

What is knowledge? And what is GOOD knowledge? We will discover together in which way knowledge can liberate human beings from pain and suffering, how it leads to justice and reconciliation, why we need it in order to humanize ourselves and discover new possibilities of consciousness.

Good Knowledge liberates

Roberta Consilvio - Center of Humanist Studies "Salvatore Puledda", Rome

"Good knowledge emerges right at the start of human history to address our species' shortcomings. Its direction implies the transformation of the given conditions that cause pain and suffering. Good Knowledge assumes the clear intention to rebel against the absurdity of death, going far beyond the limits imposed by an apparently definite and unchanging natural state. This aim of the quest to overcome adverse circumstances is to expand human freedom."

Before entering the heart of the debate on what is Good Knowledge, I would like to clarify the position of Universalist Humanism on some topics related to the concept of knowledge. My reference is the work of Silo *Psychology Notes*.

What is knowledge?

When we speak of knowledge we refer to a specific way of working of the human psyche in front of the external world. Our species has unique psychological abilities: we imagine things that do not exist; we think abstractly; we transfer ideas through spoken and written language; we create entertainment activities such as art, music and literature; we behave according to cultural rules and traditions; we invent new objects and concepts that make up technology and science. We have gone from the first groups of hunters and gatherers to the great empires of the last five thousand years, with organizations of millions of individuals, now converted into billions. This path of our specie can be seen, from the point of view of knowledge, as the birth, accumulation and continuous correlation of an increasingly vast and articulated corpus of informations, communications, learnings, meanings and representations.

A man in the eighteenth century managed to read all the books available at the time. Today, obviously, this is impossible, because knowledge has increased exponentially thanks to the possibility of electronic archiving. And this without counting the unwritten knowledge: practices of hundreds of manual works and arts transmitted from teacher to student; cooking recipes of forgotten traditions or the wisdom of the meditations of small cults, just to mention some things that we will never find in books.

But we have not yet entered into the question: the nature of human knowledge.

Silo affirms that conscience is active and intentional. It constructs its representations (that is, knowledge) on the basis of a constitutive intentionality that completes each mental act with perceptions, memories and imaginations. The conscience is not passive towards the world, because thanks to representation and action, it contributes to transform the world according to the individual direction. At the same time, the conscience is constituted by the world, as it provides the material to its functioning. In short, thought takes place within the body, and comes out through action, and the world enters in the mind with the stimuli,

forming an interdependent structure that Silo calls conscience-world. Thanks to this structure, simple information becomes knowledge, because there is an individual who acts in the world with a precise interest. Knowledge is not neutral, but is significant for those who own it, because it is related to their needs and aspirations. Knowledge is an aspect of the conscience-world structure of which each human being is a part: it is not an endless series of statements about reality, more or less true, but a continuous process in which each individual, with its existence concrete, is involved in an inseparable relationship with other human beings.

Moreover, knowledge not only implies the understanding of phenomena, but also a mind aware of itself. From Socrates, who affirmed the importance of recognizing that "we only know that we do not know", we have inherited the value of reflecting on ourselves and our cognitive processes in order to see the situation of ignorance in which each one finds himself and to feel this vacuum of knowledge as the motor of the desire to learn without limits. Our ignorance is part of us, and recognizing it, in a humble but courageous impulse, imposes the responsibility of continuing to increase our knowledge, in an endless evolution, as individuals and as a species. Even Descartes, with his *Cogito ergo sum* (I think, therefore I am), brings us back to fundamental knowledge: behind all knowledge there is a mind that uses and correlates it, a mind aware of being a mind. In this complex age, in which we human beings dream of reaching Mars, we explore territories never explored before, in which we ask ourselves what is the external limit of our Universe, pushing us more and more towards the outside of our perception, we are more and more an interiority who discovers itself, a mind that wants to know how it was formed and how it works, what are the limits and possibilities of its internal perception, in a process of deepening that is fed back virtuously, going beyond the cultural and psychic limits towards new stages of conscience development.

So, when we talk about GOOD knowledge, what do we mean?

Behind every knowledge there is a mind that uses it according to a specific direction of the subject. This direction has to do with the basic desire to avoid, diminish or stop the pain and suffering that the human being experiences in his life. Although the life of each one can be very variable, there is a direction that has been guided our species for thousands of years, and it is to avoid pain and suffering and to seek pleasure, in a continuous movement of escapes and approach. This impulse has become an individual and collective aspiration towards overcoming pain and suffering by transforming the conditions in which each person finds himself or herself. The first revolution in human cognition has been to realize that hostile conditions can be changed and that we can operate voluntarily to do so. Silo affirms that, depending on what we do towards pain and suffering, our existential horizon can be of three types: of maladaptation -when our influence in the world diminishes-, of decreasing adaptation -when we accept the established conditions- and of increasing adaptation - when we increase our influence, we rebel against the conditions that create pain and suffering, we decide to change them and, therefore, we expand personal and social freedom. In all three cases, the choice concerns the individual, but affects all the people with whom he is related.

Any knowledge can take three different values according to the choices of each human being. All knowledge conceived and used to overcome pain and suffering, for the creation of vital horizons of increasing adaptation, represents a GOOD knowledge. In itself, knowledge is neither good nor bad. Good or bad is the direction of human actions, but not by moral judgment.

Synthesizing...

Knowledge is the process by which the human being, when entering into relationship with the world and with himself, overcomes the deficiencies and limitations imposed by his body, nature and culture creating new concepts and objects that extend beyond the perimeter of the individual mind, becoming, at least

potentially, heritage of all Humanity. These creations allow access to new experiences, and become part of the psychosocial background of successive generations, thus expanding the evolutionary possibilities of individuals, during their life cycle and of the entire species in the long term.

Good or bad is the direction of each human action evaluated according to the highest plan of the destinies of our species, which has not finished its evolution and goes to unknown territories of the Cosmos and of the interior life. Good knowledge guides human evolution between attempts, failures and comprehensions, develops towards the complex and the universal, towards freedom and happiness, beyond the limit of death that still seems insurmountable.

Roberta Consilvio

Psychologist and music teacher.

Since 1997 she has been in the Humanist Movement, first as an activist in a neighborhood center in Turin (Italy), then as a trainer in Human Support Campaigns in Guinea-Conakry.

Co-founder in 2005 of "Salvatore Puledda" Center of Humanist Studies in Rome, where she contributed to several studies on religiosity in current social phenomena and on New Humanism Psychology as well as holding numerous workshops on Dynamic Structural Method and other personal training works.

Good Knowledge shares

Luís Filipe Guerra - Center of Humanist Studies "Acciones Ejemplares" - Oporto

The title of this presentation refers, firstly, to a statement in the book "Silo's Message", more precisely in the recognition ceremony: "Good knowledge leads to justice".

On the other hand, the idea that "good knowledge shares" also leads us to the Universal Declaration of Human Rights (UDHR), in particular to its articles 22 to 27, which enshrine the so-called economic, social and cultural rights.

It is worth, therefore, to develop these ideas a little more.

With regard to justice, we are confining ourselves to its narrow meaning of commutative justice and distributive justice, according to the Aristotelian classification. The first refers to the equality or proportion that must exist between things when they are given or exchanged for each other; the second regulates the proportion with which to distribute the rewards and punishments.

Nowadays, these two approaches are grouped together in the idea of social justice. In fact, in contemporary societies all citizens have, at least formally, equal political and social rights, but human beings are differentiated by their age, sex, health, physical or intellectual strength, etc. A fairly fair society therefore seeks to compensate for these differences in social duties by freeing some groups of certain obligations (children, invalids, sick) and establishing pensions (for the sick, invalids and the elderly), as well as insurance systems, unemployment, qualification and requalification for those who have not or have lost certain job opportunities. Thus, the Universalist Humanism, as an expression of good knowledge, pays special attention to these problems, pronouncing itself against the privileges of race, class, religion, gender, etc. and in favor of the consideration of individual differences, estimating the compensation of the inequalities of opportunities as socially just (see Silo, Complete Works II, Dictionary of New Humanism: Justice, www.silo.net).

In this sense, human rights, and particularly economic, social and cultural rights (the right to work, social security, education, health and well-being, etc.) are an expression of justice and an achievement of good knowledge.

In any case, Article 27 of the UDHR deserves special attention in the context of this dissertation. On the one hand, this precept affirms that "everyone has the right to participate freely in the cultural life of the community, to enjoy the arts and to participate in the scientific progress and the benefits that result from it (paragraph 1); and on the other, that "everyone has the right to the protection of the moral and material interests connected with any scientific, literary or artistic production of his own" (no. 2). So, it is in the context of these two provisions that one must also consider the idea that good knowledge shares.

First, from the point of view of the legal relationship, the human rights counterpart is the States and the international community, and it is for them to guarantee and fulfill the right to cultural creation and enjoyment and participation in scientific progress and its benefits. In this sense, cultural creators, artists and scientists do not have a legal duty to make their work available to the community, at least without their copyright or other rights being respected and protected. On the other hand, these copyright acts as a guarantee of subsistence and a reward for the effort and talent of these cultural and scientific subjects, especially when their productions require exclusive unpaid dedication.

So, in the Declaration of Good Knowledge, of the World Centre of Humanist Studies, we find: "*Advances in knowledge are the result of the accumulation of human intentions. They are owned by the human species as a whole. Access to the use of knowledge cannot, therefore, be subject to any constraints. Good Knowledge rejects any attempt to monopolize or restrict the use of knowledge to improve human life. Good Knowledge*

declares the appropriation of knowledge by any particular sector to be null and void and strongly denounces the exclusionary intentions of groups in power. (...) Good Knowledge proclaims the common and open ownership of science, technology and knowledge, it promotes collaboration and working with others for the wellbeing of all mankind".

This statement is apparently not aimed at copyright or other rights of artists and scientists, but rather the appropriation of their creations by large economic conglomerates seeking to maximize their profits by restricting access to cultural creations and scientific and technological progress. In any case, it presupposes a radical change of paradigm, in which competition is replaced by cooperation, in which control is replaced by an opening attitude, in which to the individual property succeeds the common or social property. And this implies not only an organizational and legal change, but also an evolutionary leap of the human being that allows him/she to overcome the "dictatorship of interests" and to be guided by deeper aspirations, both individually and collectively. In that sense, there is no doubt that the States and international organizations must promote research and development, but they do not necessarily have to concentrate or monopolize them. However, if knowledge is a heritage of humanity, the result of private R & D will have to be public, although it may be subject to temporary grant to allow the return of investment. In any case, the public authorities will have to be able to redeem at any time the concession of cultural and scientific productions that are of public interest, especially when the education and health of their people are at stake, even if through compensation or compensation previously fixed in the act of concession.

Currently, intellectual and industrial properties are governed by a series of international conventions, in particular the Agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS) reached within the World Trade Organization.

The aim of this agreement is to ensure that "adequate" intellectual property protection standards are applied in all member countries, drawing on the substantive obligations set out by the World Intellectual Property Organization (WIPO) in the various conventions on intellectual property rights. (the Paris Convention for the Protection of Intellectual Property, the Berne Convention for the Protection of Literary and Artistic Works, the Rome Convention for the Protection of Performers, Producers of Phonograms and Broadcasting Intellectual Property in Integrated Circuits). Several new rules, or stricter ones, are introduced in areas not covered or insufficiently covered by existing conventions.

As far as copyright is concerned, WTO Members shall follow the basic rules of the Berne Convention on the protection of literary and artistic works. Computer programs became protected as literary works.

In the case of rental rights, authors of computer programs and producers of sound recordings may authorize or prohibit the commercial rental of their works to the public. An analogous exclusive right shall apply to cinematographic works.

Industrial designs are protected under the agreement for ten years. Their holders shall have the right to prevent the manufacture, sale or importation of articles which design constitutes a copy of the protected design or model.

With regard to patents, it is incumbent upon WTO members to comply with the Paris Convention of 1967. In addition, TRIPS requires that all inventions must be able to be protected by a patent for twenty years.

Certain inventions may be excluded from the possibility of being patented if their use is prohibited on grounds of public or moral order.

Other authorized exclusions are:

- diagnostic, therapeutic and surgical methods for the treatment of persons or animals,
- plants and animals (with the exception of micro-organisms), and
- essentially biological processes for the production of plants or animals (with the exception of non-biological and microbiological processes). However, members shall ensure the protection of plant varieties either by means of patents or by means of a specific point system.

So, the authorized exclusions of patentability of an invention in the field of health are a glimpse of the idea that good knowledge must be shared. This faculty has already enabled India, for example, to produce AIDS-fighting retroviral drugs at the peak of the epidemic, even though they are patented in other countries. However, it is only a power of the States to exclude the patentability of certain discoveries, but not a prohibition to register them.

By contrast, plant varieties shall be protected by means of patents or another specific system. In this regard, for example, the Indians had to wage a legal battle against a multinational company that sought to patent basmati rice, a national production known hundreds or thousands of years ago.

We are still very far, therefore, from a system that translates good knowledge in this field. However, in the world of computing, there has been production of free software and free access, as well as the creation of databases of information and documentation, which are open to all interested parties, in line with the aforementioned Declaration of Good Knowledge. Thus, as Ladislau Dowbor states, *"The free access, and almost free of charge, to knowledge and culture that new technologies allow is a blessing, not a threat. It constitutes a fundamental vector of reduction of social imbalances and the generalization of the technologies necessary for the environmental protection of the planet. Trying to halt the progress of this process, restricting access to knowledge and criminalizing those who make use of it does not make the least sense. It makes sense to study new rules of the game capable of ensuring a place in the sun for the various participants in the process. It is worth noting the universe of change that unfolds: Lawrence Lessig's work on the future of ideas, works of James Boyle on the new articulation of rights, from Joseph Stiglitz on the fragility of the patent system, André Gorz on immaterial economy, Jeremy Rikin on the economy of culture, Eric Raymond on the connectivity culture, Castells on network society, Toffler on the third Wave, Pierre Lévy on collective intelligence, Hazel Henderson on collaborative processes and so many other innovators. In these proposals, we see that the changes are not waiting for utopias to be drawn, another world is becoming viable"* (in *From Intellectual Property to the Economy of Knowledge*, available on Internet at <http://dowbor.org/10intelectualpropertyrad.pdf>).

That is all. Thank you very much.

Luís Filipe Guerra

Luís Filipe Guerra is a jurist with a postgraduate degree in Human Rights and currently works as a judge in the courts of peace. He has been involved in social movements, within the Humanist Movement, since 1986, in which he founded and directed the Humanist Party and created the Center of Humanist Studies "Exemplary Actions". He also founded the Observatory of Human Rights, where he is President since 2018.

Good Knowledge leads to Justice and Reconciliation

Elena Fumagalli - Center of Humanist Studies "Salvatore Puledda", Roma

First of all I wish to thank the European Humanist Forum and the organizers of this table for inviting me to give this talk on how Good Knowledge leads to justice, reconciliation and therefore to the overcoming of vengeance.

"Reconciliation", to quote the Argentinian thinker Mario Rodriguez Cobos, is neither to forget nor to forgive but rather is to comprehend all that has happened and to decide to exit the vicious circle of resentment.

Good Knowledge is the love and compassion that allows us to enter this journey of reconciliation towards others and ourselves. It is not about forgiving, but of the profound transformation of our life that enables us to exit from resentment.

Good Knowledge is the possibility for the Human Being to fight against all injustices and aspire to a world of equality and rights by rejecting all form of violence whether physical, economical, religious, psychological or moral.

It is an attitude towards Life that makes one feel the human in the other and go towards treating others as one wishes to be treated.

Implementing this Golden Rule (recognized by several religions) in one's own life, leads to an evolution of the Human Being, a step forward in the evolutionary journey. It is about silencing one's own "I" in order to give the other space and the chance to come out. It is about comprehending that the other exists. The other is a Human Being just like us, the result of trials and errors that moves in the world starting from a landscape of formation and with a summary of experiences oriented in a given direction. Practicing this principle leads towards overcoming violence in oneself, in others and consequently achieving Reconciliation. This behavior is not spontaneous and does require a strong intentionality.

To reach real Reconciliation we must work on the overcoming of Vengeance understood as the profound believe to see the solution in making the other suffer what has made suffer in one selves or in other people.

The society we live in is more and more inhuman, violent and vindictive. Human relationships are very poor and is very difficult to think that there may be an alternative.

The Good Knowledge allows us to intervene and brake down an historical mechanism that sees in violence and vengeance the resetting of an equilibrium that in a certain moment got altered.

A person suffering an abuse often retaliates with an act of the same entity or heavier compensating the need to reset an equilibrium and give strength and respectability to ones honor by getting in a situation that has no apparent alternative.

In the moment one receives an abuse, the sense of suffering that is registered is of diminishing, the future closes. At a social level it generates a sense of fear, disorientation, anger and destabilization. The individual feels his honor wounded and also the respectability of his family and his people affected. To vindicate is one way to demonstrate to the other that has no fears to reinforce one's own identity. To vindicate is to

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inflict violence onto the other or appeal to justice in order to someone else to inflict compensatory pain. This has generated an institutional vengeance via justice.

The Good Knowledge creates a positive alternative to forgiveness and a form of reconciliation that may overcome the current system of beliefs. To aspire to a society, to a world where we are not dominated by the most superficial and material values but where may be awakened most noble sentiments, spiritual and humanizer that may contribute to the birth of a more profound Sense in one's own Life and feel that in ourselves and in front of us we have a Human Being.

Thank you.

Elena Fumagalli

Pharmacist with particular interest in holistic medicines.

She cooperated with humanist association "Un altro mondo Onlus" in the human support campaigns in Mali.

She is a member of Center of Humanist Studies Salvatore Puledda, and cooperates with the study group on vengeance as a mechanism of response in the western culture.

The Good Knowledge improves togetherness

Lorenzo Palumbo - Center of Humanist Studies "Salvatore Puledda", Roma

As humankind has increasingly adapted to the environment with diverse evolutionary tactics, different peoples have expanded knowledge using different points of view. The attempt to standardize a single pathway to true knowledge is the result of violence through the imposition of a single cultural model. Good Knowledge drives mutual enrichment resulting from the multiplication and exchange of diverse knowledge, celebrating the fraternity that comes from the recognition of the contribution of all peoples.

This introduction forces us to pause for a moment on the concept of fraternity, brotherhood and brother.

How many of you have a sister or a brother?

When and why do we use the concept of brotherhood or fraternity?

Often the concept of brotherhood is used beyond the boundaries of blood ties or family circle, is not it?

The origins of the term are found in the ancient Sanskrit "bhratar" hence "frates" in Latin, "brother" in English and similar phonemes in the Germanic languages. "Hermano" originates from the term "germano" which means "full" brother, meaning the same mother and same father.

The original meaning of Sanskrit is "one who supports". So a sort of second father (with whom he shares the etymology).

A brother "supports you".

In fact, in most cases, when we express brotherhood with someone who is not genetically our brother or sister, we want to express one of the highest concepts in interpersonal relationships. We want to say that in our life, the relationship that binds us to this person makes it unique and special to the point of feeling like a brother.

Of course there are also very close relationships of kinship that have their origin in the family, enlarged or restricted. However, when I choose you as a brother and I feel like you, I raise you to rank and place you in the circle of the closest and most important affections of my life.

In a sense, I allow you to emerge from the ocean of human relationships that surround me and to show you to me. And I give you back the energy in that communication that unites us and that makes us mutually special. That is, I am giving you characteristics of humanity and equality with what I experience as human. I'm making you human.

"I exist because you exist and vice versa": we are many who resonate positively with these words of Silo. We are recognizing that our existence is lived and witnessed through the existence of others, but at this point we will agree that these others are not abstract entities.

So, this feeling of brotherhood becomes a direction, an aspiration, a vision of society and of the human being that we humanists want to recover and affirm strongly after more than 200 years the "fraternity" has remained in the shadow of the great ideologies of "*liberté*" and "*égalité*", daughters of the French Revolution.

A brother "supports you", we said.

So the Knowledge is Good when it allows all the knowledge to express itself and confront each other. Whether they come from dominant cultures or cultures that currently occupy marginal positions; that they are knowledge accepted as a patrimony of humanity or that, on the contrary, are repudiated by those who feel a bearer of universal truths; that they are ancient knowledge or new visions: when they proceed towards a spirit of brotherhood and sharing, it is the direction of Good Knowledge that animates its evolutionary effort.

Many thanks.

Lorenzo Palumbo

Graduated in Geology, he has collaborated with the Department of Plant Ecology of "La Sapienza" and actually works as a researcher at the Istituto Superiore di Sanità.

Member of the "Salvatore Puledda" Humanist Center in Rome since 2008, he has participated in the study of new expressions of religiosity and is currently applied to research on the origins and manifestation of revenge in Western culture.

From 1994 to 1998 he participated and coordinated the periodical "Humanist Humanist Forum" and organized two cycles of "Man, Science and Society" seminars at "La Sapienza" in Rome.

He participated in the basic activities of a humanist center in Rome and the education campaigns against malaria in Senegal and Gambia.

Good knowledge inspires us

Juan Espinosa - Silo's Message, Madrid

Since the most ancient times, human beings have looked for giving answers to daily situations and to progress. But we also have felt the need of structuring a comprehension of our role in this world, the meaning of the world and of our lives. As our understanding is limited by the simple perceptions of the world, we ignore our inner world, what make human beings helpless before such a void.

We looked at a world with incomprehensible laws, sometimes terrifying, sometimes beautiful and magnificent, but finally we lack the essential understanding of everything in existence and, for that matter, of our life. Even today, we can recognize this experience and this feeling of emptiness that grows and expresses itself with its full potential in the presence of death.

If human being is born, moves forward, enjoys, suffers and dies, what's the meaning in all that? The nonsense of life and death provokes an imperative search for answers. For that reason, we have built over millennia structures to understand life, reality and death in an attempt to comprehend this emptiness and to silence it.

However, facing this emptiness we find a paradoxical and extraordinary situation. While some human beings devoted all their energies to achieve material and social progress so that they could silence this void, others surprisingly orientated themselves to the mental, to their inner deepness. In that recondite and unknown place, they looked for responses to structure a consistent and meaningful view of the life itself and the world as a whole.

How is it possible that we look for answers right in the deepness of our conscience in order to quiet our main concerns? How is it that the conscience turns in on itself to look for an understanding of the essential? An intuition, an inspiration surely guides us towards our interior, searching the Meaning.

This search, stimulated by the powerful engine of non-meaning and emptiness, has awakened in us inspirations, experiences, comprehensions and perspectives that have given a full response to our most fundamental questions. Over millennia, we have set all kinds of techniques and rituals, sometimes using chemicals from nature, to produce within us these impacts on our understanding.

Nonetheless, we have changed and our attitude towards the source of inspiration has become accurate and humble, realizing and recognizing our basic ignorance. We have made some progresses and we have grown thanks to this change of attitude towards a greater internal disposition to recognise and accept the inspirations, visions and spiritual experiences coming from a deep and sacred place.

This knowledge that in the depths of the human mind there is a source of inspiration, a source of guidance, a Light that illuminates our destiny has been essential throughout the millennia. We are not going to make an account of the countless multitude of artistic inspirations, nor are we going to glorify the discovery and advance in the love and infatuation that has produced so high states in us changing our life experience. We are only going to expose that the knowledge of that inner source has marked the destiny of individuals and societies, of cultures and historical moments.

But we must also recognize that we have endured long moments of concealment of the source of inspiration. Dark, materialistic and nihilistic epochs that denied the greatness and the sacred inside the human being. Times in which destruction and violence were imposed and the beautiful or sublime was hidden, the inspiration was hidden as the seeds on earth in a long winter waiting for the change of social climate.

When darkness passed, time opened and again the possibility arose, faith in the human being. The seeds sprouted producing the best moments of our history. We cannot avoid referring to the artists, to the inspired ones, but above all to the Masters and the mystics who, without the chemicals of nature, in all cultures and latitudes reached their depth to meet the Light and show it to the rest. This knowledge of the depth of consciousness has already been unequivocally described and, overcoming the changes of the epochal landscapes, the great inner truth that they express is recognized.

They not only came to the source of inspiration but in addition to describing it, they showed us the path that remained open even though it has sometimes been postponed or devalued.

Good knowledge towards the depth of consciousness has not only been an individual experience, but has produced social, artistic, religious, and mystical movements that have profoundly transformed the world. A kind of social tendency expressing itself in movements of all kinds can be rescued over the millennia. If we are asked for examples we would not need minutes, but hours to do a recount.

All of them did not respond to the world from a rationality, from a logic, from previously structured schemes, but it was just the opposite. Before rigid structures of vision of the world that blocked the spirit, they dared to open new paths guided by the search for inspiration and the expression of the best of the human being. And set in motion they found high answers that came from another place in their consciousness.

Finally, I must say in this exhibition that what has been expressed up to this point shows a possible and growing vision of the human being in his individual and social development, in his search for a deep knowledge of himself. But perhaps it is not enough to understand the importance of inspiration in our history. Perhaps we should now go a step further and by expressing our personal experience we will open the possibility to recognizing in each one of us those inspirations or sudden understandings that changed our attitude, or our position in the face of important difficulties.

This has been in my case. I must say that in those moments of deep crisis or in those others in which I felt a great need to overcome situations or difficulties came to me from a difficult place to describe inspirations, messages, dreams, or understandings that affected me by changing me and opening me to paths new. Without these signs it is clear that he did not open overcome certain situations, dark moments, confusion and suffering. I really do not know how to express the importance that these experiences and inspirations have had on me. Just as I do not have enough words to express my gratitude to these "helps".

Describing the nature or origin of these inspirations and experiences does not seem to be fundamental. What does seem fundamental to me is to be open to them, or to feel an important need that leads us to seek inspiration, or to ask for it, or to dispose ourselves internally, approaching a certain mental state where these messages are produced.

What I do believe is fundamental knowledge of the ways in which you can access inspiration, a knowledge that can be learned about the source from which the best aspirations are nourished, the highest spirits, the

best causes, the light in our interior that illuminates our path. A light that even in the darkest hours of our history gave its signal illuminating those who recognized their own limitations and the truth of that light.

Juan Espinosa

Computer scientist. He is currently active in Silo's Message in Madrid and does his studies at Toledo Study and Reflection Park.

Since 1982 he participate in Humanist Movement, first in the Humanist Party and then in the World Center for Humanist Studies and in associations "Citizens of the World" and "Pangea Spain Foundation", where he contributed to the creation of the documentary series "Faros de la Humanidad".

He show interest in the deepening of his spiritual development, social commitment and understanding the mystical and historical phenomenon. He wrote several monographs about important mystics of history (Teresa of Jesus, Juan de la Cruz, Ignatius of Loyola, Rumi, Dōgen and others), published in 2014 in the book "The Heart of Mysticism" (Ediciones León Alado, Madrid). In 2015, he finishes writing "The overcoming of revenge, a new spiritual horizon", (Punto Rojo Libros, Madrid, October 2017).

He is developing new studies on the description of different forms of irruption of Transcendent in the human conscience.

The Good Knowledge Humanizes

Angélica Soler - Center of HUmanist Studies "Noesis", Madrid

Thank you, thank you so much. I want to thank everybody for being here today and the World Centre of Humanist Studies for inviting me to contribute with this small input on The Good Knowledge Humanizes, contribution inspired in the IV Symposium Declaration from November 2014 in which Gianluca Frustagli had very inspired words, which I will try to develop today.

How does this world humanization express itself due to good knowledge?

First of all because the good knowledge addresses itself to others, basically because it transforms the immorality of using the knowledge to immobilize, control or destroy human life as it was said in that moment.

Indeed, every day, we can see how the weapon's research is increasingly growing, using new technologies (that could enhance life) only to achieve a more effective destruction. The good knowledge does not only oppose to this scientist direction, but also to any other attempt to control or manipulate the human intention, with false data or data manipulated with the mere aim of rising sales or consuming more, instead of using these wonderful technological tools as a contribution to human life development.

A very small example is to imagine how would it be to have Big Data at the service of human being, a Big Data which could provide us daily information on science progress, or if that were our interest, on the implementation of intentionality pedagogy. Instead we are constantly riddled on product information if we have visited a high consumption web, such as cars or trips.

When the good knowledge expresses itself into the world, it tries to develop arts and sciences through multidisciplinary teams in order that, as a general aim, human pain retreats and more specifically, the retreat of poverty, diseases and death.

The good knowledge, as explained previously, does not remain isolated; instead through exchange and collaboration, it allows the improvement and opening of new possibilities.

But, while doing this humanizing task, the good knowledge enables the own transformation.

How can it be?

The action in the world does not end up enclosed in the own project, it does not matter if it is successful or not. On an individual level, we have a very clear register of our action in the world. Let's see where this register comes from. We can study the complex transformation of stimuli which originate in the data provided by the external senses that enable us to see, listen, touch, taste and smell that transformation of the world which we have performed. Later on, due to its transformation through associative chains and the idea reduction, it allows us to evaluate our action and ascertain if it was opportune or not, successful or not.

But, while we act in the world, we also experiment other type of registers; those generated by the internal senses, the cenesthesia and kinesthesia which are indicating if we have been happy, if we want to repeat that action, or on the contrary, to avoid it at all cost. We also have here a complex circuit of transformation that will allow us to evaluate the action, not only if it was right or wrong in the world but also if it was

worthwhile doing, if it has provided meaning to our life, if it has generated happiness or suffering. A very small example of actions with meaning and that remain unnoticed are those routines we repeat every day which give us a brief moment of peace, such as watering and talking with plants every morning. It is a very tiny action, but facilitates to start the day with a smile.

I would like to quote another example of the own transformation while carrying out the task of humanizing, bearing in mind that violence rules our world and therefore humanization is an extremely difficult task, I want to refer to a very specific register: the register of feeling we are surpassing limits.

We all have difficulties, resistances and limits that we avoid surpassing and we try to stick within what is known to us, aptly named comfort zone. Nevertheless, when we love a project such humanizing and it grows, it becomes urgent to expand those limits and to face unknown situations that produce fear. When we dare to surpass our limits, we usually experiment a feeling of freedom, of satisfaction and some times, huge desire to repeat that action. In a very simple way, we can say that to humanize the world makes us happy because we are transformed into better people.

As a consequence of all this, the good knowledge proposes the simultaneous social and personal transformation. It would be incoherent to humanize the world while carrying on pre-historical attitudes and inversely, there would be no meaning in developing self transformation it that does not make a solidaric contribution to improve our world.

Continuing with the guidelines given in the Declaration of 2014, the good knowledge while dismantling all the involutive factors and placing human life in its existential dimension, grants every Human Being the possibility of freely ask oneself about the meaning of life. This question can have infinite shapes and characteristics; we will only see two of them.

Let's see the valuable experience of reflecting about the own life, which is very useful to understand, evaluate or change what we are doing, since sometimes, the jumble of daily events and their emotional charge, lead us to interpret that what has been done in a given period of time, can be explained by the most remarkable events, and we do not notice the slow accumulation of acts, achievements, efforts that are less remarkable, they may be almost routines or they might be small failures, but they are building a solid base of a full life. These actions are noticed when we can take a little distance, when we calmly think things over, when we can take into account all the data of what has happened and we ask ourselves questions such as, how have we grown facing difficulties, realizing unsuspected improvements.

Another way of asking oneself about the meaning of the own life, is subtler, more emotional and it is not a scholar reflection, instead it is a wish, an intuition, a desire to know where to go. This need of something else has been expressed by some poets as the need to FLY, it can only appear when we leave behind the worries, the explanations, and we calmly search ourselves in our deep inner world. That is the moment in which the big, sincere, timeless human questions can be asked; questions that every human being has the right to ask. Sometimes, if it is a favorable occasion, answers may surge that will be treasured for a long time.

To finish since we are talking about how the good knowledge humanizes, there is no better way to describe humanization of the world than the one given by a big friend and master: Silo.

He wrote the following:

“Namer of a thousand names, maker of meanings, transformer of the world, your parents and the parents of your parents continue in you. You are not a fallen star but a brilliant arrow flying toward

the heavens. You are the meaning of the world, and when you clarify your meaning you illuminate the earth. When you lose your meaning, the earth becomes darkened and the abyss opens.

I will tell you the meaning of your life here: It is to humanize the earth. And what does it mean to humanize the earth? It is to surpass pain and suffering; it is to learn without limits; it is to love the reality you build.

I cannot ask you to go further, but neither should it offend if I declare, "Love the reality you build, and not even death will halt your flight!"

You will not fulfill your mission if you do not apply your energies to vanquishing pain and suffering in those around you. And if through your action they in turn take up the task of humanizing the world, you will have opened their destiny toward a new life."

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