being-in-representation with the transcendent and with the world.

Lima Vaz (2001, pp. 157, 160) states that "humanism represents a conception of the human being that is presented in the cultural tradition of the West, as a theory and norm of thought and action". The term "humanism" has been the object of a kind of semantic dispersion, having received several meanings, often united only by name. The nineteenth and twentieth centuries witnessed a diversification of "humanisms": the "atheist humanism" of Marxist affiliation, the "scientific humanism" of the positivist tradition, the American "pragmatist humanism", the "evolutionary humanism" of Julian Huxley, the "existentialist humanism" of Jean-Paul Sartre, among others. The era of "humanisms" came to an end with the crisis of the 1970s.

Humanism reached maturity in the fifteenth and sixteenth centuries, when the analogical correspondence between the idea of God and the idea of the human being was established, and on which the theological foundations of Christian anthropology were based, but also the paths of separation, of Christian humanism, of the theocentric structure, and of modern humanism, of the anthropocentric structure (cf. *ibid.*, p. 160). The anthropocentric structure of humanism opted for the autonomy of the human being. This concept emerged in the West and was unknown to the first civilization, but the idea of the human, inspiring Humanism, has its origin in the Greek, Latin and Biblical-Christian historical threefold (Father, Son made man and Holy Spirit who leads to God).

According to Panikkar (1963), Christian humanism is an anthropocentric attitude of life that seeks the perfection of man as man and defends the transcendence of man, not only in his destiny, but in his own constitution. In this sense, Christianity cannot be a humanism, because it cannot be anthropocentric. But if "Christian humanism" is a concept whose internal compatibility proves problematic, the contradiction of a "theocentric humanism" is greater. Theocentric (theological) anthropology is one thing, and theocentric humanism is another. In humanism, the primacy of man over everything else is emphasized. Humanism awakens interest in all that is human and places man at the center of the Universe.

According to Rahner (1989), although anthropology is a necessity of our time, it is not just any anthropology, but a transcendental anthropology, for which the conditions of human existence are not found or extracted from the human being himself. "Man perceives himself as the product of what he himself is not" or "Man experiences himself, as subject and person, precisely to the extent that he becomes aware of himself, as the product of what is radically alien to him."

According to Panikkar (1963), the humanist phase of Western humanity represents the period in which reason acquires its independence from higher forms, such as Faith, and lower forms, such as instinct. The philosophical foundation of humanism is rationalism, because "only if reason is the ultimate criterion of truth can man be the measure of all things." The problem is that man cannot save himself. Humanism is natural, of the order of nature; Christianity is supernatural. Between the one and the other, we find that which is between death and resurrection, and resurrection is not required by the mortal nature, so it is unmerited grace. Humanism is a kind of human religion tailor-made for man, "humanism seeks in man what nothing else can find in God... 'Be thyself,' says humanism. 'Be God' (divine), says Christianity. 'Assert thyself,' says one; 'Deny yourself,' says the other. 'Discover your values, trust yourself', are humanist maxims. 'Discover your transcendent path, trust in God', are Christian maxims.

According to Panikkar (1963), humanist principles are born from the heart and discernment of man, have been known for centuries and recognized by many cultures and traditions. Such principles establish the horizontal, interhuman, intersubjective basis of social life. Christianity, however, presupposes a vertical vector, traced from "top to bottom", from the perfect to the imperfect, from the divine to the human. "You are from below, I am from above. You are of this world, I am not of this world... If you do not believe that I am (in that I am), you will die in your sins" (Jn 8:23-24).

Christianity is not born in this horizontal vector; Christ is not the product of humanity, nor the result of what men have done before or done since, of his manifestation in the world. The Christian man perfects himself in Christ and perfects his humanism. He will not cease to be human, but he will see his humanity transfigured by Divine Grace. Jesus Christ (who came to earth, the Son of God) did not need to teach the humanistic precepts, but to manifest that it is not these precepts that redeem, justify, and save the human being.

Salvation is in the regime of the gift: "By grace you have been saved through faith; and this is not of yourselves, but is the gift of God" (Eph 2:8); A gift that, as such, can be welcomed, not forcibly conquered by man's good deeds. Christianity has a theocentric attitude, but not a humanistic one. Christ is the true man, but in him there is no human Person. Christ is the Son, the second "Person" of the Divine Trinity, Jesus of Nazareth. Christ has revealed to man that the center of reference of this world is not in himself, but in God, in the reign of God. Christ is not a humanist... Therefore, being a humanist does not mean being a Christian.

Humanism considers man to be human, but Christianity has come to convert him into the Divine. Human values are not absolute, human perfection is not the goal of our life, nor is love for ourselves. Man's center of gravity is neither cultural, nor moral, nor ontological, nor is it found in himself. Without Faith (theological virtue) one cannot recognize and accept Christ, as Christ wants to be recognized and as Christianity believes him. Humanism does not go beyond the threshold of faith in order to establish itself in the Christian field.

Humanism and Globalization

Humanism in the age of Globalization is the humanism capable of crossing the boundaries between world civilizations and overthrowing their competitive and sometimes hostile ways. Intercultural humanism must involve all continents and cultures of the world. Intercultural humanism involves a great deal of ideas and values, albeit with some shortcomings, such as ethnocentrism. It is necessary to develop intercultural humanism as the basis for confronting and overcoming the many tensions and conflicts that exist between the divergent civilizations that inhabit the world today.

Julian Nida-Rümelin, (2006), defined humanism, in which people, including politicians and intellectuals, are willing to share, as intellectual and political orientation and as a type of philosophy or ideology, that is, as ideological orientations or values, among different people, who consider humanistic ideas, norms and orientations, as a general framework of the mind. This humanist philosophy supplants ideological compromises, such as nationalism, religion, Marxism, or whatever. It is an Intercultural Dialogue on Humanity, Culture and Values, which aims to broaden this idea and work on it, as a theory of international relations.

According to Queios, (2023), advances in global communication and transport systems, exchange of goods and services, news, information, travel and movement of people, migrations to study or work, etc., have caused a clash of civilizations in this globalized world, so Humanism has a very important role in overcoming linguistic, cultural, moral and religious barriers. That is why it plays a fundamental role in the contemporary world and in the near or distant future of humanity.

Different civilizations and cultures increase their contacts and relationships, with a tendency to create intertwined social systems and interrelated networks in politics, science, education, economics and entertainment industry, etc. Different cultures, previously disconnected by few contacts and geographical distance, are "forced" to find common norms and rules, to overcome differences in behavior, values and traditions and to resolve the conflicts of civilizational differences (wars and hatreds). Humanity lives in a complex and turbulent world, with many centers of power, struggling to exert influence and relevance. There are no common norms and values that determine international contacts and communications and that are respected by the powers that be.

According to Rösen (2020/1, 2004/1, 2012), the problems of globalization can only be solved by the development of a humanistic thought capable of "unifying" the different values and cultures of the world, that is, a transcultural and global humanism that does not represent only one world culture but encompasses all of them. That is the only solution to the problems as they exist today and in the future.

Second, Rösen (2020/1, pp. 43, 68, 75, 2010/3, pp. 276-277), civil rights and freedom, are the central core of humanism. The dignity of the human being must be protected against invasion of all kinds, especially against the power and violence of the state. Human beings are free and their way of life deserves to be protected. This central idea of humanism is not limited to the ideological sphere, but is embodied in the real political life of all nations. The constitutional state and the rule of law must institutionalize this preservation and protection of rights and freedoms in order to protect the human dignity of every person. Thus, there are some fundamental aspects in the dignity of the human person:

- Equality of all world citizens, that is, all people have the same rights and duties, in society, in politics and in law.
- No human being depends on any religion or religious "sect."
- Understanding of the human being, as a "humanization of the human being".

According to Rösen, (2020/1, pp. 70-72), the protection of human lives consists mainly of six dimensions:

- **Secularization-** Human life is shaped by historical causes, by natural powers, and by empirical-causal determinants. The divine elements do not apply to the understanding of the role of the human being on Earth, in its history, and in its moral rights and duties.
- **Universalization** encompasses the discovery that all cultures on the planet have their right to live and exist, that all races and human beings have the same rights and duties, and that women and men represent the same amount of dignity and value.

- **Naturalization** - the human body and the human mind are free from spiritual and magical influences, which are created by natural elements. The human being is made up of physical elements (body and mind).
- **Idealization** - the faculty of the human being to actualize his existence, on the one hand, by education and the arts and on the other for the refinement of morals and mental powers. Their path is to overcome animal reign by some kind of self-divinization, through their own cultural efforts and educational efforts. The great artist or musician, author or scientist, is the protagonist of this struggle for self-improvement.
- **Historization** - humanity has gone through different stages of development and transformed its way of life over time. Human beings at different times lived in different and divergent worlds, mentally, morally, politically, and religiously, according to where they lived, in time and space. All human beings are equal, due to their dependence on specific times and places, that is, they diverge from each other, due to circumstances they did not choose.
- **Individualization** – means the understanding of individual freedom. Human beings cannot be seen as links of social class, religion, or social group, but as individuals independent of the society in which they live. They do not have to obey ideologies, prefabricated prejudices, customs and ways of life, but are free to choose, to develop their own philosophy or opinion, to find their own way of life.

According to Rösen (2010/3, pp. 290-303), humanism developed in the 18th and 19th centuries and is characterized by the following fundamental concepts:

- Universal concept of humanity from an empirical and normative perspective.
- Central relevance of the human being in the interpretation of his world.
- Recognition of human dignity as a principle of cultural orientation.
- Recognition of the equality of all human beings, due to their personal and social dignity.
- Recognition of the responsibility of the human being in dealing with cultural differences.
- Recognition of coherence, individual and social responsibility.
- Religions cannot justify the inhumane treatment of human beings.
- Recognition that education is essential in the formation of the mind and personality.

These characteristics are unique and interconnected with each other and form a common structure that carries world humanism. Humanity has no possibility of resolving its conflicts in any other way in a globalized world. Simply the constraints of life in a globalized world make it necessary for intercultural humanism to emerge and prevail.

To ensure the future of humanity, in a globalized world, humanism has the capacity to reconcile the different world civilizations and to develop higher standards and values that allow different cultures to find common and peaceful solutions, that is, intercultural humanism allows different civilizations to **live in a global (common) world**.

Intercultural humanism must be developed, that is, it is not yet present, in world society. Intercultural humanism "erases" cruelty and violence, refines human nature, and transforms human beings into more benevolent and lovable people than in all of history. Human beings live a pure life of beauty, "(im)perfection," wisdom, virtue, honesty, seriousness, and decency.

Intercultural humanism has to develop the concepts of the universal human mind and reason and assume that all human beings on earth, regardless of their culture, have the same mental capacities. The earth has natural resources that belong to humanity and must be preserved, since they have no physical, ideological, political or religious boundaries.

Figure 2 – Intercultural Humanism in World Society

| World Organization | Globalization | Universal Human Values |
|---|--|--|
| Seat of Humanity (UN) | Globalization Technological Communications Transport | Individual Freedom |
| | | Social equality |
| | | Differences (educational, economic, linguistic, political and religious) |
| | | Human Dignity |
| Geographical, Political and Religious Regions (e.g. ME, etc.) | Globalization Technological Communications Transport | Benevolence and Humanity |
| | | Honesty, seriousness and decency |
| | | Individual Freedom |
| | | Social equality |
| Countries (Portugal, Spain, France, etc.) | Globalization Technological Communications Transport | Differences (educational, economic, linguistic, political and religious) |
| | | Human Dignity |
| | | Benevolence and Humanity |
| | | Honesty, seriousness and decency |

Source: author elaboration

Humanism and Social and Economic Well-Being

Introduction

The concept of well-being, social and economic justice is central to metaphysical and ethical discussions, being strongly related to human actions and decisions, with specific ends and objectives, considering the search for the human person or society, is a constant in the evolutionary process of world human civilization. The search for the satisfaction of human needs, whether qualified as well-being, quality of life or even well-being and social and economic justice, has always existed, and in the process of social reproduction institutions and structures of relations have emerged that have sought to meet this requirement, which is not individual, but collective. The problem of quality of life, well-being, or happiness is as old as human civilization.

Mitchell, (1973, p.36), Sétien, (1993, p. XVIII), and others, artists, thinkers, poets, musicians and religious people have tried to show what paradise is, and what it means to have quality of life or endless happiness. The closest known concept of well-being among ancient civilizations. However, Amartya Sen (2017) suggests the need to return to an economy, with ethical content, within the framework of the current capitalist system.

The concept is controversial and still under construction, with numerous paradoxes among specialists. Well-being, social and economic justice or quality of life is the reconstruction of a concept originating among the Greeks, which meant the search for knowing how to live and was related to good governance. It was concern for the common good and not for private goods. Aristotle (1999, p.227-228) defines the function of the State as follows: "its purpose was not simply to prolong life, but to prolong a dignified life. [...] A full and satisfying life. [...]. And that meant living with joy and dignity."

Morató (1996) stated that **the good is the principle of being and the truth is the principle of things**, and cannot be universal and absolute, since there are goods of different classes or categories, being mediated by culture and containing a relational aspect, even if of a metaphysical nature: the good, in this case, assumes a relational aspect, And it becomes less substantial or ontological: it constitutes a gradual ordering of means and ends, with which man attains what is relatively good to him, the last link in this chain of intermediate ends being the "ultimate end": "the one in view, from which all other things are made".

With modern philosophy and the replacement of traditional metaphysical concepts, the idea of good, as unique and motivating people to live a correct life, with an objective meaning, ceases to have relevance. There is the transposition of good into value, and from value to what is good and good equivalent to good, it acquires different meanings.

The idea of good is linked to the various normative theories that emerged between the eighteenth and twentieth centuries, related to the socio-economic and political scenario of the different historical periods. Four tendencies can be identified in relation to the good, linking it to well-being: the utilitarian, the one focused on goods and services, the one that derives from basic needs, and the other from human capacities and effectiveness.

Some contemporary Marxist authors have been reflecting on human needs, social exclusion, well-being and social rights, composing a picture that signals a tendency. The idea of well-being has been articulated to the existence of human or social needs, as being a product of the forms of production and social reproduction, not having a universal scope.

Agnes Heller, in Pereira, (2000), states that needs are similar to social needs and that they differ from one group to another, from one culture to another. It also mentions radical needs, considering them as those in which, even though they cannot be met in the capitalist system of production, they contribute to the overcoming of the structure of the needs necessary for the bourgeois order.

Concepts and components

Well-being is a recent concept in the human sciences and is distinguished from pleasure, joy and happiness, as well as from well-being that has a meaning, closer to action. Well-being, social and economic justice, refers to people's living conditions to meet their material needs and spiritual aspirations. It is also a social concept, since needs are social constructs that belong to the domain of sociology, anthropology, ecology and economics.

Forton (1974) criticized economists who were for a long time restricted to a subjective concept of well-being and that this is something identified with a 'state of mind' [...] that was not a measurable quantity, such as price.

According to Setién (1993), well-being, at the socio-economic and political level, was identified as the standard of living or as a differentiation between this level, that is, it contemplated the standards of living, conditioned by objective factors, whether historical, cultural, economic, or social.

According to Fourastié, in: Forton, (1974), the standard of living includes, among other aspects, hygiene, therapy, prosthesis, leisure and the length of the working day, including a series of incalculable elements, such as climate, housing, urbanism, the living environment, tranquility, orientation to the sun, air conditioning of offices and houses. At the opening session of the XIX Conference of the International Council of Social Welfare, in 1978, the components that make up well-being were presented:

- Physiological and material well-being, including food, clothing, housing, etc.;
- Security in relation to natural disasters, as well as security in maintaining health, work, care in old age, etc.;
- Knowledge considered not only as operational, utilitarian capacities, but also as a spiritual – not a material – element. The knowledge that enables cultural and creative growth;
- The possibilities of human communication - love, friendship, insertion in the group and in community life.
- Freedom of movement, expression and autonomy in the various activities.
- I treat them with respect and human dignity, with equality and equity.

According to Forton (1974, p. 48), the term well-being has a complex and extensive content, about Well-Being, as a goal and instrument of development, where man is the creator of his own social path. As a member of society, you must not only consider yourself as a beneficiary of well-being, but also contribute to its implementation and extension to other people in the world society.

Within this complexity, we can conclude that Well-Being is an aspiration of peoples and individuals based on the equitable satisfaction of needs, in all sectors; biological, bio-physiological, material, intellectual, technical, spiritual, moral and cultural, and lastly social.

Dasgupta (1993) considers that the components of personal well-being are difficult to understand quantitatively, as they also involve mental states. Objectively, it is possible to measure the real salary, the state of health (present and future) and their educational achievements; The qualitative components, on the other hand, require a different approach, but are feasible to be evaluated. It highlights that it is possible to apprehend the components of Well-Being (utilities and civil and political liberties) and the determinants of Well-Being that have utility (goods and services that are inputs in the production of Well-Being – health, education, housing, etc.).

An interesting point to note in the report of the XIX Conference of the International Council of Social Welfare, in 1978, is the recognition that the elements of Well-Being are interconnected and the achievement of one enhances the reach of others, that is, they reinforce each other. The inclusion of objective and subjective, ethical and political factors is also worth mentioning.

Second, Nussbaum; SEN, (1993), Social Well-Being or Quality of Life, contemplates two relevant aspects of human life:

- Distributive justice.
- A comprehensive vision of the human person, valuing their life projects and their capacity for achievement.

Effectiveness, as a condition of Well-Being, includes four distinct categories: the realization of Well-Being, the freedom of Well-Being, the realization of the condition of an agent, and the freedom of the condition of an agent. The term social welfare appears in the late 1940s and early 1950s. The attachment of man to the social aspect becomes part of the concern of academics and politicians, who indicate that Well-Being cannot be apprehended only as an individual condition, but also as a social condition and dependent on State intervention.

At the international level, there is an institutional commitment, and the efforts of the UN and the European Organization for Economic Cooperation (OECD) are recognized as relevant. Social Well-Being is now considered beyond economic well-being, only centered on goods and utilities, but accentuating the focus on individual and community Well-Being, autonomy and the components of self-realization. The concept of social welfare thus incorporates criticism of welfare, seen only as an increase in wages, both individual and national.

According to Forton, (1974, p.47, at the XVI International Conference on Social Welfare, held in The Hague in 1972, this concern appeared clearly and objectively. In fact, to equate the Gross National Product with the raising of the standard of living is to deceive ourselves; Education, public health, tourism, housing, green spaces, the proportion of oxygen, are at least as important for man and his well-being as classical economic growth. It adds education, health, food, housing, communication, work, social security, leisure, the possibility of association, and cultural integration and human freedoms as components of social welfare.

5 – REFLECTIONS, CONCLUSION AND CLUES FOR FUTURE INVESTIGATIONS

Reflections

Digital Society

Description

It will not be an exaggeration or blatant mistake to say that the current society is increasingly qualified by the adjective digital, where the new information and communication technologies (ICTs) have a constant daily influence, configuring themselves as mediators of social relations, the economy and even in the way of producing/disseminating knowledge. There are forms of knowledge absorption about users in a ubiquitous way, in which ICTs can be seen as new forms of surveillance, Lupton, (2015, p. 02; p. 189). Digital ICTs play a crucial role in the globalization process, as a phenomenon characterized by the wide circulation of people, ideas and habits, which, although it did not begin historically with technologies, develops at high speed through them (De Mul, 2015, p. 106).

The growing insertion of Information and Communication Technologies (ICTs) in people's daily lives has promoted a relationship of deep dependence between them. In this context, everyday actions have become essentially informational, given the need for mediation for their performance.

The digital society is a complex society of technological innovation and communication, in which there is the creation of new environments and changes in the organizational dynamics of people, in the way people understand reality, modifying the way, how they relate to the environment, with other people and how they conceive themselves in the face of their own reality. Both meanings can be understood as a result of the informational revolution, promoted mainly from the attempts to understand human intelligence, via computational bases.

The works developed by Turing (1950) had a great influence on the studies of the second half of the twentieth century, including in Philosophy, mainly due to his algorithmic approach to the nature of thought, in which he proposed the thesis according to which "thinking is calculating", Turing, (1950, p. 436). This is that since digital computers operate from calculations and manipulate rules for the organization of symbols, if we consider that thinking consists in the activity of manipulating symbols according to a set of logical rules, constituting algorithms, then digital computers could, in principle, think. Once intelligent thinking is understood in a mechanical way, it would be possible to construct mechanical models of the structure and dynamics of this type of thinking. This understanding enabled the development of mechanical models of the mind, which initially generated two strands in Cognitive Science Teixeira, (1998):

- Strong Artificial Intelligence – is one in which mechanical models of the mind, when successful, not only simulate/emulate mental activities, but explain and instantiate such activities.
- Weak Artificial Intelligence is one in which the model is only an explanatory, limited tool of intelligent mental activity.

The common point of these notions is that both accept the thesis that to simulate is to explain, in order to attribute to mechanical models the value of theories, in which the computer is employed, as a fundamental tool. As for the social sphere, the development of information theory studies has promoted the social changes that we are currently experiencing and that have generated new types of problems, especially those related to the relationship between action / technology / environment. Given its impact on the academic and social spheres, the approximation between Philosophy and Information Science, and the role of computers in the development of theories, theoretical production occurred concomitantly with technological improvement.

Floridi, (2008, p. 3-4), states that during the second half of the twentieth century there were events such as: the massification of the computer, which promoted the generation of the "personal computer"; the advancement of scientific discoveries due to the use of ICTs; and the emergence of new ways of experiencing the world, based on such technologies. These events illustrate the influence of ICTs in various spheres of society (sociological, economic, scientific and cultural), providing elements for the characterization of it as an information and knowledge society.

According to Floridi, (2002, p. 127): "Post-industrial societies live nourished by information". ICTs play a central role in the characterization of the digital society, to the extent that they are present and related to the person and their well-being, and in their continuous use in everyday situations (e.g., leisure, work, etc.). It is a relationship of dependence between the person and ICTs. This relationship is strengthened, according to Floridi, by the following factors:

- Increasing the power of ICTs, while reducing their cost of production and marketing.
- Improvement of ICTs in their potential for interaction (machine-machine and human-machine);
- Emergence of the Age of "zettabytes" (dated 2010).

The indicated factors are responsible for the approximation between people and ICTs, generating a deep relationship of dependence for the performance of routine actions in today's world. Such dependence is based on the digital presence, as a mediator of common actions, such as financial transactions (home banking), the acquisition of products and services (virtual stores, e-commerce), personal and professional interrelationship (via social networks, such as Facebook, Twitter, or dating apps, such as Tinder), access to movies (via streaming, YouTube, Netflix, etc.), urban mobility (via app, etc.). Uber, Taxi 99), making calls (using the network, via Skype, WhatsApp), the practice of physical activity (Run keeper, for example), professional activities via SOHO (small office / home office), political organization (via websites or social networks), among others.

Situations in which there is no mediation of artifacts connected to the Internet **by people, but which require technological mediation by the service to be requested, such as: payment by credit card for face-to-face purchases, biometric systems for the withdrawal of books in libraries, among others, can also be highlighted.** In order to understand the influence of ICTs on the constitution and alteration of people's self, the three types of self-highlighted by Floridi (2014, p. 60) are explained:

- **Personal Identity** – refers to "who we are". We live in an era where people spend a great deal of time transmitting information about themselves, interacting digitally with other people, and this is a good example of how ICTs are affecting and shaping people's personal identity.
- **Self-conception** – consists of "who we think we are".
- **Social self** - refers to who we are from other people's thoughts.

It is mainly this third notion of self that ICTs have a deeper channel of action in the conception of people's identity, as there is a growing adhesion and overvaluation of social networks, illustrated, for example, by the intensification of a "narcissistic culture".

The Web enhances the narcissistic culture, typical of our time, by expanding the forms of self-celebration and self-promotion. Social networking sites, on the other hand, end up encouraging vanity and competition. [...] Young people strive to show in their profiles, photos and texts that value them and promote the increase in the number of people they add as "friends". [...] This type of behavior is justified by a constant search for attention and recognition. The ease of access to information about oneself generated by third parties, fosters self-understanding from others (social self), constitutes a scenario in which people, especially those who correspond to Generation Z, feed the network with personal information in an intense way.

The greatest change of all is the transformation of the information and knowledge society into the digital society. The focus of work has shifted to 'remote working - teleworking'. In societies in developed countries, increasingly, access to good jobs and a professional career will depend on a university degree with remote work, anywhere, in a country, in the globalized world. That is, the logical result, since we stopped working in the office and in large urban centers, we went through intellectual work and arrived at telework at home or elsewhere, outside the large urban centers. This last stage represents a break with the past.

- The fact that knowledge and education have been a passport to good jobs and a career, has meant above all that in society, companies are no longer the only means for someone to progress in life and have become one of the many opportunities available.
- Knowledge has become the capital of developed economies and knowledge workers, and it is knowledge workers who determine the values and norms of society.

The great challenge for developed countries is to maintain the commitment to the economic performance necessary for organizations and countries to remain competitive. Governance and entrepreneurship contain the entrepreneurial spirit. They are not antagonistic concepts, nor are they mutually exclusive. Both are always necessary and at the same time. Both have to

be coordinated, that is, both have to work together. No existing organization can survive without innovation and at the same time without being managed.

Main Challenges of the Digital Society

The main challenges are presented, among others, facing world society, organizations/companies, governments, i.e., those with decision-making power. The change from today's society (people and organizations, public and private) to the Digital Society will be long, complex and turbulent.

Natural resources have no physical borders, even if some have been imposed by man, since they are universal and available to be put to good use by man, namely natural resources (sun, water, territory, air, etc.). In the (present) terrestrial society, man uses natural resources not always for the benefit of society, but for the interests of a few (economic, financial, warlike, health-disease, etc.), digging an ever larger gulf between the richest and the poorest. Floods, fires, climate change, etc. are seen with unexpected frequency.

From the territorial expansion of states, more extensive societies arose that, by military means and minimal political control, included several hunter-gatherer societies and some states, within a macro-society, often called an empire. Empires, which could already cover territorial extensions of thousands of kilometers, existed for six thousand years, until the present time, when most of them disappeared after the Second World War, with the final rise of the national and territorial state, as the dominant political form, of society.

World society has expanded especially by the emergence of systems of global function, such as the economic, political, religious, sciences, and other world systems that include all varieties of economic behavior, political regimes, religious beliefs, and scientific practices. Interdependence is growing in the world thanks to ICTs. The borders of countries have become permanent political-military conflicts, with an impact on all other sectors of world society, contributing more and more to the differentiation between rich and poor countries, as well as to the reduction of the value of human life, that is, man has come to be treated as an object, equal to other militaries (weapons, ammunition, planes, drones, etc.), to satisfy the interests of a few.

Today's world society is based on personal terms, families, religious beliefs, countries (border wars, religious wars, military power, etc.), political organizations (e.g. European Union, Commonwealth, etc.). Today's society is based on the economic and financial greed of people and public and private organizations, with a few exceptions, in social terms.

Societal Complexity and Turbulence

According to Olds, (1992), in contemporary society there are many terms for the complexity of world society, forming an important part of the vocabulary of the global social system. There is, first, a term that signifies the symmetrical relations of co-dependence between the different social units. World society is, then, a historical expansion of any social unit, which is or can be interrelated with any other. At the same time, the interrelations between social units are always selective, and through this selectivity, interests and structures arise. It is possible to understand this interest in interrelation as a turn towards a relational understanding of the world, a turn for which the emergence of numerous network theories is an indicator, probably the most prominent, Barabási, (2003).

According to Subrahmanyam, (2005); Van Dijck, (2013), the most relevant term is connectivity ("connection"), whose interpretation is, like the asymmetry in the relations between units. A second social unit connects to something that was previously produced by a first social unit. This means that there is a temporal sequence embedded in the relations of social units. These relations of connectivity establish social processes in time. And connectivity seems to mean that remote events can be connected to each other.

According to Buchanan (2002), there is a third term that has to be added to the vocabulary which is ubiquity. This concept does not refer to relationships, but to repetitions. Some social units are ubiquitous in world society. This understanding is primarily about spatial universality. Their social units are the events attached to them and can occur anywhere, repeatedly. This implies a spatial understanding of being possible, anywhere, but adds the temporal implication of what happens each time.

The most important way to understand social complexity in global society is functional differentiation. Function systems combine a functional specification of meaning with the overall extension of their communicative horizons. On some occasions, the differentiation of functional perspectives is identical to the historical process of globalization. The decomposition of the world that is chosen by focusing on the problems of religious belief or scientific truth, legal justice, economic profitability, etc. If one really assumes one of these perspectives, one tolerates regional spatial constraints, and in this co-evolution of functional differentiation and world society, lies the revolutionary relevance of functional specification and concentration, of the genesis of world society.

Revolutions with Universal Relevance

According to Parsons & Platt, (1974), revolutions began in the second half of the eighteenth century: the democratic revolution, the industrial revolution, the educational revolution, and the scientific revolution, among others. A revolution is inclusive when relevance, despite being a small social phenomenon, acquires a new type of social universality, through the potential reach of almost all human beings, in its scope, and which can be described, by way of example:

- i. **Industrial Revolution** - Since the second half of the eighteenth century, European economies were the first cases of large economic systems escaping the trap that population growth led to the impoverishment of growing segments of the population. Instead of this classic phenomenon, in Europe there were economies in which population growth became the driving force of economic growth that was even faster than population growth Maddison, (2005); North & Thomas, (1973). Two hundred years after this transition, which was a regional phenomenon in European economies, the economic revolution remains. There is still a significant number of populations in the world that are marginal to the world economy, both in terms of their participation in the global labor force and their relevance as contributors to global economic needs.
- ii. **Democratic revolution** - From the end of the eighteenth century, democracy became, for the first time in history, a realistic option, as an acceptable political regime. The political systems of modern society are increasingly based on

the inclusion of all citizens, as beneficiaries of the results achieved by rulers and secondly on active participation in political decision-making, as political vote holders and in many other situations and roles. Participation rights are at the heart of the inclusive revolution of modern society. These rights are guaranteed to individuals and/or to the new collectivities of modern political systems, groupings that are no longer heterogeneous strata or states, but are now constituted as inclusive collectivities called "the people" or "the nation". The mix and relative weight of individual and collective inclusion differ over time and across countries and regime types, [Judson, \(2016\)](#). But the reference to the relevance of universal inclusion is shared even with many non-democratic (authoritarian) regimes that often prefer to describe themselves as "democratic" (e.g., "people's democracy" in the case of many communist regimes). In this sense, it can be said that the democratic revolution is a worldwide phenomenon and that the bipolar distinction between democracy and non-democracy (authoritarianism) describes two subtypes of the former, [Ahler & Stichweh, \(2017\)](#).

- iii. **Educational revolution** – The European tradition since the Middle Ages, primary and secondary schools and universities were, for hundreds of years, mostly small and niche phenomena, often relevant in the education of elites, but only of them. Since the eighteenth century, it has been possible to observe a progressive universalization of the different levels of schooling, first as a European development, then worldwide. There was something akin to a universalization of primary education at the end of the eighteenth century in some European countries (especially the Calvinist ones - Scotland, Holland); at the end of the nineteenth century, the United States became the first case similar to the universalization of secondary schooling (including girls), [Goldin & Katz, \(2008\)](#). In the twentieth and twenty-first centuries, it is possible to observe very high rates of inclusion in higher education, which in some countries (South Korea, Taiwan, New Zealand) reach almost 100%. We can see here the global relevance of the different levels of schooling being carried out through the educational revolution, as an inclusive revolution.
- iv. **Scientific revolution** - There are well-established concepts regarding the scientific revolution of the seventeenth century and the so-called second scientific revolution of the decades around the year 1800, [Bellone, \(1980\)](#); [Brush, \(1988\)](#). But these two revolutions do not deal with universal inclusion, although the differentiation between the disciplines of science in the second scientific revolution is obviously coupled with inclusive effects, [Stichweh, \(1984; 1992\)](#).
- v. **The "scientific revolution"** itself should be called the "third scientific revolution" that began in the 20th and 21st centuries and brought about global inclusion. The transformation is characterized by an enormous expansion of the problem space that scientific research can handle. The main effect of this revolution is that there is no pathetic aspect of living in contemporary society that is not affected by perceptions and discoveries based on scientific research. Therefore, global inclusion in science does not take the form of inclusive roles in science, but rather in the relevance of scientific knowledge systems in almost all aspects of life, something that cannot be easily denied. It is from this relevance of scientific knowledge that it is possible to derive its interest for everyone, who then has good reason to observe its development.

Other inclusive revolutions and their effects on the constitution of the world system (world society) can be observed and described. There are highly specialized communication niches in some regions of the world, which, by including more and more new regions, new types of collectivities, make individuality a core institution of society, constitutive of world society, and as such, in the end, acquire responsiveness in all aspects of their social environments. Responsiveness means a type of competence that uses highly specialized perspectives to redefine global social problems. There are interesting variants in these processes, such as the case that science illustrates. Science is more of a function system with a far-reaching responsiveness in its social environments, thus realizing universal possibilities of inclusion for all.

Responsibilities of the World Society

Second, [Stichweh, \(2007a\)](#), writing about the responsibility structure of world society means analyzing the current functioning structures, as well as the structures that relate to each other, through reciprocal interaction. They give rise to an emerging world system in world society that strengthens its own responsibilities in comparison with other structures of society. Since 1750, the 250-year history with significant transitions (inclusive revolutions of change to responsive global systems) and significant additions (mass media, sports, increased concerns about how to tackle global diseases (e.g. Covid-19) and an open future. But there is a huge growth in complexity and structural turbulence with the addition of other global structures (representative or not).

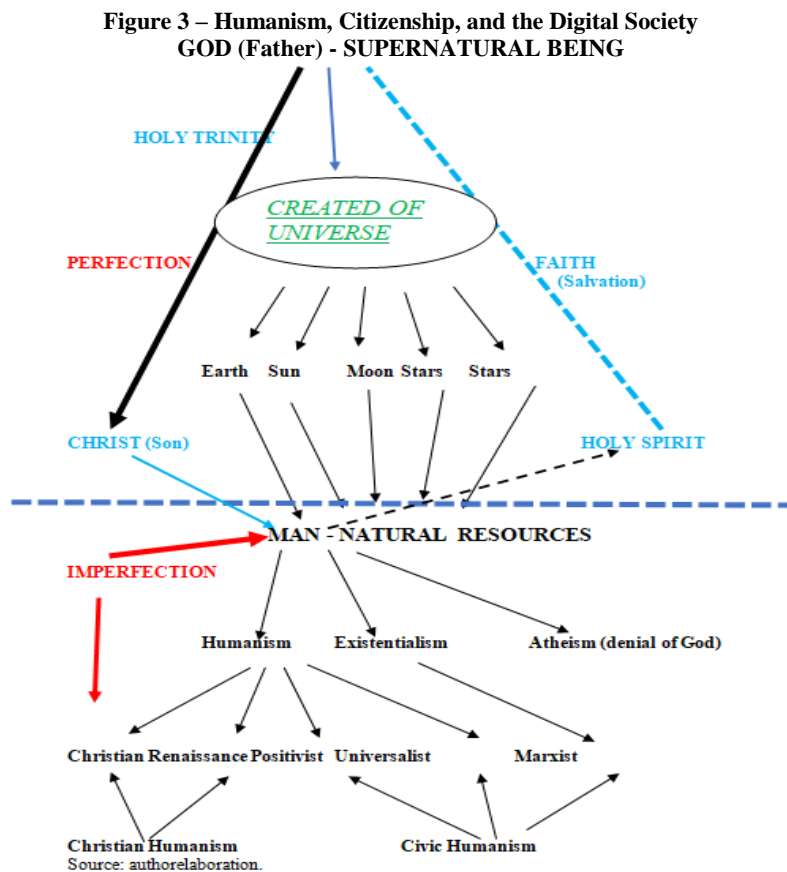
Several examples can be given, such as when looking at other inclusive revolutions and their effects on the constitution of the world system. The logic is similar: there are highly specialized communication niches in some regions of the world, which, by including more and more new regions, new types of collectivities, make individuality a core institution of society, become a constitutive part of world society, and as such, acquire responsibility in all aspects of their social environments. Accountability means a type of diagnostic competence that uses highly specialized perspectives to redefine the world's social problems. There are other examples, such as, Science, which is a worldwide system of dissemination/sharing of Knowledge for everyone worldwide.

According to [Stichweh \(2014\)](#), the world society is currently an epistemic community, better known as the Knowledge Society. Epistemic communities include all citizens who share a repertoire of normative and cognitive premises constituting the community. These community participants do not need to be organized or establish a small-world network, since for them the binding nature of norms and cognitions is ensured by the reciprocal observation of the participants and not by links of cooperation and social exchange.

According to [Durkheim \(1973\)](#), an epistemic community is held together more strongly by a "relational" solidarity of communities than by an "organic" solidarity of the function systems and networks of the small world. For example, the phenomenon of football is organized by a global functional structure that organizes competitive sports activities at global level (football world championship), at regional level (e.g. European football championship, South American football championship, etc.) and national level at country level. According to [Goffman, \(1961\)](#), there is a structure of world society

which are the "system of global interaction, simple social or encounters, etc.". that with ICT resources allow virtual contacts / interactions, made available by anyone, such as videoconferences, audio communications (mobile phone), synchronized writing (chats), etc. and with the possibility of each person participating simultaneously in several systems of global interaction.

Without intending to be exhaustive in the staging of world events and just another reflection on this theme, the trend is increasing, the globalization of world society, in all sectors, from the economy, finance, health, politics, social problems, etc., always supported by ICTs. Personal, organizational, public or private, business events are interesting cases of self-systematization, self-organization and Accountability of World Society, and it is always possible to distinguish the global significance of what happens to distinguish them from regional events and local events. What is the hierarchy of responsibility of the World Society? It can be aggregated into three levels of responsibility/organization: responsibility and organization worldwide, regional (geographical, economic, political regions) and local (countries).



The Responsibility of World Organizations (e.g. UN and other public and private organizations) is the definition of the norms and rules of responsibility and functioning of public and private World Organizations, in social, economic, political, sporting, etc., in order to ensure the best results for the social and economic well-being of world society, in terms of, economic, social, human, infrastructural and informational resources, with Renewable Natural Resources.

The Responsibility of (Intermediate) Organizations of Geographical, Economic, Social or Political Area is the definition of the norms and rules of responsibility and operation of public and private Regional Organizations, taking into account the global norms and rules regarding the Renewable Natural Resources of their Geographical, Economic, Social or Political Area, in order to ensure the best results for well-being, social and economic justice of the regional society, in economic, social, human, infrastructural and informational terms, with the Renewable Natural Resources of the Region.

The Responsibility of Local Organizations (Country – Government) is the definition of the norms and rules of responsibility and operation of public and private Local Organizations, taking into account the global norms and rules regarding Renewable Natural Resources and Non-Renewable Resources, of their Country, in order to ensure the best results for well-being, social and economic justice of the local society, in economic, social, human, infrastructural and informational terms, with the Renewable and Non-Renewable Natural Resources of the Country.

The Heads of World, Regional or Local Organizations must be concerned with their own performance, since they must be technically prepared for the function to be performed, distinguish what is essential from what is ancillary, distinguish what is relevant from what is a waste of time, what is potentially effective, from what is merely frustrating. The role of Managers is to work hard, be demanding and take risks. There are many technologies available, especially information and communication technologies that save a lot of time and work, but do not spare thought. The characteristics that quality information should have are, in particular:

- ✓ In the time dimension:
 - Readiness – being available when it's needed.
 - Acceptance – be up-to-date when provided.
 - Frequency – be available as often as needed and cannot be lost after use.
 - Period – reveal its evolution – historical view.
- ✓ In the Content dimension:
 - Accuracy – no errors.
 - Relevance – having a purpose.
 - Integrity – all components must be present.
 - Conciseness – contain only what is necessary.
 - Breadth – refers to the scope of the content.
 - Performance – assessing the impact of information on desired outcomes.
- ✓ In dimension form:
 - Clarity – ease of understanding.
 - Detail – degree of detail required.
 - Order – be organized in the necessary sequence.
 - Presentation – have the right format.
- ✓ Other characteristics that quality information should have, namely:
 - Accessible – accessible to authorized world citizens.
 - Secure – Only authorized persons can access it.
 - Cost-effective – the value of the information must outweigh the cost of producing it.
 - Flexible – be used for more than one purpose or by more than one type of stakeholders.
 - Reliable – the reliability of the information depends on the method, how it is acquired and its origin.

Humanism

Evolution of Humanism

The transformative nature of Humanism shows the evolution over several generations of a set of concepts. It plays an important role in the mind of man (knowledge), opening paths for the growth of humanity. It emphasizes the importance of individual and collective human values, shifting the focus from Divine authority to the value of human beings and their decision-making power. The intellectual movement developed art, culture, literature, and society at large. The influence of humanism can be seen in the revival of classical texts, the pursuit of knowledge, and the exploration of human potential. Humanism has left a profound impact on the evolution of history, emphasizing the importance of human dignity, critical thinking, and the pursuit of a dignified and ethical human life.

Humanism and Humanist Philosophy

There are many different humanistic approaches, throughout history and resulting from multidimensional debates and reflections, with epistemological and ontological implications, marked in the philosophy of religion and in which man in all intellectual questions and which is common in all types of humanism. However, the differences are more evident, it is not limited to a positivist cadre like Comte, nor does it pursue an ideal of literary humanism similar to that which prevailed during the Renaissance era. The difference with medieval Christian humanism is even more stark.

It considers the satisfaction of human needs to be essential and is a philosophical system built on experience. This system has a function of expansion and balance in favor of man. Rather than tying human thought to a predetermined criterion, it considers the global world and prioritizes a vision of truth that is constantly moving, developing, and expanding, with human experience. It pushes the boundaries of empiricist epistemology on the one hand, through religious experience, and expands the boundaries of institutionalized religious understandings on the other, emphasizing one of the basic tenets of pragmatism.

It presents a balanced approach between God and man, so as to allow a rapprochement between God and men. The effort of expansion and balance has a positive meaning for man. The foundation of religion is in man. It sees God as an infinite, omniscient and omnipresent being, that is, it treats God as a being who exists in the universe and who has a history and who is limited by existing knowledge and power. It admits God as an absolute being, with existence and power and with infinite knowledge. Religion is a phenomenon created by God and man.

Humanist philosophy regards them as natural allies, through religious belief and human needs. However, scholastic theism does not ignore man's need to believe in God. But the object of necessity often erases human autonomy, when man must sacrifice himself in order to attain salvation.

Humanism and Ethics

Humanism places the human being as the central value and concern, that is, no human being is superior to the other. All human beings are equal, with equal rights, equal opportunities for all and accepts the characteristics of each human being within diversity, free of ideas and beliefs, support for the development of knowledge, no to physical, economic, rational, racial, sexual, religious, moral and psychological violence.

The philosopher Erich Fromm thinks of humanist ethics as an alternative to subjective ethics and authoritarian ethics. In the Enlightenment, reason was elevated to the status of a guide for establishing valid ethical norms. Man's autonomy from external authorities, in order to contest them, leads to an ethical relativism whereby values and norms seem to become a matter of taste or arbitrary preference. Man cannot live without values and norms, becoming a prisoner of irrational systems of values: state demands, powerful leaders, and material success.

Humanistic ethics is the applied "science" of the art of living, based on the theory established by the "science of man" and its excellence is proportional to knowledge. Norms can only be deduced from theories, with a view to a goal which in the case of man is to live. Man's choice is to have a good life or a bad life, that is, to know what is good or bad for man, that is, to know his nature.

Humanism and Politics

The societies of the most developed countries with a higher level of knowledge and well-being and social and economic justice, aware of the existing problems, prepare the changes in social relations peacefully through mutual concessions made by both the authorities and the followers. Autocratic power agrees to grant meaningful freedoms and fundamental rights to the citizens of society. Non-democratic regimes make compensatory concessions for conveniences that are proportionate to the benefits of the decision. For their part, monarchies that have relinquished their absolute power in favor of parliamentary democracy have retained their privileged status, titles, and possessions that often impact state policies.

On the other hand, monarchs who did not voluntarily relinquish their power to parliamentary democracy lost their privileges, possessions, and even their lives. The ideal form of democracy should be realized by mutual agreement among all members of the community, on rules and norms, for collective action until a consensus is established. Unfortunately, reaching consensus is often a very big challenge, due to the interests of those in power.

Society has tried to solve such problems through representative democracy. In such a democracy, the people do not participate directly in the decision-making processes, but choose a party whose programs best reflect their interests. The people freely organized in the parties set the agenda (plan) of social, economic and political relations and announce them to society. Voters in elections elect the plan that offers them the most significant benefits to society. The party that obtains the highest number of votes in the elections takes power in society (country). Such an election of power is well known today by the name of democracy.

Democracy has many shortcomings. An elected government does not want to meet the needs of those who did not vote for it, which leaves them dissatisfied. The significant shortcoming of the multi-party system lies in the fact that successful parties mostly follow the interests of influential people. In the capitalism of the developed world, large donors fund significant parties and thus influence their decision-making. Politicians come and go and are therefore highly inclined to corruption.

Politicians can be corrupted by an attractive job post, a political career, salary, or friendship. In an immoral society, corruption can take the form of recognition, and in such circumstances, almost no one can oppose it. Thus, influential rich people shrewdly impose their interests on traditionally left-wing workers' parties as well. As a result, virtually no party supports the demands of the disenfranchised poor. Politicians who oppose the interests of the rich find obstacles everywhere. The rich control all the supposedly free media in the developed world and defend their interests. These media will accuse disobedient politicians of not doing their job well, they find all the "sins" to intrigue them. A politician who tries to oppose the rich must give up or end his political career. The rich owners of capital have created, with the help of political parties, a political system where they have control over society. They dominate all the factors influencing a society under their control, doing their best to leave nothing to chance. The system is glorified through education, work, culture, media, social entertainment, sports, etc.

History has shown that non-democratic political systems produce social problems, while democratic systems people have more rights create better societies. This should be enough to conclude that the full implementation of equal human rights will make the best possible social system. However, the authorities prevent the knowledge of equal human rights in order to maintain their privileges in society. As a result, social life has always been based on the generation of personal power over people rather than equal human rights. As a result, people cannot achieve prosperity from social and economic well-being and justice. Equal human rights throughout world civilization can/help solve the political problems and social and economic well-being in this globalized world. Therefore, opening a public discussion and reflection on equal human rights is essential for building a bright future for humanity.

Humanism and Economics

Human Economy has to start from people's needs (quality of life) and not from the calculations of employers' profits, as a way for capitalism not to systematically exploit poor countries by rich countries and to exist, in the world, a life worthy of the human being. Humanistic economics should be based on the following principles:

- a. Civilizations are born, grow, and die.

- b. The distribution of wealth must be balanced, so that the richest are less rich and the poor are less poor.
- c. Competition between companies should be based on improving the quality of life of people and not just on profit.
- d. It is to political power that belongs the resolution of conflicts between private and public rights, with the active participation of the people and to correct the anarchy of the international money market (capitalism).
- e. The Universe, the Earth and the Natural Resources were created for man, that is, the whole world, and not for a few (rich) people, St. Ambrose. "It is not from your possessions that you dispense widely to the poor, you give back to him what belongs to him." "The common good demands dispossession."
- f. The absolute right of private property, enshrined in all liberal codes, when unaccompanied by the corresponding social obligations, leads to the "dictatorship of capitalism."
- g. Economic development must be at the service of man. The whole programme of economic development makes sense only if it is put at the service of the people, that is to say, of human civilisation as a whole and not just at the service of a few, the rich. It exists to reduce inequalities, to combat discrimination, to free man from his bondage, to enable him to be himself a responsible agent for material improvement, for his moral progress and for his spiritual flourishing.

To say 'development' is, in fact, to be concerned as much with social progress as with economic growth. The growth of the productive forces is not sufficient for the social and economic development of people's well-being.

Humanism and Education

World society is increasingly complex and turbulent and therefore opens space for new discussions. It also opens up space for discussion on the social and economic well-being of people worldwide. At home, at work or at school, humanism can be put into practice, generating a more comfortable, respectful and trustworthy environment for everyone involved.

Human values are moral and ethical principles that guide people's lives and make art of forming their conscience and the way they act and relate in society (locally, there, or worldwide). Human values are norms of conduct that lead people to make important decisions in their lives and ensure that people live together in a peaceful, honest and fair way. Values are "constructed" personally and socially and guide decision-making and guarantee people's human lives.

Human values are important in any context or place and as such are considered universal. They are cultivated from home, continued at school and at work to ensure an ethical and healthy coexistence between people who are part of society (local, country, or global). To achieve these goals and practice the humanistic approach in education, it is based on some fundamental principles:

- **Conception of man** – each one must be treated as a unique being in his way of thinking and seeing the world.
- **Conception of the world** – guided by each person's experience and in their vision and interprets what is around them.
- **Society and culture** – refers to the interpersonal relationships established by the human person.
- **School** – contributes to the formation and development of the autonomy of the human person, respecting his or her individuality.
- **Education** – awakening potential and stimulating skills and competencies, as well as emotional and intellectual development.
- **Knowledge** – its acquisition is not restricted to theory (knowledge). But it also involves experimentation in order to acquire know-how.
- **Teacher-Student Relationship** – the first is the mediator of knowledge, an encourager and advisor of the student so that he acquires and develops curiosity and the ability to argue and seek answers to his questions and solutions to his problems.

Examples:

- **Respect** – the ability to be considerate of other people's feelings and to respect the rules and norms of society, even though one may disagree with some. The dream of equality only grows in the field of respect for differences (Augusto Curry)
- **Honesty is a fundamental value for the human being that influences all aspects of human life. Honesty means acting ethically and truthfully in human relationships and in the fulfillment of obligations. Honesty is also linked to the very conscience of the human person who acts with integrity towards his or her own feelings and principles, (no inheritance is as rich as honesty, William Shakespeare,**
- **Humility** – means the ability to recognize one's mistakes and act with modesty and to have simplicity in one's attitudes and to know how to recognize one's own limitations, (humility is the basis and foundation of all virtues and without it there is none that is, Miguel Cervantes,
- **Empathy** – is the ability to understand other people's feelings (putting yourself in their shoes). It is important to maintain good human relationships because from it it is possible to understand the thoughts and attitudes of others, (to be sympathetic is to see the world through the eyes of the other and not to see our world reflected in their eyes, Carl Rogers,
- **Sense of Justice** – means the ability to assess the existence of justice or injustice in situations. To be just is to act with integrity and equality, making correct decisions, both for oneself and for others, (if one remains neutral in situations of injustice, one chooses the side of the oppressor, Desmond Tutu,
- **Education** – means acting in a cordial, polite and kind manner. It is knowing how to relate to others based on the principles of good relationships and respect for others, (educate children and it will not be necessary to punish men, Pythagoras,
- **Solidarity** – is the ability to have sympathy and attention to other people, and shows the importance given to them, that is, to unite with human suffering or someone's needs, helping them in any way possible, (solidarity is the feeling that best expresses respect for human dignity, Franz Kafka,

- **Ethics** – is the gathering of the principles that determine the attitudes and behaviors of the human person, Acting ethically means living according to fundamental moral values, (if ethics does not govern reason, reason will despise ethics, Jose Saramago,

Humanism and the arts

In humanism, the main characteristics stand out, among others:

- Transitional period between the Middle Ages and the Renaissance.
- Valuing the human being.
- Rise of the bourgeoisie.
- Emphasis on anthropocentrism, that is, man at the center of the universe.
- Human emotions begin to be valued by artists (e.g. Sistine Chapel in Rome, in the Vatican).
- Removal of religious dogmas.
- Valuing divergent debates and opinions.
- Valuing human reason and the scientific method.

Through their works of art, intellectuals and artists began to explore themes that had to do with the human figure. They were inspired by the classics of Greco-Roman antiquity as models of truth, beauty and perfection. The sculptures and the depth of the works and paintings showed very high degrees of detail in facial expressions and human proportions. The Renaissance perspective was one of the painting techniques developed during the humanist movement, providing symmetry and depth to the works. In the fine arts and medicine, humanism was represented in works and studies on the anatomy and functioning of the human body.

Human Values and Legal Rights

Privacy and freedom occupy a crucial place in defining the boundaries of an individual's "personality" and are an integral part of human development. In addition to the inadvertent disclosure of private data, misrepresentation of the truth has negative, unintended consequences, such as the exploitation of malicious people for harmful purposes, by spreading disinformation it causes damage to people's reputations.

Misrepresentation of truth, consciously or unconsciously, can have far-reaching consequences, given its potential to influence human thoughts and its highly realistic application in immersive multimodal content, e.g. augmented reality/virtual reality. Virtual or real interactions can result in physical or mental harm, for example, traumatic experiences in the real world. Figure 4 shows the frequency and possibility of physical danger from varying mental/virtual harm.

The differences between human values (personal or universal) and legal rights lie in the fact that legal rights are different between countries and are not universal, so they depend on the existence and recognition or not of their legal systems. Human values represent personal or cultural beliefs and principles. Legal rights provide formal protection and enforcement of the rights and freedoms defined by law. However the law is made by the man(s), and about the same phenomenon/fact there are different perceptions depending on who is deciding. Example: study on the construction of a dam (public or private).

- **Before construction (human mind):**
 - **Very high expectation about the main benefits for local, country or world humanity, since it is an investment that will develop the economy of the place, country or world, since land and water (natural resources) have no borders.**
 - Nearby farmers have the expectation/perception that they will be able to irrigate the fields and produce food and other products for humanity.
 - The sports industry has the expectation/perception that water sports will be able to be practiced.
 - The shipbuilding industry has the expectation/perception of building recreational boats, fishing, sports boats, etc.
 - The fishing industry has the expectation/perception that it could be an important place to catch fish for human consumption. And soon.
- **After Construction (human mind – reality – facts):**
 - Great investment.
 - In a year of low rainfall, the benefits fell short of expectations. (Man does not dominate the universe and natural resources). In a rainy year, the dam even exceeded expectations.
 - Farmers irrigated or did not irrigate the fields and produced many or few food and other products for humanity.
 - The shipbuilding industry built recreational boats, fishing boats, sport boats, etc.
 - The sports industry has played water sports.
 - The fishing industry caught fish for human consumption.

Still, human values and rights are intertwined; Values inform rights, although they are not always integrated into global universal rights.

Human Values and Technology

Digital Capitalism: The Problem Is Capitalism, Not Technology

According to Gary T. Marx (2015, p. 735), surveillance is linked to verbs such as "look", "observe", "supervise", "control", "inspect", "monitor", "guard" or even "follow". Many of the examples to understand contemporary ways of obtaining information are based on cognitive skills through technological artifacts, such as software and automated processes. However, such technical means may also involve sophisticated forms of manipulation, such as seduction, coercion, deception, unambiguous information, and other special forms of observation, Marx, (2015, p. 735-737).

Surveillance has become more deceptive with the passage of time, and can be seen as something more difficult to defeat than before, after all many forms are so ubiquitous that they are generally presumed to be omnipotent Marx, (2015, p. 736). Vigilance can, succinctly, take place over the human routine, the semi-conscious "autopilot" and often even the biological

instinct of our sensory receptors who are ready to constantly receive information from whoever is territorially close, Marx, (2016, p. 16). With the development of language, numerical and written, and distinct forms of social organization involving larger political entities, more complex and systematic forms of surveillance emerged, based on counting, recording, interrogation, information, infiltration, confessions, and the expanded use of tests, Marx, (2016, p. 17).

With the emergence of industrial society, new tools for surveillance and communication emerged, of individuals, groups and contexts through the use of technological means to extract, infer or create information, Marx, (2016, p. 19-20). Examples can be found in computer profiles, which have large data sets, video cameras, data about DNA analysis, GPS, electronic monitoring, drug testing, and the monitoring made possible by social media and cell phones.

The BIG data industry establishes a system in contemporary society, where the world and life are transformed or mediated by data, and this fact constitutes a fundamental paradigm shift for contemporary society, Beraldo; Milan, (2019, p. 01). The nature of databases is inherent to any software, which basically performs data programming that can be divided into four operations, De Mul, (2015, p. 106): a) add; b) research; c) change; and d) destroy (which can be classified by the options of insert, select, update and delete). Together, these commands constitute the dynamics of the database ontology.

In the age of BIG data, databases are increasingly connected to each other and with connected data streams, such as Google searches, social media interactions (Twitter, Facebook, Instagram, LinkedIn, Reddit, etc.), and online commerce. These BIG data-derived connections are tracked and used for user profile configuration and real-time data mining purposes by private and public organizations, De Mul, (2015, p. 107-108). From this same logic it can be inferred that, due to data from production processes, money transfers, GPS devices, surveillance cameras, biometric measurements, and the use of smartphones and other locatable devices, an immense global database is being formed that will transform the ways of life, work, and thinking. (2015, p. 107).

It can be understood that the impact of databases is vast, since it is not limited only to the universe of computing, since they evoke acts in the material world. Examples of this are the biotechnological databases used for genetic engineering purposes, implementations in industrial robots, and the profile detection system at airports, with the aim of identifying possible terrorists, De Mul, (2015, p. 107). In theory, everything that can be identified through data becomes an object of control of such databases. Celebrities, politicians, and other public figures are subject to constant monitoring (whether in public or private) and the great facilitators of this exposure are not only the paparazzi — after all, anyone with a mobile device can make an instant live broadcast.

Twenty-first-century capitalism has found a massive new raw material to appropriate: stored data, Srnicek; De Sutter, (2016, p. 106). Through a series of developments, the electronic platform has become an increasingly dominant way of organizing business, monopolizing, extracting, analyzing, using, and selling data. The business models of the Fordist era were capable, only in a rudimentary way, of extracting data from the production process or from customer use. The era of lean manufacturing changed this slightly, as global 'just in time' supply chains required data on the status of stocks and the location of supplies.

Dominant Discourse: what it hides and what it shows.

Data outside the company remained nearly impossible to obtain; And even within the company, most of the activities were not recorded. The electronic platform, on the other hand, has data extraction built into the DNA, as a model that allows other services, goods, and technologies to be built on top of it, as a model that requires more users to achieve network effects, and as a digital medium that simplifies registration and storage. All these characteristics make the platforms a central model for extracting data, as raw material. Data can be used in a variety of ways to generate revenue. For companies like Google and Facebook, data is a resource that can be used to attract advertisers and other stakeholders. For companies like Rolls Royce and Uber, data is at the heart of beating the competition: it allows these companies to offer better products and services, track workers, and optimize their algorithms for a more competitive business. With Google's system in place and Facebook's development in the online landscape of targeted advertising, surveillance capitalism adds a new logic of accumulation where its directives and financial prowess dominate the virtual sphere of connected networks, and this grossly disfigures the previous dream of digital technology as an enabling and emancipatory force. Zuboff, (2019, p. 01).

Today, this surveillance capitalism can no longer be identified punctually, as a specific company (as was, until some time ago, Google exclusivity, a pioneer in this form of data capitalization), since this logic has expanded, so that Silicon Valley has expanded to various sectors of the economy and its vast options of products and services. Zuboff, (2019, p. 01). Both capitalism and surveillance can no longer be confused as belonging to an individual corporation, after all, digital technologies today can take many forms and reproduce various reflexes, depending on their social and economic orientation. For Zuboff (2019, p. 01), economic guidance is the master, while technology is the puppet. From a change in the logic of the global economy and in the global technological market, we currently have a work environment characterized by less job security, stagnant wages and where the nature of work has become more intense and idiosyncratic; several employers believe that they must obey a market imperative that constantly pushes for higher productivity in order for their organizations to remain competitive, Connolly, (2017, p. 69). Therefore, attempts to satisfy such demands foster an incessant search for efficiency, and the emergence of strict performance quotas. Surveillance capitalism is not the same as algorithms, sensors, machine intelligence, or platforms, although it relies on all of these to express its will; therefore, surveillance capitalism is in fact an economic creation and is therefore subject to democratic contestation, debate, revision, restriction, supervision, and may even be illegal in many cases, Zuboff, (2019)

Technological advances in digitalization, automation and artificial intelligence generate some concern for people and organizations to the extent that technology can replace some repetitive tasks and others without human intervention and may generate some unemployment, becoming a differentiating factor that will dominate in the labor market and even in leisure. The immense advances correspond to the fourth industrial revolution encompassed in the concept of digitalization, which has focused on all industrial advances, in what can be generically called the product and which has an impact on production and sales costs.

Artificial intelligence is measured by what it can do – the product – and little by how, much less for what. It sounds fascinating to people, but it also raises concerns in that it can produce without human intervention and the impact it can have on workplace automation and job losses. This dynamic is worrisome, since it is a question of replacing human capacity. This can be scaled up in terms of production through the technology ecosystem that will lead to common solutions such as the smart phone and the eternal need to count people for the development and creativity of what will be new. It will be a situation of defining new rules and norms, but never dispensing with the human being.

Governments will have to propose legal limits, standards for the protection of personal information and records of its origin. The discussion will involve the issues of ethics with regard to these new models with respect to the internet that has been around for forty years.

Thus, technology must no longer be the differentiator, because it exists and the problem lies in good or bad use, not always for the good of humanity. The technology to survive and grow will not be in the replacement of humanity, but in its multiplication. It will be one of human beings (employees) serving human beings (consumers – needy) through technology. The value is in the human being, since knowing a lot is not the same as being intelligent. Intelligence is not only information, but also knowing how to use it (information and technology).

Humanism and Justice

Justice requires commitments to ethical and human principles on the part of individual, political or legal decision-makers in the exercise of their decision-making power, both in the interpretation and application of norms and rules, and which binds people to the values of justice and the humanist principles of human dignity of the person and equality. This commitment distinguishes the values of justice from the humanist principles of the dignity of the human person, and therefore there is a relationship of addition or addition. In the interpretation and application of justice, the humanistic values and principles of the human person are always included in the values of justice.

When the application of justice is not timely and undervalues human dignity, it does not contribute to the establishment of peace. Justice carries within it the seed of peace. The development of civilization is based on the pillars of justice and peace. This becomes evident when it comes to the existence of a social justice that is incompatible with the great inequalities between people, countries and the world. These inequalities make people and society more aggressive.

The exercise of judicial power in the interpretation and application of the law is linked to the values of justice and the humanist principles of the dignity of the human person. In the interpretation and application of the law, the humanistic principles of the dignity of the human person are not always included in the values of justice, especially when justice:

- It permits trials in the public square of persons who have not yet been tried.
- It advertises the legal proceedings.
- Indefinite delay in decision-making (10, 15, 20 years and more).
- Scrupulous application of the law in favor of the most financially powerful, (putting people on the street).
- When the application of justice is not timely and undervalues human dignity and does not contribute to the establishment of social peace.

The pillars of justice and social peace are based on the development of humanistic societies, which is incompatible with the great economic and financial inequalities. In the face of this, justice is unable to resolve interpersonal or inter-institutional conflicts, locally, nationally and globally. This power of justice, with the blind application of the law, does not pay attention to the details of humanity, which are, after all, the humanistic principles of the human dignity of persons.

Peace is the fruit of justice. In order to prevent conflicts and violence, it is necessary that peace begin to be lived as a profound value in the depths of every person, extending to families, the country, and the entire social, economic, political and social community, as a driving factor for peace.

Humanism and Christianity

Deism is the doctrine that considers reason as the only one capable of assuring the existence of God, rejecting the teaching or practice of any organized religion. According to the Christian Gospel, man's end, which coincides with what is commonly called "salvation," does not reside in man himself, but in God. God is the end of man, but not as an object for man, but as God himself, who wished to associate or unite man with himself.

The Second Vatican Council promulgated the Dogmatic Constitution on Divine Revelation, *Dei Verbum*, and it reads as follows: "God in his goodness and wisdom was pleased to reveal himself and to make known the mystery of his will, according to which men and women, through Christ the Incarnate Word, have access to the Father, in the Holy Spirit and become partakers of the divine nature. "The invisible God (Christ made man), in the riches of his love, speaks to men as friends, and lives with them, to invite them and admit them to communion with him." It is not man who rises to God, but it is God who descends to earth.

The purpose of this divine revelation is to draw near to man, to speak to men as to friends, to live with them, to invite and admit (because of the richness of his love) man and woman to communion with him. It is not humanism that makes one a Christian. "You did not choose me..." (Jn 15:16).

The Christianization of humanism transforms it in such a way that it ceases to be humanism and becomes the divinization of man. Christian humanism is a converted humanism, which transfigures traditional humanism in the light of Christian revelation. In doing so, it does not remove man from the center of creation, but neither does it make creation or man himself the centre or the ultimate reference for human life.

Christian humanism articulates the human pole with the divine and cosmic poles. Man exists as such in the world; while God is God to man and creator of the world. There is not exactly a center, but a perichoretic articulation, a being and being-in-relation (Panikkar, 2016, p. 330). The crisis of anthropocentric humanism does not derive from the denial of God (the divine pole), but from man's domineering relationship with nature (the cosmic pole).

Humanism and Globalization

Western humanism was the basis of humanism, but it cannot secure the future of humanity in a globalized world. It suffers from various deficiencies and as such a new stage of humanism must be developed, endowed with the capacity to reconcile competing world civilizations and to develop higher standards and values that will enable different cultures to find common and peaceful solutions. It is intercultural humanism that must fulfill the goal of enabling different civilizations to live in peace and freedom in a globalized world. The constraints of life in a globalized world make it necessary for intercultural humanism to emerge and prevail. The five "sins" of Western humanism are:

- Ignorance of the fact that human beings tend towards pessimism, barbarism and inhumanity.
- The illusory, wrong, rosy interpretation of the ancient world and ancient humanism.
- The given ethnocentrism of the Western world and modern humanism,
- The insufficient concept of reason.
- The strange relationship with nature.

Intercultural humanism will evolve as a result of international discussions and endeavors, and will emerge when the contributions and worldviews of unique world civilizations are excluded or neglected. All the civilizations of the world must and can participate in the discussions and approve the common understandings and solutions. However, the starting point for the development of the new intercultural humanism must be modern Western humanism. Intercultural humanism should ensure, on basic principles:

- Guarantee individual freedom.
- Ensuring social equality.
- Guarantee and respect differences (educational, economic, linguistic, political and religious).
- Guarantee and respect human dignity.
- To ensure benevolence and humanity.
- Ensure and respect honesty, seriousness and decency.

The representatives of the nations of the world at the UN know modern humanism and have rooted it, all have the necessary training to participate in the discussions to develop the new intercultural humanism. The humanist values that will find support around the world are definable and are not just an illusion. Relativism's idea that common ideas, values, and morals are not developable due to insurmountable cultural differences in understanding and worldview is to be found through the formulation of intercultural humanism. Intercultural humanism overturns forms of relativism and is accompanied by the hope that it can help transform the globe from a place of conflict to a place where a common life is possible.

Humanism and Social and Economic Well-Being

The historical character of the concept of well-being and Social Welfare favors the qualification of social action, with regard to the sphere of Social Security in several aspects. It distinguishes the various nuances of the terms studied, so that professionals in the social area can more competently apprehend the discourses between the groups that have the power of decision, which are anodyne or almost, and like each other, requiring great attention in the interpretation of the discourses, in order to avoid possible mistakes.

The concepts of well-being or Social Welfare can give the professionals of social actions the materiality, provided that the indicators that can measure the deviation between the ideological discourse and the practice are established, to concrete, visible and objective levels of the indicators evaluated.

Another aspect is the contribution to practice, to distinguish the various indicators, at the political level and to highlight the changes that have occurred in the social policies of the different decision-makers. The accurate determination of social and economic indicators can contribute to expanding alliances and partnerships within the scope of the Ethical-Political Project and thus put on stage the essential values of freedom, democracy and world peace, which permeate the policies of social and economic well-being and Social Justice.

CONCLUSION

Humanism is a pure concept of respect for human values , since it allows for an increase in the dignity of human life as a complete being. Humans can respect other humans because of their existence in the real world. However, this concept is not perfect, because the challenges of humanitarian issues (religious, economic and educational) based on technological advances are increasingly complex and turbulent. The existence of the dehumanization of the economy, education and individual and collective freedom, makes humans experience the moral and human decay and that results in delays in education and in the distribution of wealth, to achieve the noble ideals:

- Equality of all world citizens, that is, all people have the same rights and duties in society, politics and law.
- No human being depends on any religion or religious "sect."
- Understanding of the human being, as a "humanization of the human being".

A new scale of pay reflects the human scale of values. In the economy of the future, compensation must reflect the contribution a person makes to the advancement of human life. We can imagine that the most valuable people are those who contribute to the development and survival of human beings: doctors, nurses, teachers, farmers, certain scientists, etc.

There are others that perhaps have a slightly smaller impact, but no less important, are: those who make the clothes, those who make the food, those who clean and maintain our hygienic environment and those who build houses that make them work comfortably, those who work in dangerous conditions in mines, oil rigs, etc., those who coordinate human activities, Elected representatives, those who work in companies to produce goods and services, including technology (consumer products and services) for the good of humanity locally, nationally and globally.

The core value of work will be effectiveness and efficiency, not for the profit of companies, but for the benefit of people, in an economy where there will be no one (company or person) who earns ten thousand times more than someone (company or person) at the other extreme.

Humanism proposes that the conditions of the poorest be improved to reach the same levels as in the developed world. Nor does it propose that everything should be centrally planned, nor that the private sector should control everything, that is, there should be public and private, in all sectors of human activity and for its benefit.

All human beings would know that planet Earth is being managed sustainably and that future generations will have humane living conditions. The Earth has enough natural resources to transition to a new economy. The objectives of the decision-makers would be the eradication of poverty and the sustainable balance of the distribution of wealth. Human beings will have the capacity to make this transformation, that is, to change from a capitalist economy to a humanistic economy, whose driving force will be the consciousness of men.

On the other hand, on Planet Earth, man does not have the capacity and competence to create something in the Universe, but rather the capacity and competence to transform natural resources to meet his basic needs.

Clues for Future Investigations

The debate on Humanism, Citizenship and the Digital Society (from Theory to Practice) can contribute to enlighten World Leaders and individual people about the paradigm shifts, in economic, political and social terms and to focus their attitudes and behaviors, in decision-making, in the different areas of action, influencing all organizational levels/companies (public and private), involving politicians, technical commissions and other members of governance, and with this, provide responsible and transparent decision-making, more assertive and supportive, at all levels of the structure of the World Power (legislative, judicial and executive). We are already being asked the following question:

- Will the "owners" of the world (economic, financial, political, military, etc.) be willing to accept the Proposed Challenges, that is, to move from a capitalist economy to a humanistic and social economy?
- Isn't globalization dehumanizing world society and endangering people's freedom and privacy?

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