Japan Bilingual Publishing Co.

Philosophy and Realistic Reflection
https://ojs.bilpub.com/index.php/prr

REVIEW

Thinking and Rethinking Humanism, an Ongoing Task

Freddy Varona-Domínguez

Center of Studies for the Improvement of Higher Education, University of Havana, Havana 10100, Cuba

ABSTRACT

Humanism is often associated with the Renaissance and Greco-Roman culture, primarily to highlight the central role assigned to human beings, but it is more than this. Various interpretations have been developed about it. The 20th century is notable for the number and variety of theoretical positions called humanism, many of them with great philosophical significance. Among the types of humanism that can be found in a vast bibliography are fideist, existentialist, and the middle way, whose common feature is the central role assigned to human beings. This article is developed from this variety of criteria, which defends the idea, followed by some authors, that humanism is not only ideas and purposes where the human being is the center of attention, based on a conception of the human being, but that, along with these aspects, it is the opposition to the ever-changing forms of alienation, and the continuous work for human improvement. Thus, some considerations are presented regarding alienation, understood as the oppression of human beings in any of its manifestations and the limitation of their capacities and possibilities, as well as regarding human enhancement, understood not only on the moral or physical level, but also in the conditions in which human life develops. For this reason, some considerations are presented regarding transhumanism, posthumanism, and the role that technologies play today.

Keywords: Human Being; Humanism; Alienation; Estrangement; Human Enhancement

*CORRESPONDING AUTHOR:
Freddy Varona-Domínguez, Center of Studies for the Improvement of Higher Education, University of Havana, Havana 10100, Cuba; Email: fvarona1960@gmail.com

ARTICLE INFO
Received: 23 July 2025 | Revised: 25 August 2025 | Accepted: 5 September 2025 | Published Online: 25 September 2025
DOI: https://doi.org/10.55121/prr.v2i1.602

CITATION
Varona-Domínguez, F., 2025. Thinking and Rethinking Humanism, an Ongoing Task. Philosophy and Realistic Reflection. 2(1): 160–177.
DOI: https://doi.org/10.55121/prr.v2i1.602

COPYRIGHT
Copyright © 2025 by the author(s). Published by Japan Bilingual Publishing Co. This is an open access article under the Creative Commons Attribution 4.0 International (CC BY 4.0) License (https://creativecommons.org/licenses/by/4.0).

1. Introduction

Whoever walks the paths of humanism will find themselves just a few steps away from a jungle formed by an immense array of articles, essays, and books of incredible variety. Similarities and differences crowd and intertwine within them, and with them, exclusions and inclusions: a challenge of unimaginable magnitude that can delight any scholar, as well as disillusion them. I have sometimes wondered whether it is worth addressing this topic once more, and, as you can see, I return to it and continue my journey because there are always new things and surprises.

My decision to remain attached to humanism is influenced by everything around me, especially by the disappointments and absurdities that often abound in society and that must be confronted. Such a confrontation must be viewed with optimism, and decisive in this is the belief in the usefulness of utopia and the impulse that emanates from it to continue forward toward human improvement: a goal whose proportions grow and change without stopping. But not only that; the way I understand humanism also motivates me to continue studying it, because I conceive it as the substrate of ideas, propositions, and achievements, centered on humans, but not only on them and their role in theory and practice, but also, at the same time, on human de-alienation and improvement. Now, studying this topic today has a particular stimulus if we take into account that there are authors who see humanism in mortal crisis, because there are theoretical and practical forces that are eliminating the rational subject capable of reasoning and are placing in its place an individual who is, above all, a consumer, a human being who is more than anything a homo economicus "a human model adjusted to the parameters of a type of rationality that prioritizes the principles of a market freed from social and moral constraints" [1]. In such circumstances, it is necessary to give greater attention to spiritual wealth [2]. On the other hand, the criterion that "the new human being will be constituted through and within digital technologies and computational media" [3] is strengthened. Today, technology is given a lot of importance, sometimes excessively, and this would not be worrying if the human being were not being relegated to it [4], and if humanism, as a value defended by humanity for centuries, were not seen as something outdated and, therefore, belonging to the past and alien to a new stage in the history of humanity that is already beginning to be seen [5].

In a theoretical, social and cultural framework such as the previous one, it is necessary, as Dussel and Colmenares [6] emphasize, to redouble humanist criticism, to look at everything, the pros and cons, through the lens of humanism, which, for all the above, is every day more striking and more opportune to study, not only to show that it is present in a thinker, in a specific historical period or in a set of measures or solutions, but also to reveal the readjustments, demands, novelties, tendencies, purposes, consequences, that are taking place in what is considered humanism in certain historical conditions and that, therefore, is of interest both cognitively and evaluatively and, even more, practical-transformative.

The objective pursued in this work was to argue that what is crucial in understanding humanism is not the leading role of the human being, but rather the perpetual struggle against alienation and for human improvement. This claim is based on the idea defended, and championed by several authors [7], that humanism is not a conception of the human being, nor is it merely a set of ideas and achievements where the human being is the core and protagonist. Rather, what is crucial is the opposition to ever-changing forms of alienation and the continuous pursuit of human improvement. This is the source of humanism's validity and relevance.

The bibliographic sources consulted for this work are varied, and many of them are recently published.

The paper is divided into several sections.

2. A Look at the History of Humanism

The importance attributed to human beings is the basis and foundation of humanism, but its characteristics and the strength of its presence are linked to the degree of awareness that we humans ourselves have of our own importance, of our rights and duties, of the freedom we possess and the freedom we can and should achieve, of how we are and how we should be. Therefore, it is linked to the conditions under which human life develops and to the purposes we have in the present and for the future. Therefore, humanism is conceived in different ways, although it

maintains the central role of the human being in ideas and actions as a constant. However, it is essential to emphasize here that this central role consists of the benefit of human beings being the most important objective of ideas and actions, and not the means to obtain other types of results.

When dealing with the subject at hand, it is almost impossible to ignore the historical period between the 14th and 16th centuries, and it is, because the term humanism is linked to it. According to more than one scholar, this word was coined by the German educator Friedrich Niethammer, who in 1808 wrote "Controversy between Philanthropy and Humanism in the Theory of Education of Our Time." In this work, he insists on the educational supremacy of the classics of Greco-Latin culture in relation to modern science and technology. But the word's spread is due to the German historian Georg Voigt and his work "Revival of Classical Antiquity" or "The First Century of Humanism." In this writing, the author insists on the confidence of being able to achieve human freedom through reason and highlights the role of those who, during the period mentioned, dedicated themselves to the study of ancient languages, works and aesthetics and censured the oppression and obscurantism of the Catholic Church, with an anti-scholastic and anti-clerical position, without being anti-religious. Both works highlight the pedagogical origin of humanism by being linked to the teaching of *studia humanitatis*, that is, the humanities: grammar, rhetoric, history, poetry, philosophy, etc., as a cultivation of human faculties between the 14th and 16th centuries, a time of great transformations, especially economic and social [8].

Many researchers, when associating the word humanism with this period, think of the intellectual movement that originated in 14th-century Italy. One of its fundamental features is the attention focused on Antiquity, especially its literature, although the significant aspect is not the interest in reading Greco-Latin works, as many members of the clergy also read them in convents during the Middle Ages. What is striking lies in the objective pursued by the reading and who is doing it. At that time, the aim was to reveal the true face of Antiquity and to extract the value attributed to humans as natural beings, with the consequent importance given to the knowledge of nature, as well as the vindication of their central role in philosophical, artistic, literary, and political work, and, with it, the exaltation of freedom and dignity as basic conditions of their existence. These readings were not carried out by the nobility or the scholastic clergy, but by the nascent bourgeoisie, a social class whose fundamental interest was to obtain profits and practical fruits; for this reason, it was linked to earthly life and not to the afterlife. It criticized scholasticism and its implications for practical life and needed to explain everything that exists, including humans. This conditioned its growing confidence in progress and human capabilities, for which it needed freedom of thought and commerce; for this reason, its ideas were a protest against feudal limitations and the crushing of human beings [8].

From the connection between the word "humanism" and the aforementioned historical period, relationships are established between it and the term "Renaissance." Scholars often equate the two, differentiate them, or emphasize the influence of one over the other. Sometimes, the former has been seen as a cause of the latter, and sometimes as a narrower concept, limited to the study of human affairs. The Renaissance concept includes humans and the world they live in. This controversy continues and apparently still has a future; it is not difficult to find texts where the author speaks of Renaissance humanism.

It is noteworthy that Renaissance humanism, which stems from the exhaustion of feudalism and is based on the free individual, and above all, a private property owner, does not have as its general characteristic the task of freeing workers from exploitation, ignorance, and misery. It is enough to go back to its origins and read the views expressed by some Renaissance humanists about the people; for example, for Marcello Ficino, they are like an octopus, with many feet and no head, while Erasmus excludes them from the great world issues. However, it is important to highlight the attempts of progressive thinkers, such as Thomas More, who in his work Utopia seeks to eliminate the exploitation of some humans by others and social differences, seeks to reorganize society, achieve moral emancipation, and ridicules obscurantism.

There are authors who, when referring to the subject in question, emphasize the study of the humanities. Some emphasize the philological aspect and the attention to Greco-Latin letters, known as classics, and, for this reason, they call it classical humanism. Others, on a basis not far from the previous one, emphasize the study of these spe-

cialties, together with the arts, philosophy, but they do not limit it to Antiquity, nor do they see them only as a set of disciplines, but as a way of thinking or an intellectual procedure; for this reason, they consider that Renaissance humanism is a current of thought or an attitude of the spirit [9,10].

The ideal of Renaissance humanism, although not entirely, transcended its epochal limits. In the 17th century, attention was paid to philology and Latin wisdom, to the role of knowledge, human endeavor, and the significance of reason, among other themes. In the 18th century, avant-garde thinkers, especially the French, continued the fight against feudalism, their critique of religion, and their interest in knowledge. They redoubled their understanding of reason as the key judge and rejected all previous forms of society and state as irrational. French materialists viewed human beings as having a physical body and a spiritual universe resulting from the brain. Superstition, injustice, oppression, and privilege were attacked through the slogans of liberty, equality, and fraternity, as well as through the defense of human rights.

The above aspirations are developed within the framework of the bourgeoisie, which, over time, lost its revolutionary character [11]. This loss is manifested, among other ways, in that the bourgeoisie, in order to develop as a social class, maintain its power and increase its profits, needs an entire army of workers whom it sees as the labor force that maintains its profits, therefore, in general, the well-being and development of workers limits it to the condition of labor force.

The humanist aims of the 19th century, in the ideas of the most revolutionary thinkers, went beyond the already narrow bourgeois framework. Examples of this assertion are Karl Marx and Friedrich Engels, who, first, placed the elimination of the exploitation of man by man as a prerequisite for freedom, democracy, and individual rights; and, second, while not underestimating the individual, they emphasized the social and class nature of human beings and placed the working class at the forefront of the liberating mission of all humanity. Also, in this century, but in Latin America, the humanism of the Cuban patriot, writer, and poet José Martí transcended the bourgeois framework, above all because the foundation and guiding thread of his thought was to stand up for the poor of the earth to eliminate human slavery, a problem he called the world's great sorrow.

Regarding José Martí, it should be noted that humanism has been present in most Latin American thought, and that it has been humanist purposes that have motivated many Latin Americans to confront the forces that impede their sovereignty and slow their development as independent nations [6].

The aims that make up humanism have not always been understood in the same way, and therefore, the relationships towards it have been diverse. Nietzsche contributed to associating humanism with the superiority of the native human being of Europe, by affirming that ancient Greek men and Renaissance Europeans had been superior. With this position, Nietzsche also facilitated the association of humanism with the male sex and with misanthropic attitudes. Other examples are, at one historical moment, Martin Heidegger, who contributed to the dissemination of the idea of the crisis of humanism, coupled with the crisis of metaphysics, and, at another time, J. F. Lyotard, when characterizing postmodern society, emphasized the loss of interest in human emancipation and the confidence that science and technology would solve all problems. These ideas were also influenced by G. Vattimo's reflections on the faith in scientific and technological development that made humanist aspirations unnecessary [7].

On this basis, other ideas have developed that, in one way or another, oppose and deny humanism. One example is the one that attacks the humanist essence of the teaching of philosophy because it makes the human being an absolute on whom all attention must fall, which results in ignoring or neglecting everything else, in addition to limiting humanism to humankind, that is, to the male sex and to Eurocentrism. The attack on anthropocentrism is linked in these reflections to placing animals and machines on the same level of attention and importance. This position echoes the statement that "humanities curricula perpetuate an object of study that is obsolete: the human being" [12]. These ideas, which are deployed as an apology for posthumanism and postanthropocentrism, show that the history of humanism was not considered and that it was seen and interpreted as a homogeneous block.

Not far from the aforementioned criteria and pretensions are those that can be summarized in the following

words: "From the stance of humanism, Man's superior faculty of Reason positions him above all other entities, at the top of the hierarchy of life, and endows him with rights that Man's Other (e.g., women and people of color) and other-than-humans do not have. The human is a subject in a world of objects with concomitant beliefs in a separation of Culture from Nature, of the social from the material" [13]. It is evident, that in these words the heterogeneity of humanism was not considered, nor the ideas and theories that form it, nor in the practical solutions to them. In light of this understanding of humanism, it reduces the human being to the male sex, that is, to man, and specifically to the European man. On the other hand, in conjunction with these reflections, Western humanism is spoken of and rejected entirely in the name of fighting racism, colonialism, and sexism.

3. Variety in the Interpretation of Humanism

Humanism has a specific historical character, meaning that each era determines its content. Therefore, it can include the study of many subjects, such as Greco-Roman culture, the humanities, the life of a significant man or woman, the sensitivity to take human passions into account, and the way of learning or teaching. For the same reason, it is not limited to the philosophical field, but has a marked presence in other specialties: pedagogy, psychology, and art history.

Despite this, above all, it refers to a philosophical vision, and with it, a conception of human beings. On this basis, a way of thinking and acting is built for men and women who want to lead useful and happy lives through the use of reason and feelings, based on the value of human strength, creative freedom, and the drive for social progress. In this sense, it contains basic aspects such as: a) humans are the central issue of reflection and action, which includes the conception of them; b) human emancipation; and c) radical opposition to any type of discrimination and oppression [14].

In the 20th century, many ideas of various kinds and tendencies were developed that received the name of humanism, among them: fideist, existentialist, ecological, and the Middle Way.

3.1. Fideistic Humanism

In the theoretical universe of Christianity, God is the absolute center of all reflection and, therefore, the most important element of all reasoning and all human endeavor. Regarding fideism, it is appropriate to mention a criterion according to which no religion has given rise to any type of humanism. This is because at the center of its reflections are not humans, but God. However, some aspects must be addressed objectively. During the Middle Ages, humans did not completely forget themselves, although the idea of God prevailed. In his works The City of God and Confessions, Saint Augustine presents the macrocosm-microcosm identity as the principle of his ideas and, based on this, considers humans to be a synthesis of the entire universe. From this, we can deduce the importance he gives them. This statement is in correspondence with the one that maintains that humans in the Middle Ages are not forgotten, because they are considered creatures before God, but not creatures like others, but rather His favorites, because they are made in His likeness [15].

In the light of Christianity, the human being, as a creature of God and a follower of God, has a fundamental importance, especially due to the spiritual capacity through which he or she perceives God, listens to him, interprets him, feels him, and tries to fulfill his guidance. From this perspective, various theoretical positions are developed regarding the human being and also his or her improvement, where the human being can play a leading role and build an increasingly human life. Fideistic humanism is not homogeneous; however, from this perspective, the human being is generally understood as a being composed of a mortal body and an immortal soul, whose essence lies in an unlimited need for God. He or she is limited before the divine realm and seeks in God the reconciliation between reason and faith.

One of the theoretical positions that takes shape from the fideist perspective is the theory of humanism and superhumanism. This theory focuses on the problems of the human being, which it seeks to improve and instills in him values, especially moral ones, that tend to perfect him in every way, always in function of God, and although this improvement is seen as false, because it is not possible during life, at the same time it is seen as necessary, because there is no way to exist without seeking it. Superhu-

manism consists of the discovery of realities superior to human ones; that is why it maintains that what distinguishes humans, and what makes them different from animals, is the ability to always think of God [16,17].

3.2. Existentialist Humanism

Taking Martin Heidegger as an example, it would suffice to recall his controversy between man (human beings in general) and being, and his claim to restore to being the place that man had taken from it. He wants to restore to the word humanism its most ancient meaning, which, according to him, is linked to human essence, and this is related to "the truth of being, and indeed in such a way that, according to this, it is not only man as such that matters" [18], but what matters is human essence and, with it, the being of the human being [19]. In such a claim, the basic and central character of human beings, even emancipatory, is undeniable, because it seeks to rescue something that human beings have lost, and not only to rescue it, but, above all, to return it so that human beings themselves can understand themselves, do so in a better way, and achieve more humane results. But good intentions and clear ideas aren't enough; concrete actions are needed to solve problems and, in every way, improve the quality of human life.

Within the framework of existentialism, Paul Sartre holds a significant place for the attention he gave to freedom, although he conceives it in an abstract way, because he understands it as separate from any determination. In this way, he sees it as the principal quality of the human being, which is why he considers that the human being is condemned to freedom. On this basis, he emphasizes that "man is what he makes of himself" [20]. With this phrase, he underlines human strength and the value of the individual's determination in the path that his life can take. However, the fact of recognizing freedom as an intrinsic quality of the human being cannot lead to underestimating social conditioning, since the human being is not like a leaf that has fallen from a tree; rather, many of its characteristics depend on society, and it is in this society that the levels of freedom that are achieved are revealed. It is advisable to consider the individual-society relationship; history has shown that it is insufficient to give importance only to society or only to the individual.

3.3. Ecological Humanism

Its principle is the complete shift from economic-based thinking to one based on ecology. It asserts that human life is determined not by economics, but by ecology, that is, by nature, which must command all its attention. The science of society becomes a science of nature. In certain cases, it becomes a kind of humanism without human beings [21], influenced by its principle of a biocentric vision, which recognizes the importance of human beings, but also of non-humans. Significant is the following idea, which serves as a guide for theoretical and practical work: "No animal species has destroyed its own kind as humans have!" [22]. Based on this, among its theoretical foundations are bioethics, and with it, the sense of justice, equity, and health in the environment, both social and environmental.

This humanism is associated with the name of the Chilean economist Manfred Max Neef, who argues that a new type of humanism is needed in which anthropocentrism gives way to placing nature at the center of attention and at the basis of all human endeavor. This position implies a radical change in life and not a correction of the patterns that have existed historically, where it is not humans who establish the values and rules, but nature. This variety of humanism is based on the transition from a social position whose foundation is in the exploitation of nature and the poorest in the world, to another that is based on creative and organic integration and interdependence, which gives prominence to sectors that have been invisible throughout history [23].

Ecological humanism is rich in theory and practice, although its general principle is the rejection of Western anthropocentrism and homogenization and openness to differences [24]. One of the variants of this humanism is the one that moves under the name of ecohumanism, focused on the harmonious coexistence between human beings and nature [25], where the importance attributed to the environment does not lead to the underestimation of human beings or to their relegation to a lower level. The basic interest is the transformation of mentality and the inclusion of all social sectors and individuals, so that each one contributes with what they can [26]. From this perspective, there is the intention to find a kind of reconciliation between historically conceived humanism, read anthropocentric, and current ecological demands, to achieve "the recognition and

effective appreciation between the human way of being and the natural dimension" [27] and to achieve the elimination of the contradictions between humanism and ecology.

3.4. Middle Way Humanism

The best-known representative of this position is Daisaku Ikeda, a Japanese Buddhist philosopher born in 1928, who advocates a global ethic of coexistence and a paradigm of human dimension [28]. His conception is based on the Buddha's view of life, that is, as a reality that transcends existence and nonexistence because it is harmony between contradictions. Through this prism, he seeks to reconcile seemingly contradictory positions in order to advance along the path of peace. He aims to overcome the restrictive and exclusivist positions that have existed historically, such as the conclusive and irreconcilable contradictions between materialism and spiritualism, with each group's pretension of imposing models they consider ideal [29].

From this philosophical perspective, anything that aims to avoid trivial suffering and frivolity is of enormous importance, but also anything that avoids egocentrism and paves the way for love for humanity and human life [30]. These aspects are basic principles of this humanism. Ikeda emphasizes practicality, with which he has proposed various fields of action to confront humanity's suffering. These fields of action include the protection of human rights, the fight to abolish nuclear weapons, and the construction of a sustainable global society. Thus, among the objectives of this conception of humanism is to strengthen awareness of environmental damage and its effects on life forms, primarily human life [31].

In light of Ikeda's humanism, the small and simple work of individuals aimed at caring for the environment and human beings is of great importance. This task highlights the knowledge that any person possesses and, at the same time, the affection for the community and its ways of life, always with the aim of protecting the assets of future generations. It is from here that the importance of educating citizens takes shape, so that they are committed to the environment and global civic awareness as part of sustainable development [31]. In this type of humanism, the role of suffering is fundamental, before that of theoretical abstractions, and constitutes a principle, and, more than a principle, a guide: the interdependence of all beings. From here, love and all the feelings that benefit life are cultivated, for which the transformative action of the individual and the community is necessary—the human revolution, as Ikeda calls it, which is in itself a deep ecology, since it encompasses life in all its manifestations.

Among the aforementioned variants of humanism, various relationships can be established, primarily through similarities and differences, which make connections and overlaps possible, if not between all variants, at least between some of them. The most significant and evident similarity is due to the object of attention: the human being, who constitutes the core of their reflections and purposes. Other common qualities, although with specificities in each variant, are the interest in increasing the spiritual wealth of the human being, in the formative role of morality, and in the creation of better living conditions. One difference, which is more than that a quality common to a growing number of variants and which has been gaining strength in recent times, is the interest in the environment, but in its connection with the human being. As can be seen, the fragmented vision, resulting from a mentality that divides and separates, still exists and is still strong. On this basis, the present text defends integrative humanism.

4. Basic Components of Humanism

Many aspects are important in humanism: the interests and motives that drive it, the paths and methods for its realization. However, there is one significant issue that no scholar should ignore: the conception of human beings. This is not only the foundation of one or another variant of humanism; it is also the framework that holds it together and the path for continuing its progress.

A broad conception of humankind, firmly grounded in the history and culture of a people, possesses the firmness that men and women demand to pursue the future. This is the case with the vision of Edgar Morin, who considers two principles of the human condition, whose conjugation points to its complexity: the biophysical and the psychosociocultural. He affirms that "we are the result of the cosmos, of nature, of life, but due to our very humanity, our culture, our mind, our conscience" [32]. The French author emphasizes human strength and the potential of men and

women, not only based on their potential, but also on their very work, which is a perpetual emancipation.

Humanism is, above all, an endless humanization, that is, a constant process of improvement of men and women and their relationships with their fellow human beings, of activating their creative forces, of increasing their moral wealth and spiritual life. All this is achieved not only through social structures. It is essential to ensure that each individual contributes to its flourishing. Hence, there are those who suggest, through a tacit idea, that humanism is a will [33].

The humanization of all relationships and the elimination of alienation and selfishness are human demands, but so is the respect of each person for his fellow human beings as a condition for the development of the community. Therefore, it is of great importance to educate the individual and humanity to respect each other and create spaces for the development of each and every human being, who must be seen as an end and never as a means.

A conception that pursues the dialectical and respectful conjugation of individuals and society cannot be compatible with any isolationist or extremist position. Humanism foregrounds the problem of relationships between humans and the unity of the tasks and interests of the individual and humanity. It cannot be reduced to an abstract anthropology.

The relationship between humans and the environment, for example, cannot be left out of its scope, and avenues must be constantly opened to solve problems that arise and to create appropriate means for the unstoppable development of human dimensions. In this process, dignity is reaffirmed, emphasizing the value of human beings, who have the right to free development and improvement, and who should not be victims of any kind of exploitation by other human beings. For that reason, opposition to alienation is an essential component of humanism [34].

4.1. Opposition to Alienation: A Basic and Essential Component of Humanism

A humanist position, a humanist spirit, a humanist approach, a humanist ideal, in any case, is due not only to the fact that it places the human being at the center of attention, thus highlighting dignity, nor only to the fact that it sustains concern for the human being, his or her well-being and development, and, correspondingly, the creation of conditions for achieving these ends. It is also emancipatory, as it is directed against any power or force that threatens the aforementioned objectives, both at the social and individual levels, because it engenders human exploitation and exclusion in any form, hinders or limits freedom of expression and dialogue, discourages creativity, and hinders or prevents the achievement of purposes favorable to humanity and the environment in which it lives.

From the above statement, it can be understood that humanism opposes and confronts all forces that limit, oppress and harm human beings, to any degree, both objective and subjective, generated consciously or unconsciously. This set of actions, reactions, events, relationships, in specialized literature is usually called alienation or estrangement, which, according to the Cuban philosopher Pablo Guadarrama [7], always presupposes fears, indecisions, incapacity and even impotence, often sustained and increased by ignorance, but which always limit human beings and cause harm.

Humanism, by essence and from the ground up, is opposed to alienation and estrangement. These two words, in a general sense, have the same meaning, but each has its own history and specificities. The word “alienation” refers to the process of becoming alienated from oneself; it is linked to non-identity, to that which causes a person to become what they are not, a phenomenon expressed in the formula “I am not-I.” [35]. In the philosophical field, alienation is linked to the German words “entäussern,” which can be translated as “to renounce” or “to detach oneself from something,” and “entfremden,” which can be interpreted as “to distance,” “to make estranged,” “to become alien,” “strange,” and has deep roots in the texts of Saint Augustine, Luther, Hegel, Marx, among others. The word “alienation” has its roots in English economics, meaning separation and loss. In Hegel’s dialectic, alienation names the movement that goes from loss to realization, including both moments, but after it, the word is associated with loss [36].

Some authors relate alienation and estrangement to reification: the reduction of humans to the level of an object or thing [37], but they are two different, though closely related, issues because both have negative consequences for humans [38]. The breadth and ambiguity of the defini-

tions of alienation and estrangement allow them to be used for different purposes and from different philosophical bases. For some authors, alienation or estrangement is a state of consciousness that can be eliminated with internal changes in the individual. It is a process of loneliness and oppression that appears in all human creations, as it is related to dissatisfaction, and therefore they see its solution in individual consciousness. On this side are the criteria according to which they are a feeling of disappointment and disconnection [39] or the result of estrangement and separation [40], where the objective can be placed on a lower or secondary level. But it is not only a subjective matter.

A different interpretation is that of Karl Marx, who considers that to understand alienation it is essential to attend to labor activity, which he conceives as the practical interrelation between humans and nature. Marx places the production process at the basis of alienation, which occurs when the result of labor does not belong to its creator and becomes an alien object that exercises power over him, when the act of production, that is, the productive activity, also does not belong to the producer and turns against him [41]. By pointing out alienated labor, he refers to the fact that since production and products are dominated by someone who does not directly participate in the productive activity, an activity that does not belong to him is conferred on a stranger. Marx points out that in such circumstances the individual distances himself from his spiritual world, and even from his own body, but also from external nature and from other humans. For him, alienation is also a distancing and estrangement, although he focuses attention on the objective.

Marx offers a materialist solution to the problem of alienation, unlike Hegel, who believes that this phenomenon is not synonymous with materialization and sees it as one aspect of the problem of objectification. Marx considers alienation to be an antagonistic and historically concrete form of objectification, but he does not limit himself to a theoretical exposition, as he outlines practical ways to suppress it. Some authors [42] see a contradiction between the criteria Marx expounds in his early and mature works, but if read in depth, it can be seen that in both works he refers to the objective basis of alienation and the determining role that this basis plays, but he emphasizes it much more in his mature works. The objective conditions in which the individual develops cannot be ignored, nor is it advisable to speak of the individual while ignoring society, especially since it is in society that one becomes human. Therefore, a balance between the individual, human groups, and society as a whole must be constantly pursued.

Alienation is conditioned by the insufficient knowledge humans have about forces that seem hostile to them. This occurs until, through the full revelation of these forces, they realize that they are forces that can be overcome. Destructive forces are the properties of nature that humans do not yet understand and do not know how to respond to. Science is a de-alienating element. Also, destructive forces are those that represent a danger to the independence and sovereignty of a people. This way of conceiving alienation does not in any way mean that productive activity has been relegated to a lower plane. It is included and located at its foundation, insofar as the exploitation of humans engenders a distortion of objects and the transformation of the creative forces of society into destructive forces. All opposition to alienation is the result of de-alienating interests and is, in fact, a manifestation of de-alienation, which can be present in reflections and actions of all kinds. From this perspective, there is no shortage of authors [43] who point out alienation through criticism of social structures and in the development of legal laws.

Alienation is harm to human beings. Alienating is anything that harms human beings, whether it oppresses, limits, restrains, enslaves, or prevents their improvement. Humanism is the negation of all types of alienation and, therefore, is de-alienating. But a theoretical antithesis is not enough; practical implementation is essential.

4.2. Human Improvement: The Continuous and Inexhaustible Goal of Humanism

One of the constant aspirations of human beings throughout history has been to surpass current levels and reach higher ones, and that is, to advance in human improvement, which should not only be seen in what strictly concerns the individual, that is, their spiritual universe, behavior and body, since in this purpose society is of utmost importance. Human improvement implies the individual-society relationship and encompasses all the capacities that we human beings possess, therefore, it refers both to reason and feelings, as well as to the body and living con-

ditions, which include those of work, study, rest and recreation.

The task of improvement is incomplete if we only consider education, morality, and health, or if we only consider longevity or increased abilities—among these, for example, greater strength, speed, or other physical characteristics based on an aesthetic standard, i.e., the beauty-ugliness ratio. The purpose of human improvement can be found in diverse forms in an incredible number of thinkers and theorists from all over the world; For example, for Cubans, a few well-known words of the Cuban patriot, thinker and poet José Martí (1853–1895) have a special meaning. He spoke them in 1882 to his young son: "I have faith in human improvement, in the future life, in the usefulness of virtue, and in you" [44], where, clearly, one can see not only the acceptance of the perfectible character of the human being and the confidence placed in what can be achieved through it, but also the role of the ethical-moral, often considered the promising way to advance towards such improvement, which is not abstract, but depends on what is achievable according to the concrete historical conditions, in which it is important not only what can be achieved, but also what is understood to be needed to improve, how to achieve it and to what degree to do so.

In these times, human enhancement has become an extremely complex issue, but there is something that must be made clear from the basis of this work, and that is that, as has been seen above, by human enhancement I do not understand that it is "a type of modification of the biological organism, which includes processes of recovery of functional capacities, the increase of those already existing and the overcoming of these towards non-human borders through technological interventions" [45]. This way of conceiving human enhancement is typical of transhumanism, which resorts to the technologies of the so-called fourth industrial revolution to achieve its purposes, above all, to ensure that human beings direct their evolutionary process and reach a higher stage called posthumanity.

Transhumanism aims to expand human potential, that is, to extend lifespan, accelerate and optimize the acquisition of knowledge, and prevent involuntary suffering. On this basis, human enhancement is understood as the purpose and actions aimed at surpassing the natural limits of human beings through the use of advanced technologies, where non-therapeutic medicine and the ethical right of the individual to make decisions about their body play a fundamental role. This is where the relationship between the individual, society, and culture comes to the fore, as each person's actions can impact society and culture. It is necessary to consider whether technology supports the individual in meeting their needs or becomes part of them, part of their nature, as can be the case with nanotechnology, genetics, and robotics.

The possibilities of technologies have provoked opposing positions: technophiles and technophobes. Technophilia is the blind faith in the positive results and effects of technology, a position in which the contemporary German philosopher Peter Sloterdijk [46] can be placed due to his optimistic reflections on technology. On the other hand, technophobia is the superlative fear of it, the total rejection of its use and of the purposes of improving human beings with technological advances. In some texts [47], the roots of technophobia are located in German thought from Haidegger to Marcuse and some scholars and specialists are considered technophobic, such as the 20th century French philosophers Jacques Ellul and Paul Virilio, the first for providing a critical analysis of the structure and consequences of technological development and its impact on dehumanization, and the second for ensuring that technologies would come to codify human perception [48]. This group also includes a fellow countryman of both, the contemporary philosopher Eric Sadim, who is considered pessimistic because he calls for caution in the use of technologies and not to forget the humanities and the spiritual human enrichment that is achieved with them [49].

It is advisable to adopt a balanced and cautious stance, avoiding excesses and safeguarding the existence of human beings. A balanced stance is based on the possibility of choosing technologies that are appropriate for humans, that do not attack their essence, their role, and their place in the world; that is, that improve them and do not harm them in any way. This position, when viewed favorably, is the acceptance of moderate transhumanism, associated with the philosopher and bioethicist Julian Savulescu, born in Australia in 1963. He calls for avoiding extreme transhumanist positions and posthumanism, especially the latter's claim to create a superior being, which in itself would not be human. The goal of developing humanity is correct,

but this goal includes the intention of caring for it and preventing its disappearance. This statement, which is in itself a principle, does not mean denying advanced medicine and its results, both existing and those yet to come, as long as it cures diseases that are not curable today or makes healing faster and less invasive, all of which optimizes medical work and makes possible a healthier society with a higher quality of life [50].

According to the philosopher Nick Bostrom, born in Sweden in 1973, transhumanism, also known as Humanity +, is the intellectual and cultural movement that affirms the possibility and desirability of improving human beings through the development of technologies, that is, eliminating aging and improving human capabilities. Transhumanism is not homogeneous; within it there are radical positions, which are a fast track to posthumanism. According to the criterion I defend, humanism can cautiously approach moderate transhumanism, since it is convenient to take advantage of the extraordinary development of technologies, especially the so-called NBIC: nanotechnology, biotechnology, computer science and cognitive sciences. However, it is necessary to keep in mind a series of aspects that are defended from the bioethical perspective, among them, the following: health and integrity of people; most vulnerable groups; conscience and freedom of people; privacy and intimacy; personal identity; justice and solidarity; future generations [51].

Posthumanism has similarities with transhumanism in that both positions support the right to conduct scientific research and use its results, with complete freedom, and propose to transcend natural, biological or social limits, but while transhumanists seek to improve the human being within its natural limits, posthumanists aim to arrive at superhumanity and replace humanism with posthumanism, which is accompanied by the affirmation of the end of the human era and the emergence of a new form of existence: posthumanity, which is entirely linked to science and technology, which is conceived by posthumanists as the only valuable forces, which will decide the destiny of life. Thus, the freedom that interests posthumanists is the freedom of scientific and technological research [5].

In light of posthumanism, the conception of human identity is questioned and, along with this, it is considered that there must be a transhuman stage that consists of a transition towards the posthuman condition [52]. In this way, with the crossing of human biological limits, the aim is to overcome the genetic and organizational limitations of the human brain. With this approach, great importance is given to cyborg engineering, as it is a technology through which natural laws are modified and the possibilities of creating beings that combine the organic and the inorganic are opened. Special attention is given to dataism, a new framework that integrates advances in biology and computer science under the domain of algorithms. Thus, everything is conceived as storage and processing of data, including, of course, social and cultural structures, which are seen in the same way as biological structures. As can be seen, posthumanism relies heavily on mathematics, which wouldn't be a problem if it weren't absolutized, thereby sidelining other human achievements, such as art, which would also fall into the mathematical realm. In this way, this improvement propels human beings beyond their true selves, and, in the hope of perfecting them, what would be achieved would be their disappearance.

The category of human enhancement implies another category: well-being, which is not only about reducing or eliminating suffering. The ethical component leads to a series of questions, including whether the procedure is based on the individual's best interests, whether it is clinically safe, whether it leads to a better life, and whether it directly harms others. Whether it provides skills that had previously been unattainable. Whether the person receiving the benefits will be responsible for their actions. And also, whether it increases or creates any social inequality, whether economic, ethnic, or legal. When using technology, we cannot forget the educational aspect, and within this, the work with reason and affectivity, which not only encompasses moral or ethical aspects, although these aspects are basic and extremely important. From this position, transhumanism is an attempt to make humanism achievable, to translate it into tangible and, above all, measurable results.

Along with trans and posthumanist attempts, another position has emerged: bioconservatism. This position, in open opposition to the use of technology for such enhancement, argues that human beings must be preserved in their current form. Thus, a bitter polemic develops between transhumanists and bioconservatives [53], where it sometimes seems that the extraordinary importance of defining

the human being they intend to construct, the one that will exist in the future, is overlooked. Human enhancement must be viewed from various perspectives, as it is a basic and extraordinarily complex issue that impacts society and culture [54]. Human enhancement is not a moral obligation, nor a moral imperative [55]. It is a desire and a continuous and eternal aspiration of human beings, which has brought them to where they are today and will propel them to higher levels. It is undeniable that all these ideas merit a deep and multilateral critique that makes it possible to understand their scope and, at the same time, predict their impact [56]. The task of human improvement through technology requires prudence, foresight, caution, and protection.

5. Humanism and the Characteristics of Today

Humanism in these times must be inclusive and diverse. This statement is not a product of the air, but rather a reflection of the bibliographic sources I consulted to write this text, of the reflections I previously developed, and of the characteristics and demands of today's human society, including the following: the awareness that we must overcome the mentality centered on fragmentation and disjunction, the importance given to diversity in all its manifestations, the environment, decolonization, and, among other very valuable issues, the fight against all types of human discrimination, including, of course, that based on skin color, sex, and place of origin.

Modern life is extremely complex. This characteristic is reflected in the existence of an enormous number of relationships of all kinds, which operate not only fluidly but also with overlaps and contradictions. In this framework, human beings retain their leading role, even though humans themselves have assigned many of their tasks and responsibilities to technology. However, at least until today, what happens with technology remains the responsibility of humans.

When I speak of an integrative nature, it is to consider a way of thinking, feeling, and acting that is not centered on disjunction or reductionism, nor does it have these qualities as a purpose or a path to follow. The emphasis on the integrative nature is due to the urgency humanity has in these times to go beyond the mechanistic, linear, and deterministic thinking characteristic of the classical scientific paradigm, which has prevailed in science since the 17th century. This urgency is due, above all, to the fact that the development of science has shown that the fragmentation and disjunction inherent in this way of thinking are not sufficient to grasp and assume the complexity of modern life [57].

Today, it is urgent to eliminate the schematic separation between the individual and society, between the biological and anthropo-social spheres, between the natural and social sciences. Life shows that the human being must be conceived as a trinomial: individual-society-species, where none of these aspects is reduced or subordinated to the others or to one of them. This corresponds to E. Morin's [32] request to exterminate in the 21st century the unilateral, fragmentary way of conceiving the human being, whether through rationality, technology or utilitarian activities, and, at the same time, to understand him as a complex being, full of contradictions.

When I speak of a diverse character, it is due, above all, to the recognition of diversity. Today, when speaking of this quality, it is necessary to remember that at the beginning of the century, UNESCO adopted the Universal Declaration on Cultural Diversity. It established cultural diversity as a heritage of humanity [58]. This recognition was a blow to the European cultural dominance that had existed for centuries and to the idea that one can be human in only one way: that also established by the Western model. This declaration paved the way for pluralism and, with it, for diversity.

Attention to diversity has been growing, and, in the same measure, the number of texts that expound very varied criteria has also increased. However, it should be noted that attention to it has a long presence in the history of philosophy, especially through other categories, among them, above all, unity, the general, the particular and the specific, identity, with which one has penetrated not only the depths of human activity, but also the deepest part of nature. In this way, diversity is not only, as appears in some texts [59], the recognition of the existence of legitimate, opposing social institutions, since it exists in all of nature and human endeavor. And if so much attention is paid to it today, it is largely due to the fact that we do not want it to disappear, which is why there is so much talk about cultural diversity

and biodiversity, as well as raising the attention of individuals with increasingly more information towards such issues, but also with growing indifference [60], specifically, to what is not within the framework of their interests, which have the tendency to become homogenized.

In particular, there is currently a growing number of texts on biodiversity and cultural diversity. The educational field is also receiving increasingly careful attention, especially in relation to the inclusion of students with special needs [61], and with the use of different methodologies due to the variety of teaching methods that the use of technologies, especially information and communication technologies, has given rise to. Diversity in the epistemological universe is closely related to this thematic field.

The previous variant is fundamentally and essentially related to decolonizing objectives. Its starting point is the need to have an alternative way of thinking that reconquers dissent and opposes the dominant narrative and Eurocentrism, which is not to deny the European, nor to reject it, but to see it in the midst of other valuable possibilities and thus have a system of knowledge that is articulated with others, with the awareness that there are differences and contradictions, and that not only the knowledge of Europeans is taught, but also that of others, as well as that which arises in struggles and not only in peace, not only that created by men, but also that which is the fruit of feminine labor, as well as other knowledge born not in universities and scientific institutions [62].

As noted above, what determines whether a set of ideas and propositions are called humanism is that they place the human being at the core and protagonist, or, in other words, at the most important value. However, this foundational aspect is not enough. What denotes the value accorded to the human being is the work aimed at breaking down everything that harms them and promoting their improvement—not only morally, but also comprehensively. This includes intellectual and emotional enrichment, physical development, and the creation of optimal living conditions, which do not only refer to housing but also to work, rest, and recreation. Thus, in the work of a philosopher or writer, or in the actions of a politician, there is humanism if there is de-alienation and human improvement. These two qualities, and the primary place accorded to the human being, are present, with their specificities, in classical humanism. However, the conception of the human being is also decisive, because it supports the theoretical and practical framework and with it the proposals aimed at improving the human being and eliminating everything that harms him.

6. Axiological and Utopian Connotations of Humanism

Values arise and develop in the various types of relationships between subject and object, which are based on practical-material activity. Through them, human needs are reflected, and their interests and goals are materialized. Values express the essence of things for humans; they are the socially positive significance of reality as a whole or of each phenomenon or object separately. They play a favorable role in the development of society. They can be both artificial and natural objects that intervene in their material activity [63].

Objects and phenomena can simultaneously have positive social significance for some men or women and negative ones for others. But what is decisive is their favorable significance for the development of human relations and their contribution to human perfection. What hinders social development is an anti-value. Class affiliation influences the representation of values.

Values are the capacity of objects, phenomena, and events to satisfy human needs, interests, and ends. They constitute attractiveness of various kinds, represent preferences, and are structured as positive meaning. This is due to their concordance with the progress of society. Revolutionary practice is directly and solidly linked to values. Human needs emerge in creative activity. A dialectical relationship is established between them, from which interests arise. Values are a mode of affectation. They can be accepted and preferred in the social context, either generally or partially. They can also be rejected.

Preferential character is a property of values, although preference can change relatively easily and even be lost. In this case, motivation and knowledge are extremely important. They enable values to fulfill a normative function, regulating attitudes and tastes. They also fulfill a motivational function due to their goal-like nature. They are an ideal, a driving force that propels humans toward constant

improvement.

Humanism is a value. Its positive social significance is linked to the development of the life of each individual and of society as a whole. It affirms the worth and dignity of human beings, their right to free development without humiliating differences. The development and rise of morality depend to a great degree on the awareness of humanism as the regulation of human activity in all its manifestations.

For human relations to acquire the character they should have in the strict sense of the word, concerted action is required. It must, above all, include radical changes in the social system. These transformations must lead to and foster the improvement of each individual in every sense. It is of great importance that each individual become aware of the importance of considering each human being as the supreme value of all values.

Humanism is linked to other values, including moral, logical, aesthetic, and religious values, economic, legal, and other values. Hence, its status as a basic value. It is also universal, present in every social system, geographical area, and even historical period. Without it, the other values appear burdened or limited.

Humanism as a value is integrated into culture, into the diverse forms of human existence, and into their multiple needs. Thus, it is structured as a component of an axiology of action that goes to the root of a culture, of a people, that exists within the inner selves of human beings and in the social relationships in which they develop.

It is in human endeavor that humanism is realized and deployed as a value, as a cultural process, where humans are the architects and benefactors; social relations are its ultimate manifestation, hence its greater ethical connotation. It is realized in human actions, which are its measure, its qualifying parameter, and the conduit through which it permeates every cultural dimension.

The human being is essentially formed as a subject of humanistic stature through the development of his rational, emotional, and creative capacities in accordance with his fellow human beings. Duty, love, responsibility, honesty, a love of work and truth, which implies the courage to fight against lies, for beauty, and for other values, are tributaries of humanism. But for this to bear fruit, a culture of humanism is essential. This presupposes discourse and action based on human beings and their activity as an element of culture. Thus, beauty, logic, politics, and law, among others, can emerge as something integrated into a single value.

A culture that fosters and sustains freedom is the foundation of the greatest value: humanism. But not an abstract or individualistic freedom, but rather a social and equitable one. This does not mean incorrigible excesses, especially those that damage the cultural essence of a people.

With humanism, axiology is inserted into a complete cultural conception that fixes human work in time and space and enthrones it in an emancipatory project of broad and legitimate pretensions.

Humanism, as a fundamental value, highlights the fight against violence as a highly esteemed component. A separate issue is the revolutionary violence essential to eradicating tyrannies and social structures that breed inequality and exploitation.

The backbone of humanism as a value lies in the recognition of human beings as the most important of all things, as the supreme value. Its manifestation is the individual's growing concern for society and vice versa. The supreme principle of humanism is and must always be the benefit of each member of society and of society as a whole, regardless of sex, age, place of birth or residence, tastes, or any other particularity.

Living in a world where opinions, ideas, knowledge, tastes, etc. can be shared is a way to understand concrete human beings, with their desires, whims, yearnings, and ideals. Humanism, as a value, represents a way of life. Its core characteristics are tolerance, recognition of the rights of others, solidarity, and openness to dialogue. Through communication and an understanding of these specificities, the fulfillment of each individual and of society as a whole can be achieved. Lack of communication undermines humanism.

The knowledge and realization of humanism are influenced not only by the content of the disciplines known as the humanities. The natural and exact sciences also contribute to the realization of humanism and are linked to it. Humanism underpins and infuses the other values. Science develops not only to discover new knowledge, but also to prolong human life and make it increasingly comfortable. This humanistic essence does not always prevail, and the debasement and commodification of scientists leads to ef-

fects contrary to humanism.

Humanism drives us to perfection, it moves us forward. It is a utopia, a dream that propels and pulls. It is the desire for continuous improvement in every sense, in pursuit of becoming ever-better members of society, of our family, of our circle of friends and colleagues. It includes the harmonious development of personality in order to have an increasingly lucid mind, an increasingly strong and beautiful body, a much broader and richer spirituality, and social behavior in keeping with the demands of the moment.

Humanism cannot be separated from the quest for a society with structures designed to promote human dignity and prevent anything that might harm it. It must be thought of in dependence on objective conditions; therefore, it must be rethought not just once, but as often as historical conditions demand. The creation of a better world must include the constant solution to all the problems that humans face in the course of their lives.

7. Conclusions

The word humanism emerged to name certain ideas and aspirations of Italy from the 14th to the 16th centuries. However, although with great differences, their spirit can be found in other periods and regions. This allows us to speak of different types of humanism. This possibility must always be kept in mind and thus avoid referring to a single, homogeneous humanism, which does not negate the value of Renaissance humanism.

The leading role given to the human being in theories and practical strategies, while essential to defining them as humanist, is not sufficient. At the same time, human improvement and opposition to and struggle against everything that harms or limits the human being are also essential; that is, all forms of alienation must be opposed.

The leading role given to the human being in theories and practical strategies, while essential to defining them as humanistic, is not sufficient. Human improvement and opposition to and struggle against anything that harms or limits the human being are also essential. That is, all forms of alienation must be opposed.

Based on this study, some suggestions can be made for using humanism in a concrete way: 1. Constantly consider the transformation of alienation, since its manifestations can vary and new forms can emerge; 2. From the perspective of the fight against alienation, human groups must be given priority, but this does not mean forgetting or ignoring individuals; 3. Both the work against alienation and the work for human improvement must be carried out in accordance with the characteristics of the specific society, culture, and era, although one's conception of the human being is also decisive; 4. All humanism is based on a conception of human beings, but it should not be reduced to a set of notions about human beings; 5. Humanism should not be confused with philanthropy.

Based on an integrative conception of the human being and in line with the characteristics of current society and culture, humanism today must be inclusive and inclusive of diversity. This approach does not deny the existence of other possible qualities, including practicality; it is not based on a specific people or culture, and it is open to the demands of the times. It is a controversial conception and is neither perfect nor eternal.

Funding

This work received no external funding.

Institutional Review Board Statement

Not applicable.

Informed Consent Statement

Not applicable.

Data Availability Statement

Not applicable.

Conflicts of Interest

The author declares no conflict of interest.

References

[1] Muñoz, A., 2023. The promotion of entrepreneurial

individuality in flexible capitalism: an ethically controversial project. Revista de Filosofía. 80, 193–213. (in Spanish)

[2] Varona-Domínguez, F., 2022. Ambiguity in the educational technology category. Sophia, colección de Filosofía de la Educación. 33, 247–275. DOI: https://doi.org/10.17163/soph.n33.2022.09 (in Spanish)

[3] Mbembe, A., 2020. The era of humanism is ending. 7 Ensayos. Revista Latinoamericana de Sociología, Política y Cultura. 1, 97–100. Available from: https://publicaciones.sociales.uba.ar/index.php/7ensayos/index (in Spanish)

[4] Varona-Domínguez, F., 2022. Interdisciplinarity in Higher Education: a perspective from the opposition to mercantilism. Revista Universidad y Sociedad. 14(5), 369–383. (in Spanish)

[5] Pérez, A.E., 2021. Posthumanism is not a humanism. Doxa. Cuadernos de Filosofía del Derecho. 44, 291–312. DOI: https://doi.org/10.14198/DOXA2021.44.12 (in Spanish)

[6] Dussel, E., Colmenares, K., 2023. Franz Hinkelammert: towards a new humanism. Tabula Rasa. 48, 17–19. DOI: https://doi.org/10.25058/20112742.n48.12 (in Spanish)

[7] Guadarrama, P., 1998. Humanism, Marxism and Postmodernism. Editorial de Ciencias Sociales: Havana, Cuba. (in Spanish)

[8] Rodríguez, P., 1986. Introduction. Humanism and the Renaissance. Alianza Editorial: Madrid, Spain. pp. 1–70. (in Spanish)

[9] Garmendía, J.A., 1983. Humanistic Formation 1. Ediciones S.A.: Madrid, Spain. (in Spanish)

[10] González, G., 1987. Scholastic dialectic and humanistic logic. Ediciones Universidad de Salamanca: Salamanca, Spain. (in Spanish)

[11] Narski, I.S., 1985. Philosophy in Western Europe in the 18th century. Editorial Pueblo y Educación: Havana, Cuba. (in Spanish)

[12] Bernal-Ríos, L.P., 2022. Four epistemic injustices in Colombian university philosophy curricula: Anglo-eurocentrism, racism, sexism and humanism. Cuadernos de Filosofía Latinoamericana. 43(126). DOI: https://doi.org/10.15332/25005375.7604 (in Spanish)

[13] Petrovskaya, O., 2023. Farewell to humanism? Considerations for nursing philosophy and research in posthuman times. Nursing Philosophy. 2, e12448. DOI: https://doi.org/10.1111/nup.12448

[14] Guadarrama, P., 1993. Ethical foundations of the humanist and de-alienating Project of Latin American thought. Revista Fuentes Humanísticas. 7, 1–51. (in Spanish)

[15] López, B., 1987. Man, Image of God. Introduction to Medieval Thought. Universidad de Salamanca: Granada, Spain. (in Spanish)

[16] Ruiz de Elvira, A., 1955. Humanism and superhumanism. Aguilar: Madrid, Spain. (in Spanish)

[17] Albízures, F., 1988. Poetic landivarian Humanism. Revista de la Universidad de San Carlos. 3, 19–23. (in Spanish)

[18] Heidegger, M., 2000. Letter about of the Humanism. Alianza Editorial: Madrid, Spain. (in Spanish)

[19] Keshelava, V.V., 1977. True Humanism and apparent humanism. Editorial Progreso: Moscow, Russia. (in Spanish)

[20] Sartre, J.P., 1992. The existencialism is an humanism. Edhasa: Barcelona, Spain. (in Spanish)

[21] Steigerwald, R., 1983. Marxism and the present: controversy surrounding the problems of humanism. Cuestiones Filosóficas. 10, 1–16. (in Spanish)

[22] Llanos, M., 2023. Biocentric education, a proposal for a humanistic vision. Revista Educa UMCH. (21), 159–180. (in Spanish)

[23] Valenzuela-Van Treek, E., Ostoic-Marroquín, Z., González-González, J., 2021. Manfred Max Neef and the environmental revolution for Latin America, 1932–2019 (in memoriam). Iberoamerican Journal of Development Studies. 10(2), 230–248. DOI: https://doi.org/10.26754/ojs_ried/ijds.640 (in Spanish)

[24] Tatim, J., 2022. From the human earth to the emergence of an ecological "humanism" in Davi Kopenawa's words addressed to whites. Remate de Males. 42(2), 581–603. DOI: https://doi.org/10.20396/remate.v42i2.8670935 (in Spanish)

[25] Rohregger, R., 2023. The ecological crisis and a new holistic humanism. Caderno Intersaberes. 12(43), 233–242. (in Spanish)

[26] Kambalu, L.F., 2024. The ecological crisis and the safegurding of living conditions: ethical requirements and premises for a new humanism. Ágora Filosófica. 24(2), 61–89. DOI: https://doi.org/10.25247/P1982-999X.2024.v24n2.p61-89 (in Spanish)

[27] Barreto, M.H., 2021. Corporeality and imagination: indications for an ecological differentiation in the humanism. Síntese. 48(150), 185–203. DOI: https://doi.org/10.20911/21769389v48n150p185/2021 (in Spanish)

[28] Ikeda, D., 2002. Middle Way Humanism: the dawn of a global civilization. La Soka Gakkai: Tokyo, Japan. (in Spanish)

[29] Ikeda, D., 2003. A global ethic of coexistence: towards a human-dimensional paradigm for our time. La Soka Gakkai: Tokyo, Japan. (in Spanish)

[30] Rivero, C., 2019. Global Kosen-rufu in the humanist ideas of Japanese educators: An understanding from a Holonic perspective. Polo del Conocimiento. 4(37), 147–162. DOI: https://doi.org/10.23857/pc.v4i9.1115 (in Spanish)

[31] Polo, M.A., 2022. Daisaku Ikeda and the responsibility for the environment. PURIQ. 4, 1–13, e210. DOI: https://doi.org/10.37073/puriq.4.1.210 (in Spanish)

[32] Morin, E., 1999. The seven knowledges necessary for the education of the future. UNESCO: Paris, France. (in Spanish)

[33] Martínez, J., 2023. Enthusiasm as the driving force of history. Revista de Filosofía. 80, 151–172. (in Spanish)

[34] Ponce, A., 1962. Bourgeois humanismo and proletarian humanism. Imprenta Nacional de Cuba: Havana, Cuba. (in Spanish)

[35] Keshelava, V.V., 1977. Real humanismo and fictional humanism. Editorial Progreso: Moscow, Russia. (in Spanish)

[36] Sucksdorf, C., 2024. Alienation and representation. Elements for a rereading of Marx. Revista Anales del Seminario de Historia de la Filosofía. 41(1), 93–107. DOI: https://doi.org/10.5209/ashf.84255 (in Spanish)

[37] Pineda-Saldaña, C.A., 2023. Improperity (uneigentlichkeit) as Alienation (entfremdung)? A critical Heidegger through Marcuse. Revista Latinoamericana de Humanidades y Desarrollo Educativo. 2(2), 63–79. (in Spanish)

[38] Spinelli, J.M., 2023. Fragments of meaning, alienation y utopia. Centro Latinoamericano de Pensamiento Crítico: Ciudad Juárez, Mexico. (in Spanish)

[39] Galván, O., 2023. Workplace alienation, gender violence, and job satisfaction among accounting firm workers in Ensenada-México. Revista de Ciencias Sociales (Ve). 29(1), 65–78. Available from: https://produccioncientificaluz.org/index.php/rcs/index (in Spanish)

[40] Forero-Pineda, F., 2021. What is alienation? Prospects for updating a concept of critical social throught. Praxis Filosófica. (52), 203–224. DOI: https://doi.org/10.25100/pfilosofica.v0i52.10713 (in Spanish)

[41] Marx, C., 1973. Economics and philosophics manuscripts of 1844. Editorial Pueblo y Educación: Havana, Cuba. (in Spanish)

[42] Barba, M., 2021. Prosumption, alienation and y exploitation. Reflections on digital labor. Lan Harremanak. Revista de Relaciones Laborales. 45, 184–207. DOI: https://doi.org/10.1387/lan-harremanak.22812 (in Spanish)

[43] Martínez, M., 2020. De-alienating critical discourse analysis: A revision of the nocion of ideology to return Marxist criticism to critical discourse analysis. Pensamiento al Margen. 12, 54–66. Available from: www.pensamientoalmargen.com (in Spanish)

[44] Martí, J., 2010. "Ismaelillo". Complete Works. Critical Edition, volume 14. Centro de Estudios Martianos: Havana, Cuba. pp. 17–81. (in Spanish)

[45] Gayozzo, P., 2022. Empirical Bioethics and Human Enhancement: A methodological proposal. Revista Colombiana de Bioética. 17(2), 1–12. DOI: https://doi.org/10.18270/rcb.v17i2.3501 (in Spanish)

[46] Sloterdijk, P., 2003. The Operable Man. Notes on the Ethical Status of Gene Technology. Revista Laguna. (14), 9–22. (in Spanish)

[47] Follari, R., 2022. Beyond tecnophilia and technophobia. Revista Ciencias Sociales. (44), 017–029. DOI: https://doi.org/10.29166/csociales.v1i44.4087 (in Spanish)

[48] Polo, J., 2022. Capitalism and Unrest. A reflection on tecnophobic conservatives and neo-romantic leftists. Comprendre. 24(2), 91–114. (in Spanish)

[49] Mejías, Y., 2024. Apocalyptics reflections on technological development: a view from the philosophy of Jacques Ellul and Éric Sadin. Trazos. 1, 89–99. Available from: http://www.ojs.unsj.edu.ar/index.php/trazos/ (in Spanish)

[50] Casas, M.L., 2023. Is it okay to be okay? Transhumanism and human enhancement medicine. Revista Electrónica Miradas Transcomplejas. 3(1), 41–52. Available from: https://miradastranscomplejas.wordpress.com (in Spanish)

[51] Postigo, E., 2021. Transhumanism, human enhancement and the biooéthical challenges of emerging technologies for the 21st century. Cuadernos de Bioética. 32(105), 133–139. DOI: https://doi.org/10.30444/CB.92 (in Spanish)

[52] García, E., 2020. Neurosicience, humanism and posthumanism. Logos. Anales del Seminario de Metafísica. (53), 9–31. DOI: http://dx.doi.org/10.5209/asem.70833 (in Spanish)

[53] Toscano, D., 2023. Notes on the (bio)ethical status of human enhancement technologies. Revista de Filosofía UCSC. 22(1), 31–59. DOI: https://doi.org/10.21703/2735-6353.2023.22.01.02 (in Spanish)

[54] Bajetti, A.J., Olivarez, A.U., 2025. Transhumanism and human enhancement technologíes. Medicina y Ética. 36(3), 1191–1194. DOI: https://doi.org/10.36105/mye.2025v36n3.07 (in Spanish)

[55] Villegas-Galaviz, C., Fernández-Fernández, J.L., Díaz de la Cruz, C., 2021. The moral obligation of human enhancement: limits and possibilities. Revista Fe y

Libertad. 4(1), 25–38. (in Spanish)

[56] Silvero, J.M., 2020. Bioethical challenges of human enhancement. Estudios Paraguayos. 38(1), 341–354. DOI: https://doi.org/10.47133/123 (in Spanish)

[57] Morin, E., 2002. The Method. The life of life. Volume 2. Ediciones Cátedra: Madrid, Spain. (in Spanish)

[58] Díaz, J., 2020. Lost in the labyrinth? Husserl, Ortega y Gaos facing the challenges of cultural diversity. Daimon. Revista Internacional de Filosofía. (8), 87–102. DOI: http://dx.doi.org/10.6018/daimon.384251 (in Spanish)

[59] Lee, F.J., 2023. Philosophy in the fase of the regulatory framework of diversity and inclusion. Utopía y Praxis Latinoamericana. 20(100), e7537758. DOI: http://doi.org/10.5281/zenodo.7537758 (in Spanish)

[60] Rozzi, R., Tauro, A., 2024. Environmental Field Philosophy: concepts and practices to addressee global society's blindness to biological and cultural diversity. Veritas. (58), 39–63. (in Spanish)

[61] Cotán, A., Orozco, I., 2025. Moving toward inclusive university teaching: experiences and impact of a training course on active and participatory methodologies. European Public & Social Innovation Review. 10, 01–16. DOI: https://doi.org/10.31637/epsir-2025-352 (in Spanish)

[62] Boaventura de Sousa, S., 2018. Epistemology of the South: an alternative approach to political alternatives. Geograficando. 14(1), e032. DOI: https://doi.org/10.24215/2346898Xe032 (in Spanish)

[63] Fabelo, J.R., 1989. Practice, knowledge and assessment. Editorial de Ciencias Sociales: Havana, Cuba. (in Spanish)