

Universalist humanism

Universalist humanism maintains that, in all cultures, at their most creative moment, the humanist attitude permeates the social environment. Thus, discrimination, wars and, in general, violence are repudiated. Freedom of ideas and beliefs gains a strong momentum, which in turn encourages research and creativity in science, art and other social expressions.

In any case, universalist humanism proposes a dialogue between cultures that is not abstract or institutional, but rather agreement on basic points and mutual collaboration between representatives of different cultures.

At certain moments in history, a "humanist moment" arises, in which a younger generation fights with the generation in power, modifying the dominant anti-humanist scheme. Frequently, this moment is identified with the social revolution. The m.h. acquires full significance if it inaugurates a stage in which successive generations can adapt and deepen the founding proposals of this process.

Frequently, the m.h. is cancelled by the same generation that had come to power with the intention of producing a change of scheme. It also happens that the generation that opens the m.h. fails in its project.

Some have wanted to see in the social conscience of different cultures the appearance of humanistic moments, represented by a person or a group of them that try to institutionalize it from power (political, religious, cultural, etc.) and in an elitist and "descending" way. One of the notable historical examples is that of Akhenaten in ancient Egypt. When he tried to impose his reforms, the reaction of the displaced generation was immediate. All the structural changes initiated were destroyed and this motivated, among other new circumstances, the exodus of peoples who, leaving the lands of Egypt, took with them the values of that m.h.

Even in cultures that are little known in depth, this phenomenon has been observed represented, for example, by In pre-Columbian Mesoamérica, for example, the figure of the Toltec ruler of the city of Tula, Topiltzin, who is credited with establishing the humanist attitude called "toltecatoyotl." The same occurred with the ruler of Chichen-Itza and founder of the city of Mayapan, called Kukulcan. Also with Metzahualcoyotl, in Texcoco, the opening of a new m.h. is observed. In pre-Columbian South America, the same tendency appears in the Inca Cuzi Yupanqui, who received the name of Pachacutec, "reformer," and in Tupac Yupanqui. The cases multiply as the cultures become better known and, of course, the linear historical account of the 19th century is discussed. On the other hand, the action of the great religious reformers and cultural heroes has been interpreted as the opening of a new world, which continued into a new

stage and even into a new civilization in which the initial direction was finally diverted and annulled.

In the configuration of the closed global civilization (Globalization) that is developing today, a new world that can be inaugurated by “descending” from the summit of political, economic or cultural power is no longer possible. It is assumed that this will occur as a consequence of the growth of disorder in the closed system and will be led by the social base, which, despite suffering from general destructuring, will find the possibility of developing minimal autonomous organizations driven by its immediate needs. These specific actions are now in a position to become a demonstration effect thanks to the shortening of the space offered by technological development and, particularly, the increase in communications. The global synchronization of protest by a small generational layer in the 60s and part of the 70s was a symptom of this type of phenomenon. Another case is that of social overflows capable of synchronizing between widely separated geographical points.