

THE MILAN MANIFESTO FOR HUMAN DIGNITY 2019



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Our will is to consider the facts that contemporary life brings to light at the beginning of this 21st century with a broad outlook, but at the same time attentive to detail. We want to share a reflection upon the problems and challenges facing humanity, and in particular the growing responsibilities that today's youth and children are inheriting. From the individual, psychophysical and moral issues, to the environmental, physical and survival dilemmas.

This human-sized manifesto is based on the symbol and the infinite inspiration of Leonardo Da Vinci's Vitruvian Man. It develops in a three-fold way, just as the different social aspects of the human being can be identified in three areas and three relational qualities. We start from the sphere of the "I" or "Ego", which corresponds socially to culture, science, the spirit - the whole exploration of why and how we exist. Then we move on to the sphere of the "YOU AND I", the sphere of the encounter, the life of the community, political life, legal life, that of rights and duties. Finally, we come to the sphere of "WE", more than the community because in this social field everything expands globally as trade, capital, raw materials - the whole economic sphere.

The points of the manifesto are divided into eight parts, like the eight arts manifested in Leonardo's drawing. As part of the celebration of the centenary of Waldorf pedagogy, a pedagogy for the awakening of the will and freedom of each individual through art and science, this Manifesto becomes a path towards the development of conscious will as a prerequisite for individual freedom: eight steps, divided into three parts interwoven together, for all humanity. From Milan for the whole world this takes up, in a modern sense, the Renaissance research of the macrocosm (universal laws and truths) in the microcosm (man and his activities on earth).

When we speak about the human "I" or "Ego", we mean that part of us which:

- puts you in touch with yourself and the world every day;
- remains, beyond our emotional and purely subjective experiences;
- allows knowledge to endure through memory;
- guides our knowledge, freeing ourselves from the immediate objects of perception, and allows us to draw on the past as well as preconfigure the future;
- can develop over the course of a lifetime through self-education;
- fulfills our human destiny, cultivating a loving attitude towards oneself and others, while making us independent of any form of conditioning.

THE “I” OR “EGO” – THE CULTURAL LIFE

1. Human dignity is inviolable, irreducible and immeasurable.

Human dignity is intangible and its existence cannot be determined by institutions or states, governments or external rules. Every human organization exists to be at the service of humanity and to guarantee human dignity. The intangible expression of this individual dignity is the “Ego” of every human being, in her or his conscience and in the full expression of freedom of thought, with respect for the dignity of others.

Every human being is unique and worthy of being able to develop her or his own freedom of thought, even when expressing that freedom in existential, spiritual and faith values, always respecting the freedom of others.

2. Every innovation, discovery and scientific progress in society is born out of the sphere of intuitions from which every single human being contributes to the knowledge community.

Every initiative, activity, research, scientific and cultural field of investigation must have the maximum freedom of expression and the total absence of prejudices for the very nature of innovation, which finds its foundation in the inviolable freedom of thought.

3. The “Ego” is sovereign and self-founded, in the respect of the “Ego” of others.

The individual “Ego” is intangible and unique, and as such cannot be substituted by “the people” in the determination of its own destiny.

Human dignity is the freedom of the “Ego” of the human being in the determination of her or his own destiny and, in specific cases, for reasons of dependence on grounds of age or state of health, in the support and in the direction of the fate of others.

No organization, rule or institution can determine the destiny of a human being, and no provision, law or implementation in the name of the people or in the name of the public interest may harm the individual dignity of the human being and the expressive potential of the “Ego”, nor in his thinking, or in his actions.

THE “YOU AND I” – THE LEGAL LIFE

4. Every human being is born with the same rights and duties, beyond ethnicity, religion, language, or social conditions.

Politics is the life of communities of free women and men and the rules they freely choose to ensure the inviolable human rights and the duties involved in community life. (It does not correspond to the dictatorship of the majority over minorities or the standardization of ideas in the name of the majority). Politics does not belong to parties, to political power, to institutions or to states, politics is the ability of free individuals to live in the spirit of the law and not in the rigidity of bureaucracy.

5. The individual is free to express her or his thoughts and feelings in any form she or he deems right, without prior authorization, permission or license from any political body.

It is not the task of politics, political bodies, political institutions, governments or states to determine what an individual may or may not express alone or together with other individuals.

Each community of individuals is free to develop and spread the culture, the teachings or the pedagogy that it freely chooses, without any constraints or arbitrary obligations on the part of any structure, political or governmental.

WE – THE ECONOMIC LIFE

6. The dignity of a human being in economic life is expressed in its foundation, which is interdependence, because every human being depends on the others and on nature for her or his needs, for physical necessities and for health.

Value in economics arises either from nature brought towards an ideal or from an idea that creates value through the use of nature, capital, technology and the collaboration with other people. Interdependence in economic life requires a spirit of brotherhood. The ultimate aim is humanity and not the economy.

7. The future of economic life is the result of innovation from the present.

Innovation is the vital force of the economy, when it overcomes the incremental force: purely unilateral and quantitative, focusing on speed and hyper-specialization. Innovation, which puts the human being at the center, and aims the transformation of reality, supports the full expression of each individual in social life when it does not prescind from a multidisciplinary approach and accountability in the innovation processes. Every innovation must take into account the benefits, effects and impact of economic initiatives on nature, social life and the inner life of each individual. Each economic organization has a responsibility that transcends the duration of the specific activities that it carries out. Innovation only takes place when we consciously generate values that sustain in the future the dignity of every human being and all life on earth.

8. Economic life is human beings' livelihood, it is the support of physical strength, not the reason for humanity's existence.

The old paradigms of the world economy are beginning to be abandoned for the 21st century due to obsolescence. The conventional concepts of an inhumane economy are born from a conflicting conception: the animalistic struggle for survival and at the same time the rational maximization of one's personal gain. Individual freedom cannot be expressed through the mass exploitation of the Ego of others through the production, the commercialization and the global standardized consumption of products and services with enormous long-term social costs, excluded from the financial statements of economic organizations set up short-term.

The sphere of culture, spiritual aims, talent, knowledge and science is a guarantee of human dignity. As long as they live without conditionings, blackmail or dependence on economic organizations and their forms.

Free creativity is able to shape life according to humanity's will with the awareness that the complexity of nature, human dignity, and existence cannot be reduced to a price.

A human economy is such where the object is not immense accumulation nor state redistribution based on political appetites.

The economy for human dignity in the 21st century bases its principles of action on the pursuit of the health of economic organizations, nature and human beings and the development of individual responsibility for global challenges. These are expressed primarily in conscious consumption and free cooperation between individuals regardless of nation, language or social condition.