



EDUCATION...

ON THE WAY TOWARDS A NEW CIVILIZATION

Magna Charta of Youth
in the School of Hope

World Youth Parliament - Stage 2014
WORKBOOK

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PRESENTATION

The World Youth Parliament (WYP) is a permanent forum for dialogue where youth all around the world can share their thoughts and worries, research their interests and announce their conclusions on a worldwide scale. WYP intends to offer to the world a vision free of prejudices, and filled with hope, to achieve restoring Humanity by beginning with the personal commitment of the youth, beginning from living the noblest human values.

The WYP offers an impassioned network to all youth who are looking to put unity, aim and meaning into their lives, both personal and social, projecting a future world that must be better than it is now. In this context – and through team-work - we will try to provide answers to those questions that are framed by today's daily life, in the broad sectors of society that are characterized by the following:

- ✓ The absence of God vs. the consciousness of origin and destiny;
- ✓ Intolerance, gender violence, racism and xenophobia vs. fundamental respect due to every human being because he/she is human;
- ✓ Indifference to values and the lack of personal and social commitment;
- ✓ Insensitivity to the fundamental rights and duties of human beings, and the passive attitude toward losing transcendent goals and ideals;
- ✓ Individual interests vs. dialogue, solidarity, balanced distribution and access to goods, whether material, ethical or spiritual;
- ✓ Aggression vs. generosity of love, education and good manners that make peace and social wellbeing possible;
- ✓ Sadness and loneliness in life vs. enjoyment of living together;
- ✓ The culture of death vs. the defense of life;
- ✓ The will to power vs. the will to love;
- ✓ Escaping vs. responsibility.

Who can participate?

The WYP is especially for youth between 16 and 30 years old (since that is the age bracket associated with university students, which is its main public target). However, persons of other ages can participate, above all in the local meetings and steps of teamwork. The Encounters and International Plenary Sessions use a specific methodology in which different degrees of participation take place according to age and the previous active collaboration in project development.

What do we mean when we say “Parliament”?

We use this term in its original meaning: to establish a conversation with someone for the purpose of reaching an agreement; thus, to speak, to dialogue, to deliberate about topics of maximum importance in life; in our case, it means that youth are called upon to assume the responsibility of our communities and our societies.

The term comes from the verb “parlare” (Italian), which has its roots in Latin used by the first Christians (while classical Latin used “loqui” to mean “to speak”); this root-word is related to the verb “to speak in parables, which was very important for Christian “preaching”.

A little bit of history:

“Parabolé” (to speak in parables) entered into Latin through Gaul (France) and Italy during the first centuries of Christianity. From this term is derived the French verb “parler” (“to speak”). In 16th and 17th century Spanish, the term “palabramiento” (“to make a discourse”) was also used.

In Greek “parabolé” means **comparing, contrasting by parallel exposition, likeness, drawing an association, bringing close, relating, giving an example**, and it refers to a literary genre that was well-known in Greek and Roman literature, but used especially in Rabbinical literature, then particularly in the Gospel texts.

A parable means something, not in itself (it is not merely a beautiful and edifying narrative), but rather in relation to a different reality than what is being told. A parable, then, is meaningful **by virtue of its relation to “something beyond it.”** The parable achieves its goal when the relationship between these 2 poles cause a **leap** in the one who lives it; that is, it permits passing over from the narrated reality to the “other” reality which is the narrative’s reference point.

The 17th and 18th century English parliamentary traditions have provided ONE model with the difference between majority and minority, or better said, between governing parties and the opposition.

Today, when we use the term “Parliament” we understand it to be the place where the assembly of representatives of one or many nations –using their discussions and debates- develop democratic dialectic on the grounds of “freedom” of speech and judgment. The Parliament is the organ through which the people participate in the exercise of state power with 2 functions: 1) legislative and 2) political control of the government.

Throughout history, this term has been progressively absorbed into the political and empowered dimensions, so that it indicates a general assembly of citizens called to deliberate about affairs that must be carried out, that is, to “speak about” those affairs of greater importance for the life of one’s own community. However, the term “parliament” has its original reference to **the act of speaking, of making a discourse or speech**. This reminds us of basic aspects of “parliamentary dialogue”:

- **We are required to reflect upon ways of acting and attitudes, not on theoretical and abstract concepts.**
- **In the parables, our attention is drawn to notice the personages, the attitudes, the ways of acting, the actions, the movement, the concrete elements.**

It is important to remember the origins of this word so that we do not lose sight of its true meaning as having the following connotations:

- 1. Related with life, besides being related with our nations’ institutions;**
- 2. Related with questions that are vitally important for our society’**
- 3. Related with agreement, with peace.**

What do we mean when we say “Universal”?

According to its original meaning (“Universalem” in Latin, “Kathólou” in Greek), it means “that which is common to beings as a homogeneous group.”

It thus refers to belonging, an aspect recognized as common to a homogeneous group of persons, or individuals or things, and that as such can be accepted by all.

This bond, this common belonging, is the **brotherhood** of all human beings, which has no sense if it is not referring to a common Father. In this sense, we can say that **communion** is the ground of social and political life, so much so that the bond

that unites us does not come from a formal or conventional legality, but rather a “transcendental” one; that is, we come together in the name of this **filial nature**, thanks to a Father who is the origin and end of all our noblest aspirations.

The **filial consciousness** is what inspires us and moves us

- ✓ to speak about the dreams we have about ourselves and the world;
- ✓ and to look for the grounds upon which to build up a truly human civilization.

On the one hand, “universal” indicates the perspective from which we observe; on the other hand, the contents we are concerned about, that is, the issues belonging to the essence of the youth’s own nature that looks at his/her own destiny and at history.

“Universal” does not mean “extended or extendible by right – and much less in actuality – to all”, “a platform referred to everyone” or where everyone, without exception, can express his/her opinion. And this is because this Parliament does not aim at representing everyone, in the sense that it does not express the voice of all the inhabitants on the planet: even if such were possible, a general representation would not be among its aims.

Everyone can participate. The Parliament, by its very nature, is open to the collaboration of all those who, partially or completely, see themselves reflected in the principles that inspire us.

What do we mean when we say “Youth”?

Availability, state of being free from prejudices; state of openness, attitude of listening, courage to live the truth; all this with the consciousness of having within ourselves these goals, these aims, at least intentionally.

“Youth” does not mean an issue of demographic character, and much less a condition of being always under-age.

The young stage is, undoubtedly, a time, a path, a route, an itinerary... something that has a beginning and an end. But a young person is also one who has not yet had time to be morally corrupted, to sell out to dialoguing with pay-offs, to abandoning his own ideals... in such a way that he/she can be educated and be formed in the path that reaches maturity, a maturity that cannot be confused with conformism, a wisdom that will not be a “realistic” cynicism, a creativity that does not settle with mere material production.

Youth (different from other stages of life that are inevitable, but also have their extraordinary characteristics) means energy-packed, presence of spirit, courage facing the great questions of life, boldness in great dreams and, above all, capacity of “vision” (Acts 2:12-17). Young people can be the guardians of the true vision of existence: they are those who can build up society and make it progress. Youth is that time of life that is granted us as a gift before we create false idols for ourselves. That’s why. Youth is a necessary resource for any type of desirable change.

No one is free from outlooks, criteria, habits, prejudices, conviction of any kind (moral, historical, cultural, political, psychological, etc.). Nevertheless, we can dispose ourselves so as to avoid that all this dominate us.

Without this predisposition to listen to the great message that comes from God, from others, from the wisdom of the cultures and from history, our person (who is young) would dry up like a tree whose roots no longer reach the water that gives life.

Which working hypotheses are adopted by the WYP, determining its fundamental principles?

The WYP takes as working hypothesis that the greatest universal value and source of all other values is the love of generosity. Jesus Christ, by his example, offers the greatest testimony of living this love, giving his life for all of Humanity. From Jesus Christ’s teachings derive some principles that will always be adopted by the WYP such as the defense of life from conception to natural death, the formation of the family founded upon the matrimony of a man and woman, among others, and always in agreement with the Magisterium of the Catholic Church. The fact that these principles are always defended does not impede

the establishment of dialogue in the WYP about the topics, based on the interest to find solutions to contemporary problematic situations that affect society.

In the Founding Charter of the WYP, Fernando Rielo manifests that "The World Youth Parliament has presupposition: the form in which Man is defined provides him with the measure of his being and doing. From this definition is derived the ground of his rights and duties, of his religious, social, political relationships and, in the end, his greatness or his misery as personal and social being." (Rielo, 1991)

The definition of the human being proposed by Fernando Rielo is that of "mystical being." The word "mystical" refers to the action of God in the human being and with the human being. This definition of the human being includes all human persons and endows them with a dignity beyond compare: that of being called children of God. He is, therefore, our origin and our destiny.

Those ideals that are the noblest and can be considered by persons to be impossible, become possible with the help of the indwelling presence of God in our spirit, that constitutes us as persons from the very first moment of our conception and allows us to build up a society that finds its model in the Divine Persons.

What attitude is WYP participant expected to have?

The participating youth of the WYP must be characterized by honesty, transparency and responsibility. Their attitude, in general, must be constructive. The WYP does not have the aim of denouncing behaviors, but rather of discovering values and proposing solutions and horizons starting with love; avoiding conflicts of opinions or interests, and being disposed to commit themselves personally to living the solutions they propose.

Who organizes and directs the WYP?

The WYP's promoting organization is the Idente Youth (IY), a non-profit international organization dedicated to the value-education of young people and children; the Idente Youth was founded by Fernando ielo in 1975.

The motto of the Idente Youth is "God, Nature and Society," thus referring to the three necessary realities in which the youth, guided by their own experience and research, discover the highest possible personal and social goals.

The Idente Youth's purpose is to help restore and transform nature and society, beginning with the personal dimension, through promoting, growing and manifesting the interior wealth that defines the human being.

The rule of honor of the Idente Youth is *Ad Deum propter humanitatem* (*To God through humanity*), which means to aspire to union with God through living a style of humanism that has Christ as its model.

The Idente Youth has an ecumenical character and is open to all persons of all creeds and cultures; there is only one requirement: mutual respect and the desire to live, with generosity, the highest ideals to which we can aspire.

Who is the founder of the WYP?

The Founder of the WYP is Fernando Rielo Pardal (Madrid, 1923-New York, 2004). He was an extraordinary promoter of science, humanism and mystics. He founded in Tenerife (1959) the Institute Id of Christ the Redeemer, Idente Missionaries, as a Catholic foundation.

Fernando Rielo understood, from his own youth, that the modern world –in spite of its progress- posed serious impediments (and it continues to do so) to the integral development of youth, submitted to the pressures and demands of life. At that time, he perceived that the solution was in the education of the young, and precisely for this purpose, he formulated basic pedagogical guidelines for an "education in ecstasy" that would keep in mind the hunger for Truth and the generosity that

characterize the young person. He thus offered his own life for the formation of a youth that would be a catalyst restoring presence of Humanity.

As poet, thinker and founder, Fernando Rielo left a great human and spiritual legacy that includes his own system of thought inspired by the Gospel, Tradition and Church Magisterium, upon which are based the principles of the Idente Youth and the World Youth Parliament.

What does it mean when we say that our model of person is Jesus Christ?

The WYP proposes Jesus Christ as the model of person because of the sublime way he incarnates the lifestyle of generosity even to the degree of giving his life because of his love of God and of neighbor. At the same time, through his teachings and example, he gives us basic keys that help everyone to develop themselves personally, and to carry out the maximum in the mission for which they were created.

How was the WYP created?

The World Youth Parliament began in 1981, because of a conference given by Fernando Rielo (1923-2004) in the United Nations Headquarters in New York City. At that time he spoke of the WYP as the "United Nations of Youth". He had a dream that the voice of the young people, free of prejudices and personal interests, could be heard on a global level; that it might give a powerful contribution to the fundamental questions of social and spiritual life.

In 1991 Fernando Rielo answered the request of the youth interested in this project. He wrote a Founding Letter that sums up its theoretical grounding. In a special way, it underlines the importance of beginning with an anthropology that respects the highest dignity of the human being, as the necessary ground for even the intention of building up a society that can answer to the highest human aspirations.

What does the WYP intend to do?

In the words of Fernando Rielo in his Founding Letter, the purpose of the World Youth Parliament can be stated in the following two points:

"The WYP has its specific mission to increase the personal commitment of each young person, considering his/her origin and destiny, united to the commitment of the rest of the young people of all creeds, races and nations, with the defense of the most noble ideals: peace, life, unity, love." (#11)

"When human beings degrade their own royal lineage as persons, the consequence is the burden of a humanity that has lost its proper direction. This is the situation from which, in general, human beings and the society which they form suffer. Your mission, united in your intention, in your desires, in your work in the discipline of the World Youth Parliament, is to restore the highest values that have been wrenched away from humanity by human beings themselves. (#2)

Therefore, the WYP strives to unite young people who are free of prejudice and who are interested in restoring in society the highest values to which they aspire, such as: peace, life, unity and love. To achieve this goal, we hold Encounters at the local level, as well as on the national and international levels, for two basic intentions: one the one hand, to favor personal development and commitment in each young person, empowering his/her maximum ideals (formative dimension), and, on the other hand, to publicize worldwide the contributions of the youth in their work together to find solutions to the problems that affect society (communicational dimension).

How to participate in the WYP?

The dynamics of the WYP's operations are based on the local national and international Encounters.

On the local level, there are working groups; subjects are taught in High Schools and Universities; Seminars, Congresses and Symposia are organized. Also individual and group works are staged, with Experiences, Live-ins, Research Sessions, and Artistic Expressions by the youth on the topics proposed on every stage on the way.

The national and international Encounters have a specific methodology that facilitates the collection of local contributions (or those developed in the Encounters themselves) to be included in the work of the WYP International Scientific Committee.

Whereas the local, national and international Encounters serve to foment reflection and sharing the work accomplished by the young people, the International Plenary Sessions have the mission of writing conclusive Documents that, once approved, are considered as formal declarations of the World Youth Parliament.

What is the WYP's historical record to date?

From its foundation in the 1990's, the WYP has held various national and international Encounters. However, it was in 2008 that the WYP took its definitive step on a global level.

In 2009, the WYP held its International Encounter in Rome with about 400 youths from 17 nations. Its topic was framed as "Toward a Magna Charta of Values for a New Civilization," its member-representatives presented their works, papers, round-table discussions on themes like the family, work, education, eth economy, the environment, among others.

The following year, in August 2010, the youth representatives of the nations that worked on the topic assisted at the International Plenary Session held in New York. Fruit of the work of these 500 participants from 20 nations was the drafting and presentation in the United Nations Headquarters of the "Magna Charter of Values for a New Civilization" that presents the principles and commitments they considered as basic for building up a way of living that reflects their highest aspirations.

In 2011 in all the participating nations the youth carried out the work of deeper understanding of the Magna Charta and the distribution of the text to various public organisms and associations.

In 2012 the WYP began a new stage, marked initially by the Continental Encounters that were held in Asia, South America, North America and Europe with representation of Africa, and focused on "Education: On the Way towards a New Civilization" to consider more deeply educational needs required to achieve living the ideals traced out in the Magna Charta.

During the year 2013, the WYP continued working on Education, starting with the conclusions reached in the Continental Encounters.

In August 2014, we will meet in Berlin to present the works developed during these two years in all the participating nations, in order to achieve drafting the WYP Manifesto on the topic "To Educate for Hope."

What working method should be followed in the WYP sessions?

The World Youth Parliament has its own Methodology and Procedure. We understand by "Methodology" the spirit and attitude that the youth should adopt so that they may share their ideas in WYP sessions, following the founding guidelines. This Methodology adopts a specific way of thinking and dialoguing. We understand by "Procedure" those practical steps that should be followed in the WYP sessions so that decisions may be taken through teamwork. **The Methodology and Procedure proper to the WYP are found in the WYP Manual** that should be known by and faithfully followed by the persons with direct or moderate the local, national and international Sessions. They are responsible for guiding the spirit of the project during the work sessions, and their authority should be respected by the WYP participants.

INTRODUCTION

The elaboration of this **Workbook** was for the purpose of creating a document that would represent a further step to deepen the *Magna Charta of Values for a New Civilization*, from education's point of view.

The workbook presents **an itinerary** in which the young adults will study their personal experience in depth, to detect the entities that influence our educational processes, its causes and consequences, and propose solutions for the challenges that we face.

This current phase will culminate in the International Plenary Session, which will take place in Berlin, August 2014. There, the World Youth Parliament will declare its presentations to the world through a manifesto and artistic expressions. That's why, the work of the WYP this year will be oriented towards **the drafting of the Manifesto** and the **elaboration of artistic contributions**.

The **dynamics** in this Workbook are not obligatory in the way they are presented. The sessions may be much shorter or longer, there may be more work sessions or they may be done other ways than the ones proposed. These are only a few suggestions given by the WYP International Committee. What is essential is that the sessions remain faithful to the **WYP Methodology and Procedure** that will be under the responsibility of those that direct the sessions, in conformity with the **WYP Manual** (a document that includes all the project's fundamental lines). All the group leaders should know this Manual and follow it faithfully.

We have selected a few **texts** that can be useful for personal reading before the **group work**. The objective is to help us think together in order to best express our contributions to the Manifesto. We encourage you to select those texts that you consider most interesting, and also to supplement these reflections with other texts that you may wish to suggest.

We propose that each group have the following: a Moderator (necessary for the group's formation and the explanation of the WYP Methodology, Procedure, and contents of this Workbook), a Secretary (one of the young people), and a sub-Secretary (if necessary) that collects the most relevant points of the members' contributions for the Manifesto. We suggest that once the itinerary is complete (the work sessions you were able to complete) the group should meet once more to elaborate on the final document that will be their **contribution** to the WYP National Committee and (and finally the WYP International Committee).

Even though sections of the Manifesto are proposed as to be treated in each session, each group can decide on the work model and collect their contributions for the Manifesto in the order in which they esteem the most beneficial.

STARTING POINT

Before beginning work on the theme of education, we propose a few prior considerations. The texts that follow have a purpose of impacting you through a brief analysis of the reality based on some themes that affect education. They represent reflections that can help us think.

Barbarism and education—"The barbarian is not someone who has never known civilization, but rather someone who, having known it, forgets it and betrays its values" (Ivano Dionigi). We agree. However, the problem begins when we ask ourselves: What is civilization? Today, the barbarians are not 'the others,' but the Europeans (in a cultural sense). As in times past, today barbarism is elevated over one's own proposed superiority (similar to other times, where they considered certain races or towns as inferior, degenerate). Today as well, even relativism is contemplated as a truth (and those who intend to deny the Truth or the universal good are the first to satiate themselves with relativism as the great truth).

Today, once again, we can detect a certain tiredness, an exhaustion, and a poverty of conscience and of culture, indeed unknown in the past. And barbarism is a more or less global fact.

Perhaps, in general, we do not have sufficient awareness of the barbarism of our day, nor of its origin. The distinctions lose their profile: many people do not know how to distinguish between life and death, between man and animal, between man and woman. For a long time now, many people have ceased to distinguish between good and evil. In this delirium, we receive our education.

This failure to distinguish is necessarily a sign of logical confusion; of an ethical disorientation; of an esthetic vulgarity. This weakens both minds and wills.

Today, as in the past, the first unknown is the individual, the person. The World Health Organization (WHO) has recognized the increasingly worrying trend of manifestations of psychological frailty. The absence of distinction leads to indecisiveness; the weak is the one that does not know how to decide.

We all know how sacred is the right to study. However, between diplomas and doctorates, master's degrees, and specializations, and national qualifying Board Exams, it becomes difficult to form a family before turning thirty years old. And how many, at that age, have conserved their virginity, not referring to the physical only, but also their psychological and spiritual virginity, to believe that he or she is THE man or THE woman for their lifetime?

Psychological maturity has been found to be dramatically retarded compared to biological maturity. This has to do with a temporal divergence that—when it happens—certainly has effects on the individual's life.

What purpose, then, does studying have? Is studying suitable for forming our consciences? And, if it is not, then what IS its purpose?

Today's barbarity has gone farther than simply turning our values upside-down, destroying places of worship, undoing traditions. Today's barbarism has fallen much lower than that, in the deep mutation of the human being. From long ago, artistic expression had already announced this. The 20th century's meaning is found in criticizing this subversion. It could not have happened in any other way, because building is done on top of ruins, only if there is a foundation of a proposal that can respect and exalt the human being.

Forgetting origins—Our plans of study are rationalist and historicist. Even in studying philosophy and pedagogy, we begin with the Greeks, without truly taking into account the great ideas that are the source of their ideas. Cyclical time, the great year, metempsychosis, and even before, the religious view of the world are systematically placed behind us. It is as if Plato and Aristotle 'had emptied' their brains, almost beginning with a 'tabula rasa.' How can we understand Plato, the world of ideas, or

the spirit of myth, without going back to its origins? We would have to refer to these origins, as much as possible, to the great paradigms, to the original sensitivity. We would have to go back to the fundamental human attitude. And if we affirm the objection that the origins are clouded over by the mist of the past, we can respond that human sensitivity continues to be fundamentally the same. All of this surely means starting from an anthropological vision that has already been acquired, at least to a certain degree. Pedagogy, psychology, and sociology also have their aprioristic conceptions of the reality they study. No one builds on a void of assumptions, from alleged neutrality. According to our plans of study, what is seen as 'human' is identified with rational thinking; progress is seen as the continual affirmation of this way of thinking. This is so much so that when reason no longer knows where to look, and the idea of progress enters into decadence, no matter what you do, it gets more and more disoriented. The current educational crisis also depends on this decadence.

The "taste" of culture - Not long ago a minister stated that no one can earn a living from culture. Since then, many people have tried to demonstrate that culture can provide a living, and indeed, a rather good one!

Cultural festivities multiplied of all over kinds: philosophy, literature, science... even the Bible and spirituality. All of them have enjoyed some kind of success. Art expositions are growing by leaps and bounds. Every city invents its own events. And in the meantime, there are protests because our archeological patrimony is not appreciated, etc., etc. All these things are good, but perhaps they fall into the logic of the market. People want to get rich through culture, which –in other words – means that now wealth is the purpose of culture. Summarizing: the idea of Man that governs all this is that Man is what he eats, and that eating well is his highest concern. However, this should not be the purpose of culture. In reality, in the concept of culture there is something confused. If, for example, we say that more than eating, culture should serve to form the conscience (or consciences), we could say that we have taken a step forward regarding the simple "materialistic diner." But the problem lies in that what is true is just the opposite: conscience is what creates culture. And the cultural product, in turn, serves as an occasion, as nourishment, as material for the education of other consciences.

If the event does not sprout into life, it is worth little. Much more culture, much more conscience is produced by sitting under a tree to speak with a few persons.

Thirst for truth –A short time ago a young man who was gay threw himself out of a window. Yet again, many pitying doctors cried out against homophobia. But no one is courageous enough to affirm a basic truth: anyone who commits suicide does so because of psychological weakness; because of state of conflict within himself. Is this too difficult to understand? Why is it that battered women do not commit suicide so frequently (or at least, it is not so publicized)? Or those weak members of our modern society that we silence so that they do not make our consciences uncomfortable: the unborn, immigrants and so many other kinds of poor people? But we remain in emotions, in an easy pity toward a suicidal case, and we choose the most comfortable solution. Already many years ago the world has found ways of solving problems: legalizing them. Does clandestine abortion exist? Legalize it. Do matrimonies fail? Let's legalize divorce. There are some who prefer to die? Let's legalize euthanasia and assisted suicide. In that way, everything proceeds in an air of normality. There is no transgression of law, and everything is carried out with the aid of the State; everything is very civilized. The only thing that resists this process of normalization is theft. But the reason for it is not at all noble: what is in the balance is private property, the god money. At least exteriorly it is necessary to guarantee it. The shrewdest ones, in any case, will find a way to steal. Is anyone interested in the truth? That is, in the personal destiny of each one of us? Anyone worried that people live hiding behind lies? Anyone interested in the fact that, sooner or later, this civilization will have to pay for its mistakes... and at the cost of many lives? In reality it was already written in Rev18:13. People think they solve their problems denying the truth. And what will happen when the truth takes revenge? The result of those measures taken will be the worsening of the contrasts, the violence and the outrages.

Education and laicism – If there is no "truth," no one is right. The power of rhetoric prevails. If there is no "nature" (physis) of reality, anything is possible. The power of technics prevails. To this point, it is easy to grasp (in reality, perhaps it is not so easy, since not very many people understand it). The real theoretical problem lies beyond this. It is in the fact that it is not even

sufficient grounds: it is a demand, not a ground. Here is the naked problematic of laicism, which can achieve postulating demands as practical principles. In any event, a solely practical principle is not sufficient to contain the desire for freedom and the power of humans. If nature needs a ground, this must be supernatural. To this point we are solely using the power of our reason. Enough is to cite Aristotle to grasp it.

But what happens is that laicist thought has eliminated Christ and Aristotle. Laicist thought does not push thinking to its ultimate consequences, but rather composes, constructs, breaks down, complicates, analyses, modifies its ideas. All of this within the closed box of reason, without any other reference except itself, believing itself to be capable of judging everything. But true laicism is quite different; it does not affirm itself in terms of the presence or absence of God, in a general sense, but in terms of freedom of the various religious confessions or cultural convictions and its mutual relationships in view of civic living together.

Direction and meaning – Several centuries without Christ have been enough for drying up the sources of philosophy and art. The cause seems clear enough: both are born from religion; it has always been that way all over the world.

The fact that nowadays philosophy does not interest anyone is evident; among other reasons, because of the closing down of the university departments. Philosophers that may still remain are persons who are not updated; and those who resist do not really do philosophy, but rather a kind of cultural journalism. And art –for a long time now- remains in a deep comatose state.

Perhaps literature is faring better, since humans use words and tell about events. That is why, even the most primitive peoples know something that approximates literature; it is a mythological patrimony, a group of traditional narratives. And we could ask ourselves how many of the literary works of our epoch survive the passage of time.

Nowadays we cannot say that culture, thought, have abandoned Christ to take to other roads. The problem is that there are no other roads; all of them have been lost; no one goes anywhere anymore; explorations do not discover anything new; nowadays there is nothing beyond playing with technical power.

In search of the ultimate Ground – Christopher Dawson (in “The Crisis of Western Education,” NY 1961) proposed as a remedy the study of Christian culture, as something fundamental for an education that is connected into a whole and conscientious. He affirmed many reasons for his position. Undoubtedly you can begin to see the need for it. But, beyond the expected practical difficulties (finding professors, for example), what is clearly esteemed more urgent is the return to finding the ultimate Ground of education, not so much about the Christian culture as about Christ himself. Christ as interpretative criteria of all human expression, of all cultural development. He himself will save the necessary historical memory. Perhaps you can understand in this sense the new “mystical” grounding of the Third Millennium.

When Reason is pushed to its own ultimate exercise: to seek the ultimate truth of all things, to find in its desire and will for truth its roots. And these roots are relegated to an ultimate transcendent Ground that gives it vital meaning. This ultimate transcendent Ground gives depth to its own being, doing and existing. But if you exile truth from its horizon of searching, the exercise of your own Reason is deprived of its very natural action.

This is what has really happened: the loss of the search for truth has invaded the culture of relativism and skepticism, while simultaneously inclining it to the irrational stance of giving up the deep meaning of things as well as the consideration of any finality. In that rupture, not only Faith is lost, but also Reason is degraded, and culture itself loses its direction and meaning. When this happens, we recognize that culture remains only at the mercy of fashion, the easiest current of opinion, the pressure of propagandizing slogans where you even reproach any certainty about a Ground that must be, and we respond to any affirmation of a truth as if it were the sign of intolerance.

We can synthesize the function of education in the finality of “creating consciousness of our own destiny.” If we take away this finality from the human horizon, we have robbed him of everything: his life will be a useless passion. The difficulty of the art of educating is in the need of to accompany teaching with discovery, and to walk together with it. Truth does not impose itself because the personal destiny of each one belongs solely to each one. The truth manifests itself to each one in a unique and exclusive way. But the truth is the same for everyone.

CONTEXTUALIZATION

Fraternity speaks of our **origins**. Hope gives us **direction** and opens us to new **horizons**. We **learn** and **teach** in a school. **Education, fraternity, and hope; however, from what point of view?**

In this year, we hope to deepen our understanding of some aspects related to educational needs, with the goal of living the ideals outlined in the Magna Charta of Values for a New Civilization. These values were presented in the UN in 2010 by WYP.

The context in which we will work and begin this new phase of deepening our understanding, is collected in the **Foundational Charter of WYP** (Appendix #1) and paragraph **VIII of the Magna Charta of Values for a New Civilization**, expressed in the following:

VIII EDUCATIONAL RELATIONS

Education is the relationship that seeks the integral formation of the person, as a function of his or her ultimate vocation and the good of the family and of society. It gives persons the tools and skills needed to impact positively on their own lives, that of others and society in general.

VIII.1. The education of the person must not be reductive or segmented, but integral, to include the care and respect for all dimensions of the human being (physical, psychological and spiritual).

We pledge that our educational actions will always be focused on support and enhancement of the capabilities of others in order to meet their personal aspirations to perfect themselves.

VIII.2. Education, above all, has to develop the person's ecstasy, i.e., his ability to go beyond himself and to relate with others.

We commit ourselves always to make generosity the means and the goal of our actions in education, and we are convinced that in this respect, the good example of the educator is always very effective, even more so than his words and the discipline that he teaches.

VIII.3. Formal education is a right and must be guaranteed, without any type of discrimination.

We pledge to promote real access to enrollment in schools for children and young people, especially for the most unprotected of society. Moreover, we will support efforts to alleviate the lack of education wherever it is found among of adults.

We pledge to guarantee an education that is humanistic, scientific and characterized by solidarity. We are aware that by educating the children of today, we prevent discrimination against the men of tomorrow.

VIII.4. Educating is the duty of families, schools and society in general. Adults who are models and serve as referents to children deserve gratitude and respect for their effort, which is an authentic exercise of generous love.

We commit ourselves to the proper appreciation of education and to action with a true sense of responsibility, with a sense of true self-giving and gratitude, each one accepting the task that corresponds to him with authentic self-giving and gratitude, and without usurping the indispensable role of the family.

VIII.5. A person's studies must serve as formation and orientation in fundamental values, not just prepare him to use technologies and to fulfill the material needs of society. This is why each person has to choose a major from the perspective of his true vocation.

We will seek the proper balance between humanistic and scientific-technological studies, and promote academic research focused on the solutions to problems that affect the human being, taking care of and evaluating the person's formation and not only his knowledge, helping him to discover his authentic personal and social vocation.

VIII.6. Excessive competition in academics can affect the spirit of education, leading students to value only their individual performance and feel the need to be always at the head of the class.

We desire to promote cooperation and team spirit in academics, which in the long run will benefit all.

VIII.7. Every person has a different pace, style and facility for learning; some experience personal difficulties that may lead to discouragement and to quitting school or work.

We pledge to change the competitive person into the person who unites with others, helping anyone who experiences difficulties in academic life or in other areas, lending a hand to continue striving to reach their goals.

VIII.8. Christ elevated to a supreme degree the generosity of all the great teachers, laying down His life for His disciples. His vision of the human person merits consideration as an authentic program of life that allows us a deep and confident relationship with our neighbor.

In our educational work, we commit ourselves to living the attitudes of the person of Christ. We value every effort to study and to delve into His thought, just as is done with all thinkers who have enriched mankind.

A few questions for personal reflection:

1. How can we translate what we envision and dream, in a concrete manner, in our daily life in this world? How can we interact in an effective manner with our surroundings / environment in our personal and communal spaces, to truly be young constructors of hope? What are the characteristics of an education that takes care of and pays attention to hope and fraternity?
2. How can we carry out a model (found in the Gospel) of Jesus Christ in our environment? How can this model help us in our personal decisions involving family, school, the university, with our friends? What gestures and styles should characterize the transformative work in us and of the world in which we give and receive education, through the sign of fraternity and hope? How can we make our style visible to others?
3. How can schools, universities, institutions of formation make visible this form of education in hope from the fraternal point of view? What educational roadmaps or forms of youth formation should we propose? How should today's educational institutions be like in order to respond to this desire? How should responsibility and power be managed? What are characteristics of the authority and administration of an educational system that cares for fraternity and hope?

To be consistent with the ideas presented in the Magna Charta, we propose that the WYP members take another step in their personal commitment and theoretical deepening on the theme of Education. We present a few proposals for work methods with these members which, we believe, will help them to grow in three particular areas of the Magna Carta:

- The importance of **models** in the educational process
- The importance of an **integral** education
- The importance of educating to develop the person's **vocation**

DOCUMENTATION & DYNAMICS

The following are varied texts by experts in the educational and pedagogical field, dynamics, and materials that offer important contributions to assist the members in facing their work of researching and elaborating documents under the following outline:

- Confirmation of actions / events / incidents
- Causes and consequences
- Proposals (we dream . . . and we commit ourselves to . . .)

O- ON THE GROUNDING OF THE WORLD YOUTH PARLIAMENT. FOUNDING LETTER

Focus text: WYP's Founding Letter (Fernando Rielo)

Dynamic:

- Can be carried out in one or more sessions of 2 hours long

Participants:

All those interested in learning more about WYP and in the contributions needed to work towards the encounter in Berlin 2014

Objective:

Present the Foundational Letter and itinerary of WYP, to get to know the people that are interested, collect their impressions about the project, and know who will continue in the work sessions until the encounter in Berlin, with the possibility of presenting there in the session; To transmit the theoretical foundation and spirit of WYP with great clarity and care.

Procedure:

The person who has the responsibility of directing the session should have read the Founding Letter of the WYP in great detail, and have a supporting document for the presentation. If possible, ask the participants to read the letter before the meeting. The Founding Letter is presented for 30 minutes. A question and answer session can be opened for 30 minutes. WYP's timetable of activities towards Berlin 2014 or towards the national or regional encounter will also be presented, as well as a brief commentary on the content and dynamics of the work sessions (30 minutes). Finally, inquire on who will continue in the work sessions and or up to what they agree to commit to, collecting their contact information (30 minutes). The workbook is given to the members with the explanation that they are to read the next text before the next meeting.

1- BARRIERS TO AN INTEGRAL EDUCATION

Texts to be used:

- Zygmunt Bauman, "Does Ethics have a chance in a world of consumers?" (Appendix 2)
- Zygmunt Bauman, "Educational Challenges in the Liquid-Modern-Era" (Appendix 3)
- Zygmunt Bauman, "Interview on Education: Pedagogical Challenges in the Liquid-Modern-Era" (Appendix 4)
- David Cortejoso, "The 10 Most Habitual Mistakes in Educating Children" (Appendix 5)

Personal Experience of the Group

On the texts by Zygmunt Bauman

We emphasize:

- 1 The crushing of time
- 2 Thirst for novelty and change
- 3 Excess of information
- 4 Information is not structured, there is no unity, it is disorganized and does not teach
- 5 The uncertainty regarding the information given, and the future that awaits us
- 6 Discontinuity of time brings about a disconnectedness
- 7 Decreasing mobility
- 8 Seeking consciousness of "what is hell" is dangerous
- 9 The need for permanent updating leads to the commercialization of education and, therefore,
 - 10 Makes social mobility more difficult
 - 11 Presents a threat to democracy
 - 12 Makes commitment appear to be a threat
 - 13 The vast amount of information does not give us knowledge

Questions

- Do you believe that the text describes the reality you are living?
- How would you distinguish between your real society and the one your parents knew when they were your age? Do you feel they are prepared to guide you in your education in these times?
- What role does communication media play in your everyday experience of education? Would you like something to be different?
- Do you believe politicians are concerned about your education or personal formation?
- Would you like to live in a different society? What do you mean by this?
- What should education be like?
- Is education only instruction?
- Is formation / education a collection of shared values?
- Is formation / education preparation for the working world?
- Is formation to take into account all the dimensions of the person? What is the purpose of education?

On the text, "The 10 Most Common Mistakes in Educating a Child"

- Have you suffered from any of these mistakes? In retrospect, would you have desired to be treated differently?

- Have you ever treated someone in the same way? In retrospect, how would you have liked to act?
- From your point of view, indicate which three out of the 10 mistakes are the most serious. Why do you believe them to be so? How can you solve them?
- Add other mistakes that are not part of this list and propose ways to solve them
- How can we educate in order to increase the bonding between persons?

Dynamic

- Can be carried out in one or more sessions, lasting 2 hours long

Participants

- To facilitate the dialogue, the ideal group should be 10 to 30 persons

Objectives:

- To understand the complexity of today's society and the challenges presented by the mission of education
- To deepen our reflection on the social factors that influence education
- To find the facts, identify their causes and their consequences in relation with the various educational agents
- To begin to complete sections 6 and 7 of the proposals for the Manifesto

Procedure

The person who directs the session should have read the texts in great detail, and also have supporting documentation for the presentation. It would be advisable, to have the participants read the texts before the meeting. First, there should be a presentation of the main points of the texts (30 minutes). There is a question and answer session with general commentary (30 minutes). Afterwards, the floor is open to dialogue on the proposed questions for a debate (30 minutes). Finally, the group's proposal for sections 6 and 7 of the Manifesto is written (30 minutes).

2- HOW I ATTEMPT TO REALIZE MY DREAMS THE ROLE OF EDUCATION

Texts to be used:

- Massimo Borghesi, "Educational Emergency: The Absent Subject," Conference in Buenos Aires (Appendix 6)
- Luigi Giussani, "Teaching is a Risk" (Appendix 7)

Personal Experience of the Group

On the text, "Educational Emergency: The Absent Subject"

- · Reflect on those persons whom have done you the most good. With what actions and attitudes have they been able to do you such good?
- · Reflect on those persons whom have assisted you in finding your vocation or mission in life. How were they able to help you? With what actions and attitudes were they able to help you?

On the text, "Teaching is a Risk"

- What does 'educate / teach' mean for this author? What is the central idea that this text wants to communicate?
- What does this text say to you?
 - What is most important to you (people, things, circumstances . . .)? List five, in order of preference
 - How would you describe your now-reality? (personal, family, social . . .) How to improve it?
 - Is it necessary to listen in order for you to grow up? Why?

Dynamic

- Can be carried out in one or more sessions of 2 hours long

Participants

- To facilitate the dialogue, the ideal group is 10 to 30 persons

Objectives:

- To understand the importance of education in the development of the personality and for the realization of personal aspirations
- To learn more about the current challenges facing education
- To deepen our reflection on point 8 of the Manifesto: What is education?
- To complete the contributions in points 6 and 7 of the Manifesto
- Answer questions 1 to 5 in the current or other sessions

Procedure

The person who directs the session should have read the texts in great detail, and also have supporting documentation for the presentation. It would be advisable, to have the participants read the texts before the meeting. First, there should be a presentation of the main points of the texts (30 minutes). There is a question and answer session with general commentary (30 minutes). Afterwards, the floor is open to dialogue on the proposed questions for a debate (30 minutes). Finally, the group's proposal for sections 6 and 7 of the Manifesto is written (30 minutes).

3- WHO AM I AND WHO WOULD I LIKE TO BE? ON IDEALS AND ASPIRATIONS

Texts to be used:

- Bernabé Tierno , “True Authority and Discipline” (Appendix 8)
- “Seven keys for educating your children better” 36th Congress of FEPACE (the Federation of Parents’ Associations of Students of Fomento Educational Centers), held in Valencia, April 26-28, 2013) (Appendix 9)

Personal Experience of the Group

On the text, “True Authority and Discipline”

- What is the main idea of the text? What does it suggest is necessary to educate?
- In what points do you agree and disagree with the author? Why do you agree or disagree?
- Do you believe in “good discipline as the mandatory road to man’s personal fulfillment and happiness”? Comment on the five steps proposed by the author and add your own.
- Share a personal situation, or one which you have witnessed, where the good use of authority has helped others become better persons.

On the text, “Seven keys for educating your children better”

- Have your elders treated you this way? What benefits did you receive from it?
- Do you usually treat others in the same way? What can you do better?
- List these keys according to your order of preference, from your personal experience
- Add 3 more keys that are not in the list, and explain how to apply them

Dynamic

- Can be carried out in one or more sessions of 2 hours long

Participants

- The number of people is not relevant for this activity. There may be small groups (of 5-10) or large groups of close to 50 people. To facilitate dialogue, the ideal group number should be 10 to 30 people.

Objectives:

- Become aware of our personal aspirations and highest ideals
- Identify our level of commitment in realizing our dreams
- Complete the group’s contribution to point 8 of the Manifesto
- Begin the group’s contribution to point 9 of the Manifesto

Procedure

The person who directs the session should have read the texts in great detail, and have supporting documentation for the presentation. If possible, ask the participants to read the texts before the meeting. A short introduction on the theme (15 minutes) should be done by taking a few ideas from the texts. The following activity can be done for the next 30 minutes:

The participants are asked to write on a sheet of paper their 5 most important ideals in life. These ideals can be reflected in the form of values, aspirations, or objectives they have in life. Examples can be: to form a family, be an integral person, be a good professional, transmit my religious values, grow in my relationship with God, to get rich, create a great company, do good in the world, be a great athlete, help the poor, be more humble, love more, etc.

On the other side of the paper, they should write the five activities to which they dedicate the most time and attention. They can be, for example: study, profession, family time, sports, television, video games, listening to music, rest, volunteer activities, etc.

The next step consists in creating a table, with their aspirations in column #1, and activities in the top row. Next, they should rate them, from 0 to 5, on how these daily activities contribute to the realization of their goals and aspirations. Finally, they should add the columns-points and rows-points.

The sum of the rows will serve to indicate which aspirations I exert the most effort in my daily life. The ones with the least amount of points will help me see which dreams / aspirations I have not yet worked towards or the ones I have given the least attention.

The sum of the columns will give me information about which activities I dedicate the most time to, but do not help me realize my dreams / aspirations. Besides this, the columns with the most points will tell me which activities have contributed the most to the realization of my dreams. (Example below:)

| NAME | Activity 1 (The one to which I dedicate most time/ attention) | Activity 2 (The next most important) | Activity 3 (The next important) | Activity 4 (The next important) | Activity 5 (The least important) | Total of the rows |
|--|---|--|--|--|---|--------------------------|
| Aspiration 1 (The most important I would like to reach) | 0-5 | 0-5 | 0-5 | 0-5 | 0-5 | total for aspiration 1 |
| Aspiration 2 (The next) | 0-5 | 0-5 | 0-5 | 0-5 | 0-5 | total for aspiration 2 |
| Aspiration 3 (The next) | 0-5 | 0-5 | 0-5 | 0-5 | 0-5 | total for aspiration 3 |
| Aspiration 4 (The next) | 0-5 | 0-5 | 0-5 | 0-5 | 0-5 | total for aspiration 4 |
| Aspiration 5 (The next) | 0-5 | 0-5 | 0-5 | 0-5 | 0-5 | total for aspiration 5 |
| Total of the columns-> | total for 1st activity | total for 2nd activity | total for 3rd activity | total for 4th activity | total for 5th activity | LEAVE THIS BOX BLANK |

Once the young adults have completed this activity, they will be better able to speak about what their dreams are, and what challenges they face in making those dreams come true. With the remaining time, they can comment on the personal concerns that doing this activity caused them; and to talk about the group readings starting with the questions listed above. The last 15 minutes can be devoted to commenting on the main conclusions the secretary wrote up for points 8 and 9 of the Manifesto.

4- THE BOND OF FRATERNITY / BROTHERHOOD

Texts to be used:

- Pope Francis, "Fraternity, the Foundation and Pathway to Peace" XLVII World Day of Peace, January 1st, 2014
- Dr. Francesc Torralba Roselló, "Educating for openness to the Transcendent"

Personal Experience of the Group

On the text, "Fraternity, the Foundation and Pathway to Peace"

- What does it mean for you, to have a 'fulfilled life'? Is it possible to reach this fulfillment?
- What kind of help would you need to reach this fulfillment? Does education play a role?
- What are major obstacles to peace (both on the social and personal levels)?
- What is needed to make these obstacles disappear?

On the text, "Educating for openness to the Transcendent"

- What is transcendence for you? What relationship does it have with your education?
- What are your greatest personal values? How do you usually promote / empower them?
- How would you define the word 'perfection'? What persons, phenomena, or things most evoke this word for you?
- Do you believe a human being can be perfect? How would that be?
- What do you think you can do to be more perfect?

Dynamic

- Can be carried out in one or more sessions, lasting 2 hours long

Participants

- To facilitate the dialogue, the ideal group should be 10 to 30 persons

Objectives:

- To develop a greater sensitivity and consciousness about what society founded on love would be like
- Complete the group's proposals for points 10, 11, and 12 of the Manifesto

Procedure

The person who directs the session should have read the texts in great detail, and also have supporting documentation for the presentation. It would be advisable, to have the participants read the texts before the meeting. First, there should be a presentation of the main points of the texts (30 minutes). There is a question and answer session with general commentary (30 minutes). Afterwards, the floor is open to dialogue on the proposed questions for a debate (30 minutes). Finally, the group's proposal for the Manifesto point # 2 is written, around the question: What should this new civilization that we wish to construct, look like? (30 minutes).

5- CONTEMPLATING THE CIVILIZATION OF LOVE

Texts to be used:

- Jacques Maritain, Education at the Crossroads, "Toward a Philosophy of Education"
- Fernando Rielo, "The Function of Faith in Educating for Peace"
- John XVIII, "Decalogue of Serenity"

Personal Experience of the Group

On the text, "Toward a Philosophy of Education"

- Do you believe these affirmations to be true?
- If it is true, which things do you believe refer to you?
- Which affirmations hold true in society?
- Is it useful, for society, to conceive of education in this manner, in your opinion

On the text, "The Function of Faith in Educating for Peace"

- What does the author refer to when he speaks of faith?
- Point out other attitudes necessary for building up a more human civilization
- Share a situation in which you have been a bearer / carrier of peace for others
- How can we educate towards solidarity?

On the text, "Decalogue of Serenity"

- Have you put in practice these wise sayings? Share your experience.
- Indicate three points (out of these 10) that are the most important for you. Why are they the most important?
- Now add three new points and explain how you will fulfill them
- How can we help others enjoy the gift of life of each day?
- What contribution does this form of thinking give to a new civilization?

Dynamic

- Can be carried out in one or more sessions of 2 hours long

Participants

- · To facilitate the dialogue, the ideal group is 10 to 30 persons

Objectives:

- To develop a greater sensitivity and consciousness about what society founded on love would be like
- Complete the group's proposals for points 10, 11, and 12 of the Manifesto

Procedure

The person who directs the session should have read the texts in great detail, and also have supporting documentation for the presentation. It would be advisable, to have the participants read the texts before the meeting. First, there should be a presentation of the main points of the texts (30 minutes). There is a question and answer session with general commentary (30 minutes). Afterwards, the floor is open to dialogue on the proposed questions for a debate (30 minutes). Finally, the group's proposal for point 9 of the Manifesto is written, around the question: What should this new civilization that we wish to build up, look like? (30 minutes).

6- Food for Thought

- ✓ **Tell me and I forget it; teach me and I remember it; get me involved and I learn it.**

Benjamin Franklin (1706-1790) American Statesman and Scientist.

- ✓ **I learned a lot with my teachers; with my colleagues, more; and with my students, even more.**

Hindu proverb.

- ✓ **There is some who are so intelligent that they learn from the experience of others.**

Voltaire (1694 - 1778) French philosopher and writer.

- ✓ **Learning is like rowing against the tide; as soon as you stop, you go backward**

Edward Benjamin Britten (1913-1976) British composer.

- ✓ **They told me, and I forgot; I saw it, and I understood it; I did it, and I learned it.**

Confucius (551 BC – 478 BC) Chinese philosopher.

- ✓ **I don't teach my students; I only provide them with the conditions in which they can learn.**

Albert Einstein (1879-1955) American nationalized German scientist.

- ✓ **Learning without thinking is wasting energy.**

Confucius (551 BC – 478 BC) Chinese philosopher.

- ✓ **Despite my old age, I continue to learn from my disciples.**

Cicero (106 BC-43BC) Roman writer, orator and politician.

- ✓ **Learning is simply an appendix of ourselves; wherever we go, there present is also our learning.**

William Shakespeare (1564-1616) British writer.

- ✓ **Years teach many things that days will never come to know.**

Emerson (1803-1882) American poet and thinker.

- ✓ **Without studying, the soul falls ill.**

Seneca (2 BC-65BC) Latin philosopher.

- ✓ **Persons do not choose careers, they devour them.**

John Dos Passos (1896-1970) American novelist and journalist.

- ✓ **For a ingenious person it is always humiliating to realize that he can always learn something from even an idiot.**

Jean Baptist Say (1767-1832) French economist.

- ✓ **Before teaching others there is something very difficult you must first do: you must set yourself right. (or straighten yourself out).**

Buda (563 BC-486 BC) Founder of Buddhism.

- ✓ **If you give a fish to a hungry man, you feed him for a day. If you teach him to fish, you feed him for all of his life.**

Lao-tse (570 BC-490 BC) Chinese philosopher.

- ✓ **Whoever does not teach his child a trade, teaches him to be a thief.**

Turkish proverb.

- ✓ **Most people confuse education with instruction.**

Severo Catalina (1832-1871) Spanish journalist and writer.

- ✓ **For every person who wants to teach there are approximately 30 persons who don't want to learn.**

Walter C. Sellar (1898-1951) British humorist.

- ✓ **Teaching someone who does not want to learn is like sowing in a field without tilling it.**

Richard Whately (1787-1863) Anglican Archbishop and British educator.

- ✓ **Never consider studying as an obligation, but rather as an opportunity to penetrate the beauty and wonderful world of knowledge.**

Albert Einstein (1879-1955) German-born American scientist.

- ✓ **Study not to know one more thing, but rather to know it better!**

Seneca (2 BC-65 BC) Latin philosopher.

- ✓ **In studying there is never the feeling of having done enough.**

Erasmus of Rotterdam (1469-1536) Dutch humanist.

✓ **Good teaching is allowing for the thought of another not to be interrupted and, without noticing it, to take the right direction.**

Enrique Tierno Galván (1918-1986) Spanish politician and intellectual.

✓ **The excellent teacher is someone who, while teaching little, gives rise to a great desire for learning in the student.**

Arturo Graf (1848-1913) Italian writer and poet.

✓ **From the talker, I learned to be quiet; from the intolerant, to be indulgent; and from the malicious, to treat others with kindness. Although it may seem strange, I feel no gratitude toward those teachers.**

Khalil Gibran (1883-1931) Lebanese essayist, novelist and poet.

✓ **Whoever follows again the old road, and learns the new one, can be considered a master.**

Confucius (551 BC-478BC) Chinese philosopher.

✓ **What the teacher is, is more important than what he teaches.**

Karl A. Menninger (1893-1990) American psychiatrist.

✓ **The mission of a teacher is not so much to teach all that can be learned, as to kindle in his students the love and esteem for knowledge.**

John Locke (1632-1704) English philosopher.

✓ **Educate the children and then there will be no need to punish men.**

Pythagoras of Samos (582 BC- 496 BC) Greek mathematician and philosopher.

✓ **Educating is not giving a career in order to live, rather it is tempering the soul for facing the difficulties of life.**

Pythagoras of Samos.

✓ **Choose the best way to live; a habit of it will make living pleasant.**

Pythagoras of Samos.

✓ **In order to feel the presence of God it is necessary to find the infinitely great in what is infinitely small.**

Pythagoras of Samos.

✓ **If you educate your child in poetry you lose him for war, but gain him for culture.**

Fernando Rielo (1923-2004) Founder of the Identite Youth.

✓ **If your love does not sleep,
it will make your whole heart
birds' eyes....
And then you will indeed see the universe.**

Fernando Rielo.

✓ **Love, like art, is priceless.**

Fernando Rielo.

✓ **Love defends men; justice, the law.**

Fernando Rielo.

✓ **Love is a victory over time.**

Fernando Rielo.

✓ **Love is worth more than thought.**

Fernando Rielo.

✓ **Love is more rebellious than hatred, and, of course, more fruitful.**

Fernando Rielo.

✓ **Among citizens love is
the most unfortunate.**

Fernando Rielo.

✓ **Only love goes beyond
the borders of weeping**

Fernando Rielo.

7- Outline of the WYP's Manifesto on the theme "Education: on the Way towards a New Civilization. Magna Charta of Youth in the school of hope"

The Manifesto consists of 12 points:

- From points 1 to 5, letters and messages are written, in the form of petitions or proposals to educational agents: family, educators, society, politicians, communication media;
- Points 6 to 7 are reflections about verified evidence, causes and consequences;
- Points 8 and 9 set the definitional frameworks
- Points 10 to 12 summarize the aspirations and commitments of the youth that participate in the WYP.

The working groups will send their contributions to the WYP's organizing committee in each country, which will in turn forward them to the International Scientific Committee. A national plenary session may be held in order to gather all the contributions sent from youth of different cities to present a common contribution of the nation.

A first draft will be elaborated from every group's contribution, which will become the document to be worked on during the Plenary in Berlin. The WYP's International Scientific Committee will be the ultimate responsible team for the final redaction of the text, which will be a reflection of the work developed at the local level and in the international plenary session.

Below is a diagram that will serve as a basis for the Manifesto's composition as well as the contributions made from the different working groups:

| | Point | Concept | Content |
|---|-------|-----------------------------|---|
| Part A: The Message or letters addressed to the educational agents will be chosen by lot among the contesting participants. | 1. | To our families | What do we positively value about them, and what are our expectations of them? What can they improve? |
| | 2. | To our educators | Same. |
| | 3. | To our society | Same. |
| | 4. | To our politicians | Same. |
| | 5. | To our communications media | Same. |

| | | | |
|---|-----|--|---|
| Part B Introduction Brief critical analysis of 1. Verification of the facts 2. Causes and consequences | 6. | Verification of the facts | Our observation is... |
| | 7. | (Causes and consequences Our needs) | What do I lack? What is lacking in the education I have received or I am currently receiving from various educational agents? |
| Part C | 8. | What is it to educate? | What do we understand by education: definition, goal, content, roles, methods... |
| | 9. | What do we want the new civilization to be... | How would I like to be, and for us to be. What are my greatest personal and social dreams? Description of the society we desire to build up: essential traits. |
| 1st area | 10. | We dream... We commit ourselves to... | 1. Education in fraternity How to educate ourselves for a better world. The highest good we can think of. |
| 2nd area | 11. | We hope... We commit ourselves to... | 2. Education for Hope How to educate ourselves for a better world. What we dream to reach by our own efforts. |
| 3rd area | 12. | We want... We commit ourselves to... | 3. Build up together homes, schools and spaces for hope. How to educate ourselves for a better world. The steps we will begin to take in order to achieve this. |

8- Registration Model - for group contributions to the Manifesto

Group name:

Country/City:

Coordinator:

Contact information of Coordinator (email and telephone):

Number of participants:

Age (average):

Contributions from the working group sessions on the points of the manifesto.

| |
|----|
| 1 |
| 2 |
| 3 |
| 4 |
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| 6 |
| 7 |
| 8 |
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| 10 |
| 11 |
| 12 |

9- PARTICIPATE: “Send your message!” Contest

In addition to contributions sent to the Manifesto on Education, the WYP proposes to all the young participants to send **artistic contributions** in relation to the theme. We encourage most especially the working groups to present as well a message in artistic language.

All the works presented will participate in the “**Send your message!**” Contest dedicated to the Art of Teaching.” The award will be an ample diffusion by the WYP of the winning works presented in each category, therefore reinforcing the message contained in the Manifesto. There will also be a multimedia exposition of the best contents presented in the contest and the winning works will be presented in the **Athenaeum** of Berlin’s encounter.

Send your message!

...but be creative



*“We commit our creative capacity for the happiness of others,
giving the best to all with honesty and authenticity”*

(Magna Carta of Values for a New Civilization, New York 2010)

Very often we might think that we have nothing important to say, or that what we want to communicate will never reach the persons that should hear it. However, it remains in our hands to seek ways in order to communicate our ideas. And you... do you know of a better way to reach the heart of the people than through art? Take a chance!

Don't settle for just anything! Search for the best and most original way to make yourself heard! And remember, the only useless message is the one is never expressed! But keep in mind that you are the first one who should be committed to what you ask for.

The categories are:

- I. Music:** musical composition with duration of maximum 10 minutes. Must be sent to the International Committee in audio format and/or video (mp3 or mp4/avi/mov/divX/wmv/alf).
- II. Audiovisual:** Audiovisual creation with duration of maximum 5 minutes.
- III. Poetry:** poetic composition of one sided page long (font size 12, single space).
- IV. Theater:** Theatrical representation of duration maximum 10 minutes.
- V. Dance:** Like all the other contributions, should contain a message within the theme framework of Education. Maximum 8 minutes.
- VI. Letter:** Letter addressed to any of the following educational agents: to our families, our educators, our society, our politicians, our communications media. It must be maximum one sided page long (font size 12, single space).

The audiovisuals, dances and theatrical entries, must be recorded and sent to the International Committee in video format (mp4/mov/avi/divX).

The deadline to send your works is on **June 30, 2014**. They must be sent to the International Committee by email at this address: **wyp@identeyouth.org**.

We await your message!

10- Timetable

The contributions of the groups should be sent to the email address wyp@identeyouth.org in Spanish or English. The deadline for sending written works is **May 30, 2014**.

The deadline for artistic entries to the *Send your message contest* is **June 30, 2014**.

The Berlin WYP International Plenary Session will take place from **August 9th to 15th, 2014**.

Complete information about the event is available on WYP's official website: <http://www.wyparliament.org/wyp/>

Annex 1

**FERNANDO RIELO PARDAL,
FOUNDING LETTER OF THE WORLD YOUTH PARLIAMENT**

The World Youth Parliament holds that the way in which human beings are defined endows them with the measure of their being and acting. From a given definition of human beings derives the foundation of their rights and duties, of their religious, social, and political relations, and, ultimately, of their greatness or poverty as personal and social beings. For example, if we define human beings as “rational animals,” their being is reason and their act is rationality. All the dimensions of human beings as personal beings and social beings obtain, in this way, their foundation in rationality without one ever being able to know what this property is that is supposed to define human beings. God, human beings, society, etc., would all be a product of something meaningless, having as their exponent “rationality is rationality,” reducing the Parliament to a form of applied rationalism, and not a spiritual transcendence that differentiates human beings from the rest of nature. This “not knowing what it consists of” gives support to a *refugium difficultatum*: to determine artificially through convention the pseudo-meaning of a concept or a pseudo-solution to a given problem. The same occurs with other definitions—symbolic animal, economic animal, political animal, linguistic animal, etc.—definitions that, in virtue of a reductionistic sophism that consists in absolutizing one of these properties, entail a strong ideological charge that strips the human being of that essence without which his properties lack meaning.

1. The young person who has not yet been paralyzed as a result of educational, cultural, or social prejudices should start from a well-founded conception of the regal personality with which he is invested from the very moment of his conception. This investiture is, in turn, the personal and social state of being that empowers the person to defend and increasingly promote the highest values within a responsible, dynamic conquest that develops throughout life and reaches its fullness beyond death. For this reason the human person does not die: only his body dies. This meaning of death as “a beyond in fullness” stirs up in persons the authentic attitude that should sustain them in their vital project: their gaze fixed on their destiny. This manner of gazing ever forward with the intention of walking to the summit of this destiny makes it possible for one’s sincere desire in achieving it to be fulfilled by Someone who can never deceive us. Believe me, dear young people, with death is fulfilled the sign of humanization or dehumanization. Humanization is fullness, and fullness is enduring heavenly life; dehumanization is emptiness, and in emptiness lies the most abject deception. The degradation, by man himself, of the royal lineage of his personality brings, as a consequence, the burden of a humanity that has lost its own direction. This is the situation in general suffered by human beings and by society. Your mission, following the course of the World Parliament, united in your intention, in your desires, and in your work, is to restore the loftiest values that have been wrenched away from human beings by human beings themselves.
2. Hence, what is a human being? My definition is precise: the human being is a mystical being. If he is mystical, then his reason, his will, and his freedom are three faculties open to highest transcendence. This transcendental openness—which has God as its absolute imperative in virtue of God being “exigently the absolute definition of the human being,” and human being as its mystical imperative in virtue of the human being being “a mystical god inhabited by the absolute God”—rejects an immanentist solipsism or psychologism to which, ideologically, the human being, naively and tendentially, has been subjected. This subjective individualism or intra-subjective communalism entirely negates the transcendental openness of the human spirit reducing it to pseudo-definitions that center the study of man in peripheral structures far from what is his true essence: the constitutive presence of the divine action in a created human spirit through which it is elevated to a mystical deity.

3. If I refer to the Christian model, Jesus Christ, confirming Scriptures, reveals that the human being is a god (Jn 10:34); that is, mystical god of the absolute God. Any religion that does not imprint human beings with their deitatic character would have falsified itself; hence, it would convert itself into a structure alienated from the religious act of the human being. On the other hand, transcendental humanism, destroys *a priori* the indifference or negation of God by the human being; and with this destruction, the alienating aberration of a systematic materialism. Matter and spirit have their proper status: matter objectifies¹, spirit liberates. If man were all matter, paraphrasing Hobbes, "man would be only a thing to man": *homo homini res*. To what can a man aspire if he is a thing to himself and to others? Turning to your own experience ask, "Who among you, unless you have lost your dignity, wants to be treated as a thing or as an object? All attempt to dignify man from this objectifying or materializing conception gives rise, as testified by history itself, to the most diverse and disparate actions where all types of behavior are unduly justified. I substitute the Hobbesian slogan by a sentential imperative: *homo homini mysticus deus* – man is a mystical god to man.
4. Systematic atheism, signified by the disintegration of communist imperialism, has left a historic proof of its uselessness; even more, of the degradation of a society that rebels against the suffocating structures of its most radical values and ideals. That which goes against the fundamental rights of human beings can never achieve historical success. No less serious are the different successive forms of materialistic atheism that ideologically are surmounted by the exhaustion of its evermore complicated arguments. Skepticism regarding God entails skepticism regarding human life where egoism and indignity unleash aggressive processes that are, in its turn, historically corroborated by warfare on a national and international level. Religions are not excluded from this aggression when they question the lofty dignity of the human being degrading themselves into structures of power where created interests are fostered, in the name of God, leading to the violation of human rights through injustice, oppression, and, in the end, disbelief.
5. The human person, in virtue of its transcendental openness, is not, on the other hand, a "being in itself," nor a "being for itself," rather, he is a "being for God." If a "being for God," then, also, a being for his neighbor in whom God dwells. Therefore, the indwelling presence of the absolute subject makes man a personal being and a social being: personal being because God is his origin and destiny; social being because the fraternity of all human beings is without meaning if it lacks, as its referent, a common Father from whom all human beings receive a filiation incomparably greater than natural or legal filiation; that is, a supernatural filiation. My adorable young persons, you are true children of God and, as such, what is proper of your character should manifest itself: to defend by all means at your disposal what you truly are. Your personal condition is, according to the Christian model, constitutively and immediately defined by the divine persons in such a way that this fact leads to the loftiest grandeur of a human history in which the divine spirit unites itself with a human spirit forming one same spirit.
6. In this way, you constitute a mystical society. The word "mystical," far from all esotericism or illusory sublimation, means an indwelling act, presupposing your freedom, of God in your spirit. This mystical society gives the World Youth Parliament its specific goal: the elevation of political activity to a science of the spirit. If Machiavelli disassociates politics from ethics justifying every type of means for achieving an end, my mystical conception unites politics and ethics defined by its supreme value: love. The law and the commandments are summed up in love (Mt 22:40). The lack of ethics results in political corruption, in various forms of aggression, in the employment of illicit means to obtain an end, in injustice, in crime, and, at the end, in war.
7. The parliamentary condition of the distinct societies or groups of young people who wish, within their own rich diversity, to unite to the Parliament, should have, more than a formal or conventional legality, a transcendental legality. In what does this

¹ As in object or thing (Translator's note)

transcendental legality consist? The answer is, at the same time, the answer to a different question: In whose name can the World Youth Parliament convene? I respond paraphrasing a text from Christ: “when you perform the work of the parliament regarding human rights in my name, I am in your midst to carry out, together with you, your most elevated proposals in such a way that without me you can do nothing” (cf. Mt 18:20; Jn 15:5). In this way, Christ is the paramount defender of human rights for a simple reason: His humanity, united to his divinity, is, in virtue of being a perfect man, consubstantial with our humanity; that is, Christ elevates our humanity uniting it to his divine person making us participants in a new deitatic humanism in which the Father, concelebrated by the Son and the Holy Spirit, is the origin and the end of all our aspirations.

8. The human being flees from himself because—without any motive, although with false and naïve justification—he does not want to face this greatness of love into which he has been fashioned: Only the pseudo-love of oneself, prescinding from God and neighbor, can invent false greatnesses of which, in the end, only their ruins remain. In this way, the greatness of God is insignificant to the interest of the world but the supposed greatness of the interests of the world is misery for God. Are, for instance, generosity, service, honor, honesty, abnegation, peace, mercy . . . , the interests of the world? These mystical qualities are called by the world the transmutation of values with the belief that they make man weak. Nonetheless, Christ proposes to us, in the face of a false Nietzschean superman driven by the will to power, a conception of an authentic superman consisting of the liberating will to love.
9. Christianity, therefore, offers us a model, a luminous foundation of the person and of society. The concept of “God” is not a concept enclosed within itself but to the contrary. God is an absolute community of three persons, Father, Son, and Holy Spirit that, constituting themselves among themselves, affirm with the same force their absolute unity and their real distinction. This unity is that to which Christ himself calls us mystically when he prays to the Father: “that they may be one as You and I are one” (Jn 17:22). Christ confirms with his life and works this redemptive model. His most important act: to die so as to redeem a humanity which God has loved to the extreme (cf. Jn 3:16; Jn 4:9). This is also your redeeming mission which you should share with Christ: to be able to give your life, if need it, for God and for neighbor. Herein lies the greatest testimony of love: “No one [says Christ] has greater love than to give his life for his friends” (Jn 15:13); if for his friends, then for his Heavenly Father and for all human beings who, without knowing them, should be, in principle, his brother, friend, companion. . .
10. To reach this end, the World Youth Parliament has as its specific mission incrementing the personal commitment of each young person, keeping in mind his or her origin and destiny, united to the commitment of other young people of all creeds, races, and countries with the defense of the most noble ideals: peace, life, unity, love. . . In this sense, it proposes the model of unity which is contained in the parliamentary message of Christ himself to humanity: for men to constitute themselves as a mystical unity as He and the Father constitute themselves as the absolute unity
11. The specifically supernatural Christian message, to which the World Youth Parliament constituted by various youth organizations, commits itself, consists, ultimately, in seating Christ, not only in this Parliament, but also in all other parliaments or national or international public assemblies by means of the confession of faith through the formula given by he himself: “whoever acknowledge me before men, I will also acknowledge him before my Father in heaven” (Mt 10:32). This is the mission of young persons by which, acquiring living mystical faith, they invincibly transmit its authentic projective greatness to a world thirsting for a transcendence that gives the highest attainment to a history that, written by the human being, is invested, far from a reductive stream of events, with what constitutes his enduring essence.

New York, 8 of September, 1991

Annex 2

ZYGMUNT BAUMAN, Does Ethics Have a Chance in a World of Consumers?

(Institute for Human Sciences Vienna Lecture Series), Harvard University Press, 30/06/2009; Liquid modern challenges to education, Lecture given at the Coimbra Group, Annual Conference - Padova, 26/05/2011

Time in the liquid-modern 'society of consumers' era is neither cyclical nor linear, as it used to be in other known societies of modern or pre-modern history. It is *pointillist* instead – broken up into a multitude of separate morsels, each morsel reduced to a point ever more closely approximating its geometrical idealization of non-dimensionality. In the 'nowist' life of the avid consumer of new *Erlebnisse*, the reason to hurry is not the urge to *acquire* and *collect*, but to *discard* and *replace*. There is a latent message behind every commercial, promising new unexplored opportunity of bliss: no point in crying over spilt milk. Either the 'Big Bang' happens right now, at this very moment and at the first try, or loitering in that particular point makes sense no longer; it is time to move to another point. Such pathological (and eminently wasteful) tendencies of all and any exponentially growing production of goods and services could be conceivably spotted in time, recognized for what they are and perhaps even manage to inspire remedial or preventive measures – if not for one more, and in many ways special, exponential process, resulting in *excess of information*. As Ignazio Ramonet calculates, during the last 30 years more information has been produced in the world than during the previous 5000 years, while 'a single copy of the Sunday edition of the New York Times contains more information than a cultivated person in the eighteenth century would consume during a lifetime'. Just how difficult, nay impossible to absorb and assimilate, and so endemically wasteful, such volume of information is – one can glean for instance from Eriksen's observation that 'more than a half of all published journal articles in the social sciences are never quoted'. That many articles are never read by anyone except the 'anonymous peer reviewers' and copy editors.

It is everybody's guess how small is the fraction of the articles' contents that ever manages to find their way to the social-sciences discourse. 'There is far too much information around' – Eriksen concludes.

To quote Eriksen once more: Instead of ordering knowledge in tidy rows, information society offers cascades of decontextualized signs more or less randomly connected to each other. [...] Put differently: when growing amounts of information are distributed at growing speed, it becomes increasingly difficult to create narratives, orders, developmental sequences. The fragments threaten to become hegemonic. This has consequences for the ways we relate to knowledge, work and lifestyle in a wide sense. All things, born or made, human or not, are 'until-furthernotice' and dispensable. A spectre hovers over the denizens of the liquid-modern world and all their labours and creations: the spectre of superfluity. Liquid modernity is a civilization of excess, redundancy, waste and waste-disposal. In a succinct and pithy formulation of Ricardo Petrella, the current global trends direct 'economies towards the production of the ephemeral and volatile – through the massive reduction of the life-span of products and services – and of the precarious (temporary, flexible and part-time jobs)'. The great Italian sociologist, Alberto Melucci, used to say that 'we are plagued by the fragility of the presentness which calls for a firm foundation where none exists'. And so, 'when contemplating change, we are always torn between desire and fear, between anticipation and uncertainty'. Uncertainty means *risk*: undetachable companion of all action and a sinister spectre haunting the compulsive decision-makers and choosers-by necessity that we are since, as Melucci pithily put it, 'choice became a destiny'. What separates the presentday agony of choice from discomforts that tormented the *homo eligens*, the *man choosing* at all times, is discovery or suspicion that there are no preordained rules and universally approved objectives that may be followed absolving thereby the choosers for the adverse consequences of their choices. Such reference points and guidelines as seem trustworthy today are likely to be debunked tomorrow as

misleading or corrupt. The allegedly rock-solid companies are unmasked as the figments of accountants' imagination. Whatever is 'good for you' today may be reclassified tomorrow as your poison. Apparently firm commitments and solemnly signed agreements may be overturned overnight. And promises, or most of them, seem to be made solely to be betrayed and broken. There seem to be no stable, secure island among the tides. To quote Melucci once more – 'we no longer possess a home; we are repeatedly called upon to build and then rebuild one, like the three little pigs of the fairy tale, or we have to carry it along with us on our backs like snails'. Liquid-modern culture feels no longer a culture of learning and accumulating like the cultures recorded in the historians' and ethnographers' reports. It looks instead a *culture of disengagement, discontinuity, and forgetting*. In my youth I kept being repeatedly warned: "quickly learned, quickly forgotten". But it was a different wisdom speaking: wisdom of the time that held long term in highest esteem whereas people at the top marked their high position by surrounding themselves with durables and leaving the transient to those lower down the ladder; that was a time when the capacity of keeping, guarding, preserving and caring-for counted for much more than the (regrettable, shaming and bewailed) facility of disposal. This was not the kind of wisdom many of us would today approve. The once merit has turned nowadays into vice. The art of surfing has taken over from the art of fathoming the top position in the hierarchy of useful and desirable skills. If quick forgetting is the consequence of quick learning, long live quick (short, momentary) learning! After all, if it is Tomorrow commentary on tomorrow events that you need to compose, memory of the-day-before yesterday events will be of little help. And since the capacity of memory, unlike the capacity of the servers, can't be stretched, that memory may, if anything, constrain your ability to absorb and speed up the assimilation. This is the first after-war generation facing the prospect of downward mobility. Their elders were trained to expect, matter-of-factly, that children will aim higher and reach further than they themselves managed (or had been allowed by the now bygone state of affairs) to dare and achieve: they expected the intergenerational "reproduction of success" to go on beating their own records as easily as they themselves used to overtake the achievement of their parents. Generations of parents were used to expecting that their children will have yet wider range of choices (one more attractive than another), be yet better educated, climb yet higher in the hierarchy of learning and professional excellence, be richer and feel even more secure. The parents' point of arrival will be the children's starting point – and a point with yet more roads stretching ahead, all leading upwards.

The youngsters of the generation now entering or preparing to enter the so-called "labour market" have been groomed and honed to believe that their life task is to outshoot and leave behind the parental success stories, and that such a task (barring a blow of cruel fate or their own, eminently curable inadequacy) is fully within their capacity. However far their parents have reached, they will reach further. So they, at any rate, have been taught and indoctrinated to believe. Nothing has prepared them for the arrival of the hard, uninviting and inhospitable new world of downgrading of grades, devaluation of earned merits, doors shown and locked, volatility of jobs and stubbornness of joblessness, transience of prospects and durability of defeats; of a new world of stillborn projects and frustrated hopes and of chances ever more conspicuous by their

absence. The shock of the new and rapidly rising phenomenon of the graduate unemployment, or graduate employment much below graduate (proclaimed to be legitimate) expectations, hits painfully not just the minority of zealous climbers – but also the much wider category of people who suffered meekly their unappetizing lot, numbed by the shame of missing the chance waiting in abundance for those less work-shy than themselves. It is difficult to say which of the two category-specific blows can and will cause more social damage, but together, appearing simultaneously, they make quite an explosive mixture. You can almost see quite a few people at the helm shuddering while reading Cohan's sombre warning/ premonition: "One lesson to be learned from the recent uprising in the Middle East, especially in Egypt, is that a long-suffering group of highly educated but underemployed people can be the catalyst for long overdue societal change".

Annex 3

ZYGMUNT BAUMAN, THE CHALLENGES OF EDUCATION IN LIQUID MODERNITY, 2007.

In the world of liquid modernity, the solidity of things and human bonds is considered as a threat. Any kind of oath to loyalty, or long-term commitment (and much more so a commitment forever) announce a future burdened with obligations that would inevitably restrict freedom of mobility and would reduce the capacity of taking advantage of new, still unknown opportunities when they suddenly appear...

Today knowledge is a piece of merchandise; at least it has been melted into the mold of merchandise, and it is urged to continue developing in agreement with the merchandise model. Today it is possible to patent small portions of knowledge for the purpose of impeding their replication... following the well-founded belief that, just as happens with other merchandise, the commercial value reflects what distinguishes the product from those already existing, before the quality of the product in conjunction with the whole set. What differentiates the product, as a rule, is short-lived, because the impact of novelty is rapidly worn out. Therefore, the destiny of the merchandise is speedy loss of market-value and substitution by other "new and better" versions... To concentrate value on the differential characteristic is a way of devaluing the rest of the set of products, the remainder of the set that has not been affected by the change, the remainder that "continues being the same"...

"Scientists, artists, philosophers, all of us find ourselves in a kind of "new alliance" in exploring this galaxy [of information], a type of alliance in which also common folk can despair of participating. The galaxy purely and simply cannot be assimilated. Furthermore, in the world to which information refers, information itself has become the principal place of the unknown." (P. Virilio)...

In all of this threatening mass of information, there must surely be somewhere a response to some of the problems that pressure us and it is thus that, as the answers cannot be found, self-criticism and low self-esteem immediately and naturally enter into our experience... In that massive information galaxy, all the orthodox mechanisms of ordering things have been overthrown and progressively dissolved: relevant topics, prioritization of importance, need of determining the utility and authoritativeness that determines value. The information mass makes its contents appear to be uniformly discolored... One part of information is the same as another.

Annex 4

Zygmunt Bauman, Interview on Education. Pedagogical Challenges and Liquid Modernity, 2005.

Question: You affirm the end of the heroic age of the spiritual leaders, the missionaries that elaborated life models to which teachers, educators should refer. What is, then, the role of today's educational professionals facing the new challenges that arise from the passage from solid to liquid modernity? And what are the pedagogical requirements that prove to be most relevant? What is, therefore, the role of education and its professionals?

Answer: I propose the only imaginable answer to this question, expressing it with the words of Marco Polo of the famous Italo Calvino: "The hell of those who are alive is not something that will be; there's one that exists here, the hell that we live in everyday, that we create by being together. There are two ways to avoid suffering it. The first is "easy for many": to accept the hell and become part of it to the point of no longer seeing it. The second is dangerous and demands continuous attention and learning: to seek and to know how to recognize, within the hell, the who and the what that is not hell, and to make it last, to give it space" . . . Many will choose the "easy for many" strategy and will become an integrated part of hell, no longer disoriented by its bizarre logic, or bothered by its changing and constant claims. What becomes doubtful is the perspective that the educators, in search of what "is not hell", find themselves and face the commitment to catch the attention and promote critical spirit in their own students. It is true that they themselves are under great pressure that bring them to accept what they themselves insist on defining as "hell" and lead their students to apply, to turn it into what is easier, their own strategy of life that can be defined "easy for many" . . . "Some time ago a university diploma offered sure rules to practice a profession upto retirement, but today it is another story. Nowadays, knowledge must be constantly renewed and also the professions must change" (Wokchickowski) . . . From this derives the commercialization of education: the market of courses for the development of the capacity actually on demand. The commercialization of indispensable education toward the middle of a degree-program increases the existing social and economic differences between an elite of highly instructed and qualified workers and the rest of the work force . . . raising new and impassable barriers to social mobility, adding in turn to the volume of unemployment and poverty; once established, the differences tend to be self-perpetuating and self-increasing . . . All of this is not a good omen for the "granting of empowerment to citizens", defined by the European Commission as the main goal of permanent education . . . Democracy is in danger because the individuals are incapable of transforming their misery, suffered in private, into facts of broad public dominion and of collective action . . . It is not necessary only to update technical capacity, not only job education should be permanent. The same goes, with greater urgency, for citizenship education.

Annex 5

David Cortejoso, The 10 Most Common Mistakes in Educating a Child

To become parents or teachers is not an easy task. It is normal to have doubts and even at times some uncertainty over whether we have done well or not. All of us make mistakes sometimes, the experts generally say. Here is a sample of some common mistakes and possible remedies:

1. Not listening to the children: it is rather normal to not give them enough time to say what they want or express themselves. We interrupt them, being authoritarian or taking for granted what they will tell us without giving them the chance to tell us. Let the children speak, and be patient.
2. Not recognizing their virtues or strong points: It seems like we often notice only their mistakes or defects to try to correct them, and we forget to praise them for their achievements or strong points. Praise is a very strong medium for their education.
3. We must respect their personalities: each child is unique and different. We do not have to educate them to be the same as all the others. Each one should choose his/her own path, goals and objectives, so that not all children must turn out the same.
4. Over-protecting them: this is a very common mistake. Over-protection comes from the parents' fear that something bad might happen to their children, doubting their capacities, and expecting negative outcomes. It is necessary to give them autonomy of action to the correct degree.
5. Spoiling them by having everything done for them: These are parents who –even when their children are 9 years old - they continue cutting their steak for them... It is necessary to teach children to fend for themselves, learning things at the proper age, understanding that the sooner they learn, the better it is... without pressuring them, of course.
6. Yelling at them: unfortunately many times we resort to yelling more than we should. Yelling is the cause of many negative consequences.
7. When there are brothers/sisters, try to educate them in the same way: one thing is to try to communicate the same values to them, and this is correct; another thing is if we try to make them identical in everything, which is incorrect. Children are different, and should be educated in their singularity. One will have certain strong points, while having other weak points that should be corrected. And in another brother/sister there will be other values or aspects to smoothen out.
8. Comparing them: this is something that we continuously fall into. "Look at your brother...", "if you were only like your cousin...", "Look at how well your friend Louis does this..." We must avoid comparisons, as each child is special, and perhaps another child is better in this or that aspect, but your child will be good in some other way. They already know how to compare themselves and use their own role-models; we must not torture them with continuous comparisons all day long.
9. Limiting them in truly unimportant things: It is clear that if your child draws a good picture on a wall in your house, this is not a good thing and you are going to get angry, but evaluate this... if the drawing is a good one, is the wall more important than your children's creativity? Don't yell, but correct them by providing an adequate place for creative drawing. Give them a certain margin of action; this is important for your children's gradual learning, exploring and discovering their own interests, capacities and limitations.
10. Not communicating with your children: no matter what age or topic. The most important thing when educating children is to speak to them, and that they speak with you. About feelings, fears, doubts, friendship, sex... good communication will create strong bonds.

Annex 6

Massimo Borghesi, Educational Emergency: The Absent Subject

The educational issue is becoming a worldwide political problem. That's what is happening in Europe, the United States, China. I imagine the same is happening in Latin America. We realize that the younger generations are not achieving a cultural and human formation after having been sent through schooling. We could say that nowadays schools do not educate because they do not achieve introducing the student into a critical and positive relationship with reality. The culture acquired in school does not reach transformation into a judgment criterion. There are many reasons:

First: In Europe, for example, schooling somehow slows down the encounter with reality. This happens because there is a great difficulty in finding employment, and the university extends the schooling age to 27 or 28 years old. Generally we admit that schooling is a great stagnation. Not knowing how to introduce the young people into society, we make them study as long as possible. Thus, schooling becomes the amusement of the wealthy societies. Probably in Latin America the situation could be different.

Second reason: Schools have become a place of separation from reality. School is bound to writing while today's society is one of images, much more fascinating than writing. Young people love movies but they do not love writing. In short, society is more fascinating than school.

The third reason that impedes the relationship between school and reality also depends on cultural reasons. The dominating culture does not favor the relationship with the real world. The so-called postmodern tendency of humanistic studies is a tendency that flees from reality and this affects the understanding of studies in a very deep way. School does not introduce you to the world because for some time now it has renounced introducing you to the meaning of reality. To educate is, in fact, introducing you to reality, in search of its meaning. Education cannot introduce you to reality by putting into parentheses the problem of the meaning of reality. Only by facing the problem of the meaning of reality does knowledge become human. No one is in school simply to know things—even though that would be already great, considering today's flimsy results— but rather to know the problem of the meaning of the world.

I would like to mention the splendid education about which Albert Camus speaks in his last, unfinished novel. The first man that he brought with him when he crashed in 1960. In that novel, the Nobel Prize winner Camus remembered his first grade teacher. Camus was a poor student in the city of Algeria and his teacher was named Louise Germain. The French author remembers that with Mr. Germaine he never got bored. Mr. Germain treated them as part of his life, but above all he esteemed with dignity those poor boys who were without culture, without anything, and he "bet on their lives." "Dignity" means that Man is made to know, to know the world and himself, that is, to discover the meaning of reality. This horizon that guided the teacher Germain has now become strange, rare, difficult to find. In today's world, it is a precious product. When the passion for education decreases, it is due to a decrease in the passion for knowledge.

In Europe, this crisis of knowledge, of curiosity, in schools is linked to a crisis of identity among the younger generations. Many youths have an existential problem of identity, of affection, related to the progressive breakdown of family bonds. Instability of family affections also impedes individual concentration. The teacher frequently finds that he is expected to substitute the father or mother figure. And yet, it is the teacher that is often absent. Why? Because practically 40 years have already gone by since the educational dimension has been ferociously denied. Nowadays we once again hear in many parts of the world that "there is an educational problem." But during the past 40 years the word "education" was extracted from the vocabulary; it appeared to be an inadequate antiquity in the modern world. How did this come about?

Crisis of authority

In the 1970's the crisis began: the teacher did not have to send his students into reality, but rather to subvert reality, to negate it. In that decade, the teacher became a sort of apocalyptic Manichean who desired to set the world on fire, and who initiated his students in this kind of passion for the complete fire. He was a militant, that is, an ideologue who desired to control his students' minds, their souls. It was not a matter of discovering the meaning of reality, but of creating this meaning, starting from what is new. On the one hand, he was an

unprecedented critic of the figure of authority, whether this be the authority of the teacher, of the father or the mother. On the other hand, and with a hidden agenda, we found ourselves in the emergence of an unprecedented authoritarianism. The authority was that which spoke according to an ideology, the authority was a demagogue, a leader of a people, an official of the common people, . . . this was the image of the new teacher. In this perspective there was no truth to be recognized, but only an ideology by which to criticize. Everything became an ideology. This was the way we found ourselves with the superior category of abstraction, of the ideology. The world, and life, had nothing to do with this. Whoever lived these years remembers it well. At least in Europe, they were the years of abstraction: persons did not exist, symbols did. In Italy the Red Brigade assassinated Aldo Moro, one of the great leaders of the Italian Christian Democratic Party, after having held him prisoner for two months because for them he was the symbol of capitalism, the symbol of the bourgeois, of the Christian Democrat power. But after meeting him personally, some of his kidnappers did not have the courage to kill him. That is, having encountered the reality they discovered a person, not a symbol. But during that era everything was a symbol and nothing was real. Those were years of abstraction, of fanatic idealism, of hatred of reality.

Following that decade, came the 1980's and the 1990's, years of the counter-attack. After 1989 the period of fanatic ideology died. But with the death of that ideology came what seemed to be the death also of all hope for change. What remained was a kind of realism without any ideal. It was the era of the technocrats and the primacy of the economy, in which the slogan was "get rich and have fun". Life has no meaning to be found. The most astute will be successful, for the rest there is no mercy. During those years, humanistic education was literally set aside. There was no interest in educating humans, but only in simply introducing them to techniques of getting rich, economically speaking. The introduction into reality was carried out by abandoning the problem of reality's meaning. And the teachers stopped being ideologues to become simple technicians. The era of the technicians is the era of nihilism, which is –ultimately- a time without teachers. The teacher has had the same destiny as all main social figures: after the 1970's, they were no longer moral figures. The doctor, the politician, the teacher became progressively more bureaucratic. Their trades were no longer considered as vocations. More than often they lived their professions as work they had to do. There is no longer any sense of doing social service, or of a passionate ideal communicated through the profession. This is the true meaning of today's moral crisis. When we say that "the problem of today's youth is a crisis in values" we use an abstract terminology, because young people recognize values that are incarnated. When the social figures are also moral figures, it is simple for young people to understand how they must live. Goodness is evident when you find it incarnated.

If all that we have said is true, then let's go to the heart of the question: Why is it so difficult to educate today? Why is everything limited to mere instruction?

The "neutrality" of instruction is explained today as a lack of love, as indifference, as general disinterest. If the teacher loves his students, he cannot be neutral regarding a good or bad standing. He cannot impose, but will try to clarify, to deepen. In reality, this neutrality is fruit of the great disillusionment of the decade of the 1970's. Whoever at that time had some hope, now do not have faith in anything, and they close themselves up behind the shield of neutrality. Fr. Lorenzo Milani, priest and great Italian educator, taught boys in a very poor rural primary school; he taught them how to read and write, quite aware that only in this way could they escape the world of poverty. He had this slogan written on a wall in his school: "I care", that means "it matters to me", "it interests me". He educated the children in caring, being interested in others –through studies and their activities- because only in that way could they understand the world around them. And this interest contrasted with the indifference of the bourgeois who, quite to the contrary, had everything. Hence, this crisis in relationship with reality, to which I will briefly refer, also has a cultural root.

Post-humanistic Culture

Starting in the 1970's, European culture –also American culture that heavily influenced Latin America- is a post-humanistic culture, that is, a culture that does not hold that Man is at the center of reality, but rather that the economic, social, linguistic structures are the true foundation of things. It is not Man who makes history, but rather the structures that condition Man. This direction is called structuralism, and it had great relevance in all of European culture since the 1970's. Structuralism is a strongly abstract current that breaks the relationship, on the one hand, between Man and reality and, on the other hand between Man and his existence. It was born in France and substituted existentialism which during the 1950's and 1960's had been France's most important current. Existentialism emphasized the problem of existence, of dramas and anguish: existence was the fundamental problem of life. After the 1970's, surprisingly enough

existence no longer existed. Only structures existed, something rather impersonal. From the structuralist perspective, it is not important who you are, but rather your place in society: bourgeois or worker. Who you are, your first and last name, are not important for me; what you hope for, your worries, your desire of happiness, etc., do not interest me at all. Structuralism destroys the religious sense of Man.

One of the most celebrated structuralist theoreticians, Michel Foucault, declares explicitly that the age of Man has come to a close: if God is dead, then Man dies with God, because Man cannot pretend to be the center of Nature and of History if God does not exist. This approach makes humanistic education impossible. It is nonsense to speak of education of Man if Man is not in the center. Structuralism, thus, destroys the existential method as well. When I studied high school literature in the 1960's, what excited me most was the possibility of existentially communicating with the authors. Drama, their great questions were also mine. This created the possibility of empathy, that is, communication, between the author and the student. The author could have written 1000 years ago - even 2000 years ago - but he became my contemporary. While the existential method favors the communication between culture and the student, structuralism eliminates life's problems and its existential questions. A structuralist text never considers the figure of the author; its only interest is in the language, the linguistic form, the internal rules of the text. And this has no relation whatsoever to the author or the historical world. As a result, what developed was a technicism and a formalism that impedes study. Literature was assassinated, and with it the possibility of study and encounter between the youth and the great classics of literature.

All of this was confirmed by one of the great contemporary scholars, Tzvetan Todorov, who was protagonist of the structuralist phase and is today one of the most famous French intellectuals. In one of his last books, *Literature in Danger*, he states that structuralism, which is the study method not only of French universities, but also of French primary and high schools, is currently the principal cause of the French crisis of humanistic studies. Just as the structuralist method impedes any relationship with reality and eliminates the existential method, it also eliminates the narrative method. School manuals use extremely technical language, and even primary school texts have become exaggeratedly complicated. What has totally disappeared in the narrative method.

Education of Man can only develop while using narration, because human life can only be narrated, and because a child, for example, can only understand how he can live through narrated examples, and through simple information. This narrative method disappeared from History, Literature, Art, etc. A great Italian historian, Carlo Ginzburg, stated some years ago that he learned how to write history while reading Tolstoy's *War and Peace*, because this author conveys the great history, that is, the occupation of Russia by Napoleon as narrated by various personages. According to the Italian historian, Tolstoy uses an almost cinematic procedure since the reader sees the great processes of history through the eyes of the protagonists. What does Ginzburg mean? That history can only be written by narrating it. That is, the universal can only be understood through a particular - this is, through the method of what is concrete - because reality is always the union between the particular and the universal. Structuralism eliminates the particular just as the marxist ideology did in the 1970's: they are forms of idealism that destroy the relationship with what is concrete. The method of knowledge, nevertheless, reaches the universal through the particular, what is concrete.

Another example. Surely all of you have seen the film *Schindler's List*. Do you remember it? It is about the destruction of a ghetto in Warsaw during World War II. The film is in black and white because the colors of life have been extracted. However, we do find a girl with a red cape. It is the only figure with color. But why did Spielberg introduce this figure into the film? Because it is not possible for us to understand and to participate in the great catastrophe of death except through an individual destiny. We first see that the girl is happy, and later we see her in a truck filled with cadavers. It is in the destiny of this one girl that the destiny of all is seen. It is through her that the drama becomes "participatable".

Just as when we hear horrifying news on television, of mass funerals, but we do not lose our appetite for lunch or dinner. However, if in that funeral the name of one of our friends appears, that is when we begin to live the drama. Man can reach the universal only through the particular. We can have the tendency to love what is human because we love someone, a particular someone. This is the law of entering reality which is, at the same time, a method of knowledge.

It is what our great Italian writer Alessandro Manzoni glimpsed in *The Fiancés*, when -through the eyes of the protagonist, Renzo, he describes the plague that killed so many people in Milan in 1600. He flees from the plague-stricken, wanting to escape Milan immediately, until he sees a mother coming out of a door, with her dead little girl in her arms. And Renzo watches because that little girl is dressed in white, and has white hands, her face and expression all white. Manzoni speaks three times of the whiteness of this little girl whose name is

Cecilia: in an unidentifiable multitude of dead people, finally one face emerges. And Renzo looks on, moved: he finally understood the drama everyone was living. This is the entrance into reality: to pass through what is particular in order to capture what is universal.

This position is also confirmed by the great American writer Flannery O'Connor. She asks herself: Why is it so difficult nowadays to write novels? Because the majority of writers have an abstract idea in mind, and this idea is not filled with flesh. She says: the young authors are Manichaens who hate the flesh.

Everything we have said till now leads to the question about a kind of knowledge that does not answer the question "Who is Man?", because in the end it is entrusted to scientific findings. The schools entrust the answer about life to contemporary science. But the answer to the question "Who am I?" does not come to me from science. When one asks this question, it ultimately has a religious implication. The question "Who am I?" has an implicit question: "What is going to happen to me?", "What will happen to the person I love?" And this question "Who am I?" is facing the problem of the destiny of life and death, facing the problem of if God exists or not. Certainly it is a question that expresses the desire to live forever. It is from this desire that culture is born. Culture is born from the desire to affirm a meaning of life in view of death. All great culture of all peoples expresses this. From this are born culture and education.

Benedict XVI in his speech to the intellectuals in Paris spoke amply about the monks that built up European culture. Thanks to them the great Greco-roman culture was not lost to the Dark Ages of the barbarian invasions. We, heirs to classical culture, owe this legacy to those unknown men. And Ratzinger says: "Those men did have the intention of building up Europe. Europe was born thanks to them, but they did not have that purpose. They were looking for God. They were looking for God, they prayed to God, and they allowed the Classical culture to survive." Without religious passion for what is human, neither a cultural passion nor an educational passion can exist.

What does it really mean to educate? It is to bring out to the light that hidden "I" in each and everyone of us, provoking it with a cultural tradition that places it into relationship with reality, and more than anything else, with the reality of life. In this way, education is like helping a child to be born. Socrates knew it well, and said, "I do not do anything other than the work of my mother" who was a midwife. To educate is to beget, to beget new persons. This is what so few understand. Consider the boy who is very shy, entering for the first time into school, in the first grade; he can only say a couple of words. If you work together with him, after five years, he is a different boy. He is a different man, or she is a different woman. This is possible only in relationship with some subjects that open up to relationship with the world. As the director and writer Pier Paolo Pasolini wrote, "Life consists above all of the radical use of reason. It is better to be enemies of the people than enemies of reality." It is better to be a friend of the truth than to every vested interest. To educate is to communicate, in order to favor a confrontation.

Tradition and traditionalism

We point out that tradition is not traditionalism. Tradition is the great cultural tradition that is communicated in school. As Hannah Arendt says, tradition is a testament that is transmitted from past generations to the present ones, and then later on, to the future ones. In school, therefore, one should not study about everything. Many teachers oblige their students to study their books from A to Z, but this is not really the goal. The testament works out a selection of what is better, of what serves us, of what is useful, and of what is best for the formation of the generation of the 21st century.

To educate reason does not mean simply to communicate subject matter, but to educate how to reason. This is the great gift a teacher can give his students. To educate reason is to educate in a style of reasoning. Everyone has his style of reasoning, and this is what is most precious. The pre-fabricated product is not what is important, but rather the explanation of how the conclusion is reached. This is the gift that the teacher can give. To discover with his students the truth of things in the same way he discovers them. To the contrary, those who offer only information are like misers who do not allow others to participate in anything of themselves. What matters is to educate in how to reach the subject matter, and to educate in the form.

Nowadays we no longer educate in the form. Nevertheless, the form is the expression of the "I". Writing and speaking are no longer taught in school. In Italy students reach the university without knowing how to write. It is a dramatic problem. To educate in writing is not a formality, it is helping a student to get out of himself, of going out of his closed self. It is helping him to find the words to communicate his own experience of life. The cultural work consists in finding the just form, which is, indeed, a great fatigue. Through the form I express

myself: language is the first expression of the "I". School must educate in this. You will always be thanked if you have helped someone in this.

The great French actor, Gérard Depardieu, told his own story in an interview a year ago. He said that, because he was poor, as a child he dropped out of school. Then, one day he found a friend who acted in theatre who communicated to him this passion of acting. By acting in the theatre, he discovered the classical French writers of 1600. A new world opened up to him, because with the words of those writers that he learned by heart, he realized that finally he could open himself up to the world. All the sensations, impressions, emotions finally found a way to go out of him toward the world. And this sparked in him a passion for culture and drama. He became one of France's most famous actors. What is needed is to awaken the person that sleeps within, to promote his expressiveness.

The teacher must help to understand what is important and what is secondary in the subject matter. In many textbooks everything is treated on the same level, and there is a vast amount of information that does not help in the understanding process. Being intelligent is to be able to distinguish what is fundamental from what is not. When students come periodically to take their philosophy exams, some have studied everything, but they repeat things as if everything were the same. I give them the highest grade, but I understand they have not understood anything. Others studied less, but they studied better because they understood what were the pillars of the arguments. This is the main point of the question: it is necessary to help students to reason, and to reason well. This allows them to save time, energy and above all to grow in the intelligence of things.

However, to do this, a cultural argument is not enough. The person of the teacher is also needed. St. Augustine wrote, "*in manibus nostris sunt codices, in oculis nostri facta*" ("in our hands we have the codes, before our eyes are the facts"); "*facta*": the facts are above all the person of the teacher.

To teach is a risk, that is, to expose oneself firsthand. This "allowing to participate" in living is not parallel to teaching, but it is within it. To teach is to communicate, and by communicating a subject matter, I am also communicating myself. Even by my tone of voice. There are some teachers who say everything using the very same tone of voice. That is why if they want to emphasize something important, they have to raise their voice, otherwise everyone falls asleep.

Thus, teaching to reason is teaching to be sensitive. I insist on this because the idea exists that reasoning is something universal: it is universal, but sensitivity is concrete. A style of reasoning is what is taught, that is, a human perspective. This style is communicated only by the teacher, while the rest is found in books. That is why if a teacher is a good one, on the university level, students know that it is important to follow his classes. His "good" style is found in the way he communicates, which is what is important. On the other hand, these are the teachers that are remembered after many years, while the others are simply forgotten.

In communicating oneself through true knowledge, the teacher becomes a master. He communicates somehow his own passion for life, for truth, for reality. He does not impose it, but rather proposes it. He prods his students to a certain curiosity, to an interest. He affirms a positive interrogation, not a skeptical one. He awakens the capacity to dream in his students. In this way, education nowadays goes through a renewed perception of what it is to be human, of the human being you are. This is what impedes any kind of ideologization, because the "I" of the other is awakened by the person of the master.

This awakening of interest is an interest in the subject matter being studied, and at the same time an interest in your very self. The more you acquire the taste for a subject matter, the more taste you acquire for yourself. The more you discover a real interest, the more you discover yourself as source of that interest. The true teacher is as if he has fixed his eyes on me, but not to control me, to prod me on to be, that I be more myself, finding my way, my relationship with life, with destiny.

From a passion for life is communicated the passion for life. From the person, is communicated personhood. This law cannot be surpassed. This is today the fundamental core of the question. A loving expectation of the other, not to have him on our side, but to prod him into a relationship with the Infinite. Without impatience, or pretensions, because destiny is personal. We have the mission to teach free men. You are born to yourself in freedom and only through freedom. A master is the one who helps in this realization. He receives the loving recognition of whosoever becomes an adult. The destiny of his student is already part of his own destiny.

Annex 7

Luigi Giussani, Teaching is a Risk

Education consists of introducing to reality. The word “reality” is to the word “education” what “destination” is to “road”. Destination is the meaning of the human road: destination is not only at the moment the enterprise is achieved and finished, but also at any step along the way. This is the way reality determines integrally the educational movement.

Introduction to the complete reality: this is how Jungmann refines his definition. It is interesting to point out the double meaning of that “complete”: education means the development of all the structures of an individual up to his integral realization, and, at the same time, the affirmation of all the possibilities of active connection of those structures with the complete reality.

Reality is never truly affirmed if its meaning is not stated. A meaning for the complete reality unites the process of education: the individual’s conscience imbibes that meaning in the first stage of its introduction to reality; the adolescent’s conscience realizes that meaning, experiencing its consistence; the mature conscience of the adult untiringly pursues that meaning, or abandons it in favor of a more radical meaning.

Without an adequately solid, intense and certain idea of meaning that is presented to the individual in formation, that admirable explosion of discoveries just cannot take place, nor any progression of steps and chain of contacts that define the development, the education of a being, that is, his introduction to the complete reality. To initiate this Hypothesis is a stroke of genius; to offer it to his disciples is the humanity of the master; to follow it as a light in the adventure of one’s own way is the first intelligence of the disciple.

Only an epoch of disciples can give rise to an epoch of geni; only one who is first of all capable of listening and understanding nourishes a personal maturity that later makes one capable of judging and facing challenges, even –eventually- to the point of abandoning that which had nourished him.

Annex 8

Bernabé Tierno , True Authority and Discipline

We have gone from one extreme to the other: from authoritarian, almost military, education to absolutely permissive education which leaves the student with his free will, even classifying as traumatic and obsolete words like obedience and discipline. These latter attitudes are precisely those that “prepare the personality for freedom”, as F.W. Foerster says. Without obedience, without discipline, and without authority, there will never be any true education. Why? Because by obedience, the child has the security of knowing that he has done those good actions taught him by his parents and teachers, at a time when he has not yet achieved his own discovery of what is good, or what is appropriate. By discipline, he learns to form good habits and attitudes, solid values that will provide him with self-confidence, making him a diligent youth, responsible and self-controlled, embodying the phrase of W.E. Henley, “I am the master of my destiny, I am the captain of my soul.”

By authority, founded on reasons and on the coherence between what the authority figure does and says, the child feels secure, strong and trusting, because he has a reliable and valid point of reference to guide his own actions toward what is good and to learn how to live his own responsibilities. The reader already knows various efficacious ways of applying and teaching his children discipline from the psychological sciences, like teaching, as a group of strategies able to awaken, support and motivate positive actions and behaviors.

It is clear, therefore, that discipline must not be understood as a kind of punishment or taking control of the student, but rather as the opportunity for learning, for the parents as well as for the children, since discipline is not used so that parent or teacher control the other, but rather that the child or student exercise self-control. The purpose of discipline is to form responsible persons, capable of overcoming the difficulties of life, of being tenacious and persistent to the end, and to learn to reach natural and logical conclusions by themselves. To achieve all of this, parents must permit their children to experience the consequences of their actions, and draw their own conclusions.

Let us consider a simple example. Your child is careless and forgetful, and this is the reason why he forgets to take his sandwich to school. If you remind him everyday not to forget his sandwich, and even put it into his schoolbag, you are collaborating in his becoming a careless and forgetful person.

Let your child experience being hungry during recess, so he can see with his own desiring eyes how his classmates are eating their delicious lunches, while he feels a little hungry. These negative consequences of hunger will teach him to take care of himself, to become responsible. There is no discipline when there is no self-control and self-mastery.

To finish this topic, we still have to speak of discipline as a coordinated and responsible action, true foundation of material and spiritual wealth, of culture, self-esteem, happiness, personal realization and wisdom. Does discipline have anything to do with wisdom? In every way! All wise men agree on the two basic points of mental discipline:

- a) Personal reflection or learning from one's own experience, from what life teaches.
- b) Learning from other, taking advantage of what others have discovered, and find relationships and new connections.

The disciplined person, trained for efficiency, reviews and reflects on his past, gathers together the accumulated experience of others across the centuries, and invests it in the future. To learn from others, to study their lives and their works, is another source of wisdom. The wise man reads, listens, observes, and never stops satisfying his curiosity in his attempt to find new roads. Discipline is the master key, the foundation upon which efficacy is based. To the contrary, the lack of discipline, of method, of rigor, of resistance, and of persistence in effort, inevitably lead to failure, deception, and discontent with oneself.

And if, in spite of everything, there is failure? The disciplined person would always know how to take advantage of it as a valuable source of information in order to assure success in future attempts. As Feather says so well, “It seems like success means to persevere when others would have already given up.” I will mention below what we need to attain that good discipline as a requirement for human self-realization and happiness.

1. Find a true motive, something really important, for which it is worth struggling, and write it down, define it clearly. Is that truly what most interests you as goal of your life? Then, go for it!
2. Discern exactly what things separate you from that goal. Make a list of all the obstacles and make an adequate strategy for eliminating all those obstacles, one by one.
3. Determine exactly which new positive actions must be achieved to reach your goal. Establish priorities and try to calibrate the effort needed to complete each new action.
4. Make a prevision of possible adverse situations, difficulties and temptation to abandon the work, when the good intentions must go through difficult trials, and specify now what special strategies you will have to use in order to maintain your discipline.
5. Visualize your success, what you want to achieve, and desire it with all your heart, picture it already in your hands. May the strength of your thought be decisive, enthusiastic, untiring.

Annex 9

SEVEN KEYS FOR EDUCATING YOUR CHILDREN BETTER

36th Congress of FEPACE (the Federation of Parents' Associations of Students of Fomento Educational Centers), held in Valencia, April 26-28, 2013)

In order that the education of children be efficacious parents and teachers must first preach with their example. This is the principal conclusions of the 36th Congress of FEPACE.

1. **Example and affection:** To educate your children you must first pay attention to your education. If you cultivate your personal growth, you can help them better. You are their reference-point, and your example is what is most effective. If you do not influence them, others will. There are no neutral environments. Always be positive. Emphasize what is good when you correct what is bad. You can attain and maintain authority by combining reason with affection. Your affection is the basis that gives your children the necessary security to assume the "risks" implied in their growing up. Keep a tone of education and respect. Self-appreciation leads to appreciation of others.
2. **Self-esteem:** Everyone has something good. Potentiate it. To be able to have good relationships with others, first in the family, and then in school, it is necessary for the children to have a good self-esteem. This means that they know themselves, they accept themselves (to surpass themselves), and they love themselves as they are. In this way they could also accept and help others. At the same time, keep in mind that over-protection impedes the development and affective maturity of your children.
3. **Limits and security:** Be courageous enough to say what is good and what is bad. Children need that someone put limits on them. This gives them security. Tell them about your own experiences: your right choices and your mistakes. Perfectionism is enemy of what is good. Accompany them in the exercise of their freedom so that they could take their own decisions and assume the consequences.
4. **Order:** Teach them to be masters of their time, to use it with freedom. To do this, you need to agree with them about a timetable that will help them plan and organize their activity, including their gadgets and internet. This will help them find order in other areas as well: their rooms, at home and in school, etc.
5. **Expectations and communication:** Trust your children. Do not look at them as they are, but as they could become. Your high expectations, being objective, will help them to get better, because they perceive in a positive way what you expect from them. Communication family-school and your implication in school communicates to them that education is important. Learn to speak with your children, since when they are small. Communication with an adolescent begins with the first baby-bottle. Update yourself regarding technological networks, because it will facilitate the dialogue about topics that interest them.
6. **Responsible consumerism:** Help them to discover the value of what they cannot buy with money. Since their early childhood, teach them to value things, to know what is necessary and what is not. This will prepare them to accept scarcity and overcome the inevitable frustrations from day to day. It is good to learn how to wait, to have patience. Do not give them everything they ask for, and just at any time.
7. **Solidarity:** The family is the first place where they learn to care about others. Solidarity must later be lived in school, with their own classmates, and later outside the school. Keep in mind that adolescence is the ideal time to promote social and solidary services. Help them to reach and value these social services, capacities and virtues, as you will contribute to the development of their aptitudes in their personal or professional lives.

Annex 10

HIS HOLINESS FRANCIS, FRATERNITY, THE FOUNDATION AND PATHWAY TO PEACE - MESSAGE OF FOR THE CELEBRATION OF THE WORLD DAY OF PEACE (1 JANUARY 2014).

1. In this, my first Message for the World Day of Peace, I wish to offer to everyone, individuals and peoples, my best wishes for a life filled with joy and hope. In the heart of every man and woman is the desire for a full life, including that irrepressible longing for fraternity which draws us to fellowship with others and enables us to see them not as enemies or rivals, but as brothers and sisters to be accepted and embraced.

Fraternity is an essential human quality, for we are relational beings. A lively awareness of our relatedness helps us to look upon and to treat each person as a true sister or brother; without fraternity it is impossible to build a just society and a solid and lasting peace. We should remember that fraternity is generally first learned in the family, thanks above all to the responsible and complementary roles of each of its members, particularly the father and the mother. The family is the wellspring of all fraternity, and as such it is the foundation and the first pathway to peace, since, by its vocation, it is meant to spread its love to the world around it.

The ever-increasing number of interconnections and communications in today's world makes us powerfully aware of the unity and common destiny of the nations. In the dynamics of history, and in the diversity of ethnic groups, societies and cultures, we see the seeds of a vocation to form a community composed of brothers and sisters who accept and care for one another. But this vocation is still frequently denied and ignored in a world marked by a "globalization of indifference" which makes us slowly inured to the suffering of others and closed in on ourselves.

In many parts of the world, there seems to be no end to grave offences against fundamental human rights, especially the right to life and the right to religious freedom. The tragic phenomenon of human trafficking, in which the unscrupulous prey on the lives and the desperation of others, is but one unsettling example of this. Alongside overt armed conflicts are the less visible but no less cruel wars fought in the economic and financial sectors with means which are equally destructive of lives, families and businesses.

Globalization, as Benedict XVI pointed out, makes us neighbours, but does not make us brothers.^[1] The many situations of inequality, poverty and injustice, are signs not only of a profound lack of fraternity, but also of the absence of a culture of solidarity. New ideologies, characterized by rampant individualism, egocentrism and materialistic consumerism, weaken social bonds, fuelling that "throw away" mentality which leads to contempt for, and the abandonment of, the weakest and those considered "useless". In this way human coexistence increasingly tends to resemble a mere *do ut des* (I give in order that you may give) which is both pragmatic and selfish.

At the same time, it appears clear that contemporary ethical systems remain incapable of producing authentic bonds of fraternity, since a fraternity devoid of reference to a common Father as its ultimate foundation is unable to endure.^[2] True brotherhood among people presupposes and demands a transcendent Fatherhood. Based on the recognition of this fatherhood, human fraternity is consolidated: each person becomes a "neighbour" who cares for others. "Where is your brother?" (Gen 4:9)

2. To understand more fully this human vocation to fraternity, to recognize more clearly the obstacles standing in the way of its realization and to identify ways of overcoming them, it is of primary importance to let oneself be led by knowledge of God's plan, which is presented in an eminent way in sacred Scripture.

According to the biblical account of creation, all people are descended from common parents, Adam and Eve, the couple created by God in his image and likeness (cf. Gen 1:26), to whom Cain and Abel were born. In the story of this first family, we see the origins of society and the evolution of relations between individuals and peoples.

Abel is a shepherd, Cain is a farmer. Their profound identity and their vocation is to be brothers, albeit in the diversity of their activity and culture, their way of relating to God and to creation. Cain's murder of Abel bears tragic witness to his radical rejection of their

vocation to be brothers. Their story (cf. Gen 4:1-16) brings out the difficult task to which all men and women are called, to live as one, each taking care of the other. Cain, incapable of accepting God's preference for Abel who had offered him the best of his flock – "The Lord had regard for Abel and his offering; but for Cain and his offering he had no regard" (Gen 4:4-5) – killed Abel out of jealousy. In this way, he refused to regard Abel as a brother, to relate to him rightly, to live in the presence of God by assuming his responsibility to care for and to protect others. By asking him "Where is your brother?", God holds Cain accountable for what he has done. He answers: "I do not know. Am I my brother's keeper?" (Gen 4:9). Then, the Book of Genesis tells us, "Cain went away from the presence of the Lord" (4:16).

We need to ask ourselves what were the real reasons which led Cain to disregard the bond of fraternity and, at the same time, the bond of reciprocity and fellowship which joined him to his brother Abel. God himself condemns and reproves Cain's collusion with evil: "sin is crouching at your door" (Gen 4:7). But Cain refuses to turn against evil and decides instead to raise his "hand against his brother Abel" (Gen 4:8), thus scorning God's plan. In this way, he thwarts his primordial calling to be a child of God and to live in fraternity.

The story of Cain and Abel teaches that we have an inherent calling to fraternity, but also the tragic capacity to betray that calling. This is witnessed by our daily acts of selfishness, which are at the root of so many wars and so much injustice: many men and women die at the hands of their brothers and sisters who are incapable of seeing themselves as such, that is, as beings made for reciprocity, for communion and self-giving. "And you will all be brothers" (Mt 23:8)

3. The question naturally arises: Can the men and women of this world ever fully respond to the longing for fraternity placed within them by God the Father? Will they ever manage by their power alone to overcome indifference, egoism and hatred, and to accept the legitimate differences typical of brothers and sisters?

By paraphrasing his words, we can summarize the answer given by the Lord Jesus: "For you have only one Father, who is God, and you are all brothers and sisters" (cf. Mt 23:8-9). The basis of fraternity is found in God's fatherhood. We are not speaking of a generic fatherhood, indistinct and historically ineffectual, but rather of the specific and extraordinarily concrete personal love of God for each man and woman (cf. Mt 6:25-30). It is a fatherhood, then, which effectively generates fraternity, because the love of God, once welcomed, becomes the most formidable means of transforming our lives and relationships with others, opening us to solidarity and to genuine sharing.

In a particular way, human fraternity is regenerated in and by Jesus Christ through his death and resurrection. The Cross is the definitive foundational locus of that fraternity which human beings are not capable of generating themselves. Jesus Christ, who assumed human nature in order to redeem it, loving the Father unto death on the Cross (cf. Phil 2:8), has through his resurrection made of us a new humanity, in full communion with the will of God, with his plan, which includes the full realization of our vocation to fraternity.

From the beginning, Jesus takes up the plan of the Father, acknowledging its primacy over all else. But Christ, with his abandonment to death for love of the Father, becomes the definitive and new principle of us all; we are called to regard ourselves in him as brothers and sisters, inasmuch as we are children of the same Father. He himself is the Covenant; in his person we are reconciled with God and with one another as brothers and sisters. Jesus' death on the Cross also brings an end to the separation between peoples, between the people of the Covenant and the people of the Gentiles, who were bereft of hope until that moment, since they were not party to the pacts of the Promise. As we read in the Letter to the Ephesians, Jesus Christ is the one who reconciles all people in himself. He is peace, for he made one people out of the two, breaking down the wall of separation which divided them, that is, the hostility between them. He created in himself one people, one new man, one new humanity (cf. 2:14-16).

All who accept the life of Christ and live in him acknowledge God as Father and give themselves completely to him, loving him above all things. The reconciled person sees in God the Father of all, and, as a consequence, is spurred on to live a life of fraternity open to all. In Christ, the other is welcomed and loved as a son or daughter of God, as a brother or sister, not as a stranger, much less as a rival or even an enemy. In God's family, where all are sons and daughters of the same Father, and, because they are grafted to Christ, sons and daughters in the Son, there are no "disposable lives". All men and women enjoy an equal and inviolable dignity. All are loved by God. All have been redeemed by the blood of Christ, who died on the Cross and rose for all. This is the reason why no one can remain indifferent before the lot of our brothers and sisters. Fraternity, the foundation and pathway to peace

4. This being said, it is easy to realize that fraternity is the foundation and pathway of peace. The social encyclicals written by my predecessors can be very helpful in this regard. It would be sufficient to draw on the definitions of peace found in the encyclicals *Populorum Progressio* by Pope Paul VI and *Sollicitudo Rei Socialis* by John Paul II. From the first we learn that the integral development of peoples is the new name of peace.[3] From the second, we conclude that peace is an *opus solidaritatis*. [4]

Paul VI stated that not only individuals but nations too must encounter one another in a spirit of fraternity. As he says: "In this mutual understanding and friendship, in this sacred communion, we must also . . . work together to build the common future of the human race".[5] In the first place, this duty falls to those who are most privileged. Their obligations are rooted in human and supernatural fraternity and are manifested in three ways: the duty of solidarity, which requires the richer nations to assist the less developed; the duty of social justice, which requires the realignment of relationships between stronger and weaker peoples in terms of greater fairness; and the duty of universal charity, which entails the promotion of a more humane world for all, a world in which each has something to give and to receive, without the progress of the one constituting an obstacle to the development of the other.[6]

If, then, we consider peace as *opus solidaritatis*, we cannot fail to acknowledge that fraternity is its principal foundation. Peace, John Paul II affirmed, is an indivisible good. Either it is the good of all or it is the good of none. It can be truly attained and enjoyed, as the highest quality of life and a more human and sustainable development, only if all are guided by solidarity as "a firm and persevering determination to commit oneself to the common good".[7] This means not being guided by a "desire for profit" or a "thirst for power". What is needed is the willingness to "lose ourselves" for the sake of others rather than exploiting them, and to "serve them" instead of oppressing them for our own advantage. "The 'other' – whether a person, people or nation – [is to be seen] not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our 'neighbour', a 'helper'".[8]

Christian solidarity presumes that our neighbour is loved not only as "a human being with his or her own rights and a fundamental equality with everyone else, but as the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit", [9] as another brother or sister. As John Paul II noted: "At that point, awareness of the common fatherhood of God, of the brotherhood of all in Christ – 'children in the Son' – and of the presence and life-giving action of the Holy Spirit, will bring to our vision of the world a new criterion for interpreting it", [10] for changing it. Fraternity, a prerequisite for fighting poverty

5. In his encyclical *Caritas in Veritate*, my predecessor reminded the world how the lack of fraternity between peoples and men and women is a significant cause of poverty.[11] In many societies, we are experiencing a profound poverty of relationships as a result of the lack of solid family and community relationships. We are concerned by the various types of hardship, marginalization, isolation and various forms of pathological dependencies which we see increasing. This kind of poverty can be overcome only through the rediscovery and valuing of fraternal relationships in the heart of families and communities, through the sharing of joys and sorrows, of the hardships and triumphs that are a part of human life.

Moreover, if on the one hand we are seeing a reduction in absolute poverty, on the other hand we cannot fail to recognize that there is a serious rise in relative poverty, that is, instances of inequality between people and groups who live together in particular regions or in a determined historical-cultural context. In this sense, effective policies are needed to promote the principle of fraternity, securing for people – who are equal in dignity and in fundamental rights – access to capital, services, educational resources, healthcare and technology so that every person has the opportunity to express and realize his or her life project and can develop fully as a person.

One also sees the need for policies which can lighten an excessive imbalance between incomes. We must not forget the Church's teaching on the so-called social mortgage, which holds that although it is lawful, as Saint Thomas Aquinas says, and indeed necessary "that people have ownership of goods", [12] insofar as their use is concerned, "they possess them as not just their own, but common to others as well, in the sense that they can benefit others as well as themselves". [13]

Finally, there is yet another form of promoting fraternity – and thus defeating poverty – which must be at the basis of all the others. It is the detachment of those who choose to live a sober and essential lifestyle, of those who, by sharing their own wealth, thus

manage to experience fraternal communion with others. This is fundamental for following Jesus Christ and being truly Christian. It is not only the case of consecrated persons who profess the vow of poverty, but also of the many families and responsible citizens who firmly believe that it is their fraternal relationship with their neighbours which constitutes their most precious good. The rediscovery of fraternity in the economy.

6. The grave financial and economic crises of the present time – which find their origin in the progressive distancing of man from God and from his neighbour, in the greedy pursuit of material goods on the one hand, and in the impoverishment of interpersonal and community relations on the other – have pushed man to seek satisfaction, happiness and security in consumption and earnings out of all proportion to the principles of a sound economy. In 1979 John Paul II had called attention to “a real perceptible danger that, while man’s dominion over the world of things is making enormous advances, he should lose the essential threads of his dominion and in various ways let his humanity be subjected to the world and become himself something subject to manipulation in many ways – even if the manipulation is often not perceptible directly – through the whole of the organization of community life, through the production system and through pressure from the means of social communication.”[14]

The succession of economic crises should lead to a timely rethinking of our models of economic development and to a change in lifestyles. Today’s crisis, even with its serious implications for people’s lives, can also provide us with a fruitful opportunity to rediscover the virtues of prudence, temperance, justice and strength. These virtues can help us to overcome difficult moments and to recover the fraternal bonds which join us one to another, with deep confidence that human beings need and are capable of something greater than maximizing their individual interest. Above all, these virtues are necessary for building and preserving a society in accord with human dignity. Fraternity extinguishes war

7. In the past year, many of our brothers and sisters have continued to endure the destructive experience of war, which constitutes a grave and deep wound inflicted on fraternity.

Many conflicts are taking place amid general indifference. To all those who live in lands where weapons impose terror and destruction, I assure you of my personal closeness and that of the whole Church, whose mission is to bring Christ’s love to the defenceless victims of forgotten wars through her prayers for peace, her service to the wounded, the starving, refugees, the displaced and all those who live in fear. The Church also speaks out in order to make leaders hear the cry of pain of the suffering and to put an end to every form of hostility, abuse and the violation of fundamental human rights.[15]

For this reason, I appeal forcefully to all those who sow violence and death by force of arms: in the person you today see simply as an enemy to be beaten, discover rather your brother or sister, and hold back your hand! Give up the way of arms and go out to meet the other in dialogue, pardon and reconciliation, in order to rebuild justice, trust, and hope around you! “From this standpoint, it is clear that, for the world’s peoples, armed conflicts are always a deliberate negation of international harmony, and create profound divisions and deep wounds which require many years to heal. Wars are a concrete refusal to pursue the great economic and social goals that the international community has set itself”.[16]

Nevertheless, as long as so great a quantity of arms are in circulation as at present, new pretexts can always be found for initiating hostilities. For this reason, I make my own the appeal of my predecessors for the non-proliferation of arms and for disarmament of all parties, beginning with nuclear and chemical weapons disarmament.

We cannot however fail to observe that international agreements and national laws – while necessary and greatly to be desired – are not of themselves sufficient to protect humanity from the risk of armed conflict. A conversion of hearts is needed which would permit everyone to recognize in the other a brother or sister to care for, and to work together with, in building a fulfilling life for all. This is the spirit which inspires many initiatives of civil society, including religious organizations, to promote peace. I express my hope that the daily commitment of all will continue to bear fruit and that there will be an effective application in international law of the right to peace, as a fundamental human right and a necessary prerequisite for every other right. Corruption and organized crime threaten fraternity

8. The horizon of fraternity also has to do with the need for fulfilment of every man and woman. People’s legitimate ambitions, especially in the case of the young, should not be thwarted or offended, nor should people be robbed of their hope of realizing them.

Nevertheless, ambition must not be confused with the abuse of power. On the contrary, people should compete with one another in mutual esteem (cf. Rm 12:10). In disagreements, which are also an unavoidable part of life, we should always remember that we are brothers and sisters, and therefore teach others and teach ourselves not to consider our neighbour as an enemy or as an adversary to be eliminated.

Fraternity generates social peace because it creates a balance between freedom and justice, between personal responsibility and solidarity, between the good of individuals and the common good. And so a political community must act in a transparent and responsible way to favour all this. Citizens must feel themselves represented by the public authorities in respect for their freedom. Yet frequently a wedge is driven between citizens and institutions by partisan interests which disfigure that relationship, fostering the creation of an enduring climate of conflict.

An authentic spirit of fraternity overcomes the individual selfishness which conflicts with people's ability to live in freedom and in harmony among themselves. Such selfishness develops socially – whether it is in the many forms of corruption, so widespread today, or in the formation of criminal organizations, from small groups to those organized on a global scale. These groups tear down legality and justice, striking at the very heart of the dignity of the person. These organizations gravely offend God, they hurt others and they harm creation, all the more so when they have religious overtones.

I also think of the heartbreaking drama of drug abuse, which reaps profits in contempt of the moral and civil laws. I think of the devastation of natural resources and ongoing pollution, and the tragedy of the exploitation of labour. I think too of illicit money trafficking and financial speculation, which often prove both predatory and harmful for entire economic and social systems, exposing millions of men and women to poverty. I think of prostitution, which every day reaps innocent victims, especially the young, robbing them of their future. I think of the abomination of human trafficking, crimes and abuses against minors, the horror of slavery still present in many parts of the world; the frequently overlooked tragedy of migrants, who are often victims of disgraceful and illegal manipulation. As John XXIII wrote: "There is nothing human about a society based on relationships of power. Far from encouraging, as it should, the attainment of people's growth and perfection, it proves oppressive and restrictive of their freedom".^[17] Yet human beings can experience conversion; they must never despair of being able to change their lives. I wish this to be a message of hope and confidence for all, even for those who have committed brutal crimes, for God does not wish the death of the sinner, but that he converts and lives (cf. Ez 18:23).

In the broad context of human social relations, when we look to crime and punishment, we cannot help but think of the inhumane conditions in so many prisons, where those in custody are often reduced to a subhuman status in violation of their human dignity and stunted in their hope and desire for rehabilitation. The Church does much in these environments, mostly in silence. I exhort and I encourage everyone to do more, in the hope that the efforts being made in this area by so many courageous men and women will be increasingly supported, fairly and honestly, by the civil authorities as well. Fraternity helps to preserve and cultivate nature

9. The human family has received from the Creator a common gift: nature. The Christian view of creation includes a positive judgement about the legitimacy of interventions on nature if these are meant to be beneficial and are performed responsibly, that is to say, by acknowledging the "grammar" inscribed in nature and by wisely using resources for the benefit of all, with respect for the beauty, finality and usefulness of every living being and its place in the ecosystem. Nature, in a word, is at our disposition and we are called to exercise a responsible stewardship over it. Yet so often we are driven by greed and by the arrogance of dominion, possession, manipulation and exploitation; we do not preserve nature; nor do we respect it or consider it a gracious gift which we must care for and set at the service of our brothers and sisters, including future generations.

In a particular way, the agricultural sector is the primary productive sector with the crucial vocation of cultivating and protecting natural resources in order to feed humanity. In this regard the continuing disgrace of hunger in the world moves me to share with you the question: How are we using the earth's resources? Contemporary societies should reflect on the hierarchy of priorities to which production is directed. It is a truly pressing duty to use the earth's resources in such a way that all may be free from hunger. Initiatives and possible solutions are many, and are not limited to an increase in production. It is well known that present production is sufficient, and yet millions of persons continue to suffer and die from hunger, and this is a real scandal. We need, then, to find ways by which all may benefit from the

fruits of the earth, not only to avoid the widening gap between those who have more and those who must be content with the crumbs, but above all because it is a question of justice, equality and respect for every human being. In this regard I would like to remind everyone of that necessary universal destination of all goods which is one of the fundamental principles of the Church's social teaching. Respect for this principle is the essential condition for facilitating an effective and fair access to those essential and primary goods which every person needs and to which he or she has a right.

Conclusion

10. Fraternity needs to be discovered, loved, experienced, proclaimed and witnessed to. But only love, bestowed as a gift from God, enables us to accept and fully experience fraternity.

The necessary realism proper to politics and economy cannot be reduced to mere technical know-how bereft of ideals and unconcerned with the transcendent dimension of man. When this openness to God is lacking, every human activity is impoverished and persons are reduced to objects that can be exploited. Only when politics and the economy are open to moving within the wide space ensured by the One who loves each man and each woman, will they achieve an ordering based on a genuine spirit of fraternal charity and become effective instruments of integral human development and peace.

We Christians believe that in the Church we are all members of a single body, all mutually necessary, because each has been given a grace according to the measure of the gift of Christ, for the common good (cf. Eph 4:7,25; 1 Cor 12:7). Christ has come to the world so as to bring us divine grace, that is, the possibility of sharing in his life. This entails weaving a fabric of fraternal relationships marked by reciprocity, forgiveness and complete self-giving, according to the breadth and the depth of the love of God offered to humanity in the One who, crucified and risen, draws all to himself: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another" (Jn 13:34-35). This is the good news that demands from each one a step forward, a perennial exercise of empathy, of listening to the suffering and the hopes of others, even those furthest away from me, and walking the demanding path of that love which knows how to give and spend itself freely for the good of all our brothers and sisters.

Christ embraces all of humanity and wishes no one to be lost. "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him" (Jn 3:17). He does it without oppressing or constraining anyone to open to him the doors of heart and mind. "Let the greatest among you become as the youngest, and the leader as one who serves" – Jesus Christ says – "I am among you as one who serves" (Lk 22:26-27). Every activity therefore must be distinguished by an attitude of service to persons, especially those furthest away and less known. Service is the soul of that fraternity that builds up peace.

May Mary, the Mother of Jesus, help us to understand and live every day the fraternity that springs up from the heart of her Son, so as to bring peace to each person on this our beloved earth.

[1]Cf. Encyclical Letter *Caritas in Veritate* (29 June 2009), 19: AAS 101 (2009), 654-655.

[2]Cf. FRANCIS, Encyclical Letter *Lumen Fidei* (29 June 2013), 54: AAS 105 (2013), 591-592.

[3]Cf. PAUL VI, Encyclical Letter *Populorum Progressio* (26 March 1967), 87: AAS 59 (1967), 299.

[4]Cf. JOHN PAUL II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), 39: AAS 80 (1988), 566-568.

[5]Encyclical Letter *Populorum Progressio* (26 March 1967), 43: AAS 59 (1967), 278-279.

[6]Cf. *ibid.*, 44: AAS 59 (1967), 279.

[7]Encyclical Letter *Sollicitudo Rei Socialis* (20 December 1987), 38: AAS 80 (1988), 566.

[8]*Ibid.*, 38-39: AAS 80 (1988), 566-567.

[9]*Ibid.*, 40: AAS 80 (1988), 569.

[10]*Ibid.*

[11]Cf. Encyclical Letter *Caritas in Veritate* (29 June 2009), 19: AAS 101 (2009), 654-655.

[12]*Summa Theologiae* II-II, q. 66, art. 2.

[13]SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 69; cf. LEO XIII, Encyclical Letter *Rerum Novarum* (15 May 1891), 19: ASS 23 (1890-1891), 651; JOHN PAUL II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), 42: AAS 80 (1988), 573-574; PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 178.

[14]Encyclical Letter *Redemptoris Hominis* (4 March 1979), 16: AAS 61 (1979), 290.

[15]Cf. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 159.

[16]FRANCIS, Letter to President Putin, 4 September 2013: *L'Osservatore Romano*, 6 September 2013, p. 1.

[17]Encyclical Letter *Pacem in Terris* (11 April 1963), 17: AAS 55 (1963), 265.

Annex 11

FRANCESC TORRALBA ROSELLÓ, EDUCATING FOR OPENNESS TO THE TRANSCENDENT

1. Terminology

1.1 The educational concept

We begin with six vague notions about what it means to educate. *To educate is to journey from the surface to the bottom*; that is, to believe in the experience of depth. When we educate a person, we instill a deep vision of the world, of himself and of history. We are not satisfied in offering him a superficial and panoramic vision; want him to go to the depths of understanding; we want him to feel the desire to penetrate into the essence of things and in particular, into the depths of his own being.

This is why education is not merely a transmission of knowledge, but a revealing practice, a motivating force that tries to awaken in the student the desire for greater knowledge, for loving more deeply, in short, for “being” more.

To educate is to awaken the consciousness of the “I.” Following the Socrates model, to educate is to awaken the profound “I” of each person, to help the student be what he is called to be. It is not about directing him to pre-established goals. To educate a student is to care for him so that his life goal can be achieved. In order to discover his personal mission, it is necessary for the student to experience silence and prepare himself to be open to the call.

To educate is to strengthen the person’s freedom. According to Edith Stein, to educate is not only to respect the student’s freedom, but to strengthen it to the utmost; making him aware of the fact that human life is a gift and a task, at one and the same time; it is a freely chosen pursuit and needs to be lived with responsibility.

To educate is to develop all of the person’s powers, faculties and abilities. In the student there are latent aspects that will only emerge and develop entirely through the educational practice. The human being is full of possibilities, but they will only become real if he feels welcomed in spheres that have optimum conditions for growth and development. The family and the school are privileged environments to bring this about.

To educate is to nurture bonds of affection. Education has an emotional and affective aspect. To educate is to transmit knowledge, values, principles, criteria, and skills, but it is also about communicating emotions and skills for handling emotions correctly.

To educate is to prepare the encounter between the student and the inner Teacher. The external teacher has, in this sense, the function of preparing the ground. The aim is for the student to discover the inner Teacher at the center of his being, that he live according to the guidance of his inner being, to discover the truth in the deepest part of himself. Every human being has a mystery inside himself. According to St Augustine, the goal of the external teacher is to enable the student to connect with that inner dimension of himself, experiencing the fundamental bond with the Inner Teacher who educates him from the inside.

1.2 Exploring the idea of transcendence

From a semantic point of view, the word *transcendence* is very rich. It contains many meanings that must be properly distinguished in order to know what we are addressing when we speak of an education for openness to the Transcendent. It is not a word with a single meaning, but it has a wide semantic field. Although traditionally it has strictly religious connotations, the word *transcendence* also has many non-religious meanings.

To educate for openness to transcendence means, that first of all, we must explore these various meanings, and then look for the mechanisms and the pedagogical practices that may awaken the sense of transcendence in the student.

In the dictionary *Instituto de Estudios Catalanes* the words *transcendence*, *transcendent*, *transcend* and *transcendental* are described. *Transcendence*: the transcendent quality. *Transcendent*: something which exceeds the limits of concrete reality. It also means the one who, intellectually or morally, reaches a higher level. *Transcendental*: Something very important due to the consequences it can have.

To transcend, to go beyond. Something produced in one domain becomes known and has consequences in another sector. Movement, dynamism, going towards what is not, towards what one does not have, moving towards a greater sphere.

To educate, in this sense, is to transcend, to go further, to expand the student’s universe, teaching him to understand the different levels and layers of reality. It is always related to overcoming a limit or a barrier. When we teach a new content or we

transmit a new skill to a student, we are leading him to an unknown zone for him and, in this sense, he is moving towards something he does not know.

Afterwards, with experience and familiarity, he will end up knowing that zone; and later, if he continues with his learning, he will feel he needs to go further, to explore new territories; thus, he will transcend his world again. To educate is to awaken the transcendent movement in the student; it is the desire to go further into what he already knows in the here and now; it is to improve himself indefinitely, not to be satisfied with

limits. Transcendence has connections with the word *transgression*, which is the action of transgressing, this is, to break a law, a rule, an order. It is to move from one world to another, to extend one's view and perspective, to exceed "tribalism", the short and narrow view. It also has something to do with the verb *to pass*, which is the action of passing, more or less quickly, from one state to another, from one topic to another, from one idea to another.

As we have seen, the more immediate and basic meaning of the word *transcendence* refers to a metaphor of space. To transcend (which comes from *trans*, further, *scando*, to scale) means to go from one field to another, going through the boundary which separates them.

From a philosophical point of view, the concept of *transcendence* also includes the idea of exceeding or superiority, and consequently, of effort. In the Occidental tradition, transcendence means going beyond a point of reference. To transcend is the action of coming out, of going from the inside to the outside of a specific field, exceeding limitations. Thus, for instance, according to St Augustine the platonics transcended the body looking for a God.

Once again, from a philosophical point of view, *transcendence* is the opposite to *immanence*. The transcendent is something which is above something purely immanent. Immanence is the property in which a reality remains enclosed upon itself, consuming itself therein. Therefore, immanence is one of the levels of transcendence, but the dimension of excelling that represents the act of transcending is added.

There are two philosophical notions of transcendence: the one with the knowledge theory nuance and the one with the ontology nuance. The first one questions the possibility of knowing objects the way they are in themselves; the second one questions the possibility of human beings knowing something which is beyond his empirical experience.

According to the philosopher Nicolai Hartmann, knowledge is like a *transcensus* of the person beyond the field of his own consciousness, like a break through of the person into the object of the transcendent and heterogeneous sphere for him. According to this author, even if reality is only accessible when we know it, things are not constituted by knowledge, it just makes them patent. The object's reality does not depend on the person's reality in an anthropological way.

Ontological transcendence refers to all the things that are outside or beyond the world that we perceive through the external senses. It is what is beyond the consciousness. It refers, for instance, to the soul or to God. According to Martin Heidegger, we must understand the human existence as a ongoing and always renewed transcendence, going beyond an essential (*überstieg*), as a projection (*Entwurf*) which looks for the ultimate meaning of things. Karl Jaspers argues that transcendence is seen through limit situations (*Grenzsituationen*): sin, pain, death, guilt, fight, disease and suffering.

The idea of transcendence ultimately evokes the idea of an infinite movement, a desire to advance towards a bigger reality. This wish is expressed by the will to be more, of loving more, of fulfilling oneself completely, of not stopping at any goal or specific boundary. This wish does not prove or demonstrate the existence of a beyond which definitely fulfills the person's thirst, nor denies it. It is reasonable to believe in a transcendence completely gifted with meaning and where the person is able to fulfil this wish to the fullest. This has always been the ultimate core of Christian philosophy.

According to the philosopher Francisco Romero, reality, in and of itself, is transcendent. According to this author, we must state that everything is transcendent, not only spiritual reality. He distinguishes different types of reality and each one has its own level of transcendence, till one reaches pure spirit which is the genuine act of transcending. Transcendence, as Romero defines it, is like an impulse which is expressed in all the senses, which is developed in long periods of time in a continuous way, but which opens up to new realities. According to him, to be is to transcend. *The impulse towards transcendence is to get rid of inbreeding and tribal ways of life.*

Transcendence achieves its pure and perfect state when it opens up definitively to spiritual values. When all is said and done, all immanence is alienating and we must leave it by proposing new aims and objectives.

This idea of transcending and of transcendence appears in different ways in contemporary thinking. For instance, Karl Jaspers states that to philosophize is, in fact, an orientation to the world, it is a clarification of existence, it is to transcend. To philosophize is, according to the Swiss thinker and doctor, an act of transcendence.

According to his point of view, transcendence is unfathomable, but all of philosophy is directed towards it. According to him, we cannot answer the question of what transcendence is because we only have an indirect knowledge, and this is given by an incomplete explanation of the world, of human imperfection and of universal failure. In short, transcendence is what completes the things that are incomplete; it is what renders meaning. According to the Christian and well-known philosopher Emmanuel Mounier, transcendence evokes the experience of an infinite movement, or at least, an indefinite movement towards “being more”. Taking into account what we have said, it seems very difficult to find a common conception of transcendence that is valid for all cases, beyond a general view of transcendence as a “going beyond a certain limit”. This is why, as the Catalan thinker Josep Ferrater Mora remarks, it seems that it is best to specify what it is that we are transcending each time that we use the word *transcendence* or the verb *to transcend*, what are the limits we are trying to be gone beyond and what is the relation that the transcendent has to the immanent.

1.2.1 To transcend the I

To begin with, to transcend is to open up to oneself and to others. This movement is innate to the person because, as a social being, one feels the desire and also the need to interact, to go outside one’s conscious domain and to open up to others. We cannot grow enclosed in our world; we must develop open spaces, to share and to integrate, to transfer emotions, knowledge and sensations, and in short, the flow of vitality.

Transcendence, understood in its first meaning, consists in overcoming the tendency to think about oneself, to calculate one’s own interests, on forgetting about oneself, on knowing how to place oneself at the edge, on reducing the importance of oneself, on knowing how to be a servant and not the central figure. To discover the value of transcendence is to understand that there is something greater than ourselves, that beyond you and me, beyond us, there are others. In the end, to transcend the “I” means to overcome individualistic and egocentric tendencies of an immature person and to enter deeply into the world of others. It is an act of growth.

1.2.2 To transcend the present

To transcend is also to ask about the future and the past. We are historical beings, coming from a past and desiring a future. We are not always able to face the past and, even less, to look at the future head on; however, to educate a person is also to make him conscious of his historical nature.

The present is the result of a prior history; it is also the platform for building the future. To transcend means to open oneself to future perspectives, to go beyond the here and now and to foretell what it may become. It also means to remember, to look back in order to value what we have done, what the journey has been and to learn the corresponding lessons. This means being responsible, calculating one’s acts and decisions, measuring the pain we can cause to others and to act prudently. To educate in the meaning of transcendence, understood in this way, is to make the student conscious of his past, of the collective history to which he belongs. And at the same time, it consists in making him aware of the fact that the future is not written, nor is a cosmic fate, but that it depends mainly on him.

1.2.3 To transcend material values

To transcend is to be open to immaterial values. In contexts deeply influenced by materialism and consumerism, we must recover the spiritual values that open a person up to a completely new universe. Values are like the horizon, goals or desires that we never completely reach, but that we can gradually know and love, and have them as road marks in our journey. Thus, values are not acts, but they are what make existence valuable and important, in and of itself.

To transcend material values does not mean to forget the importance of things, objects, the body or money. It means to discover that, beyond this order of things, there is a constellation that we can also cultivate and love. Values such as silence, contemplation, leisure, conversation, taking a walk, meditation are not material values because they are not a physical object, but they are fundamental to the person’s emotional and mental balance.

To educate a person is to open him up to a greater world, it is to help him discover these other values that are not always present in social life, but they are as important as material objects and things in order to live more humanely.

1.2.4. To transcend the limit of death

To transcend is to radically consider the question about the afterlife. It is to ask oneself the following question: What can I expect? What can I hope for? Though it is not politically correct to introduce this question in the framework of educational institutions, any true educational practice cannot avoid this question. It cannot avoid the topic of death. When we introduce the fundamental notion of death, the student is obliged to think, to question himself about the real meaning of life, about what makes life valuable and important.

When the student accepts the irreversible limit of his existence, he cannot but seriously question himself on the meaning of his life. It is to transcend the predictable and comfortable questions. To educate also means to challenge the student, to make him think, to prompt his reflection and later give him the instruments to find appropriate solutions to the problems of the soul.

1.2.5. To transcend passions

We are not against an education of the emotions, on the contrary. We believe that it is fundamental to achieving the proper development of the person and of all his powers; however, there is the need to transcend the passions and this means to go beyond them. The human being has the faculty to dominate his passions, to control them and manage them rationally. He has the capacity to go beyond the desires he feels here and now and to be loyal to the commitments that he has freely taken on.

There is no freedom without self-control. There is no freedom without the capacity to go beyond the immediate desire that comes from the flesh. To transcend the body does not mean to deny it, but rather, it means to control it and to direct it; it means not to be its slave, but the master of everything that occurs in it.

1.2.6. To transcend superficiality

To transcend is to go deeper, to explore the nucleus of things, not to stay in the periphery, on the surface of problems. In the superficial culture in which we presently live, there is a tendency to stay simply on an anecdotal level, not penetrating into the depth of things.

The mass audiovisual culture is a paradigmatic example of how superficiality spreads with staggering speed in every area. Only those who really work to isolate and cultivate their spirit may resist the culture of superficiality. Our mass culture is directly challenged with everything that involves thinking, transcending, going deeper, reflecting.

This is the culture of "*fast think*" and "*fast love*." Going beyond this generalized tendency, we must emphasize that both the process of thinking and the art of loving need time and in both the act of transcending is necessary: there is the need to go towards those things that have not come to mind at first glance, but that after some consideration, take us from the "I" to the "you." This is only possible if we transcend the "I" culture.

To transcend superficiality is a requirement for any religious experience. Only the one who goes deeply, experiences the meeting with the You, Infinite God. The oneness with the cosmic "All" also requires transcending superficiality. In the surface "I" there is no possibility for an experience, there is only room for diversion, for seeking a pleasant place and a nice experience for the senses.

1.2.7. To transcend our images of God

To transcend is to go beyond one's images of God and be aware that God is always beyond our ideas and understanding. In actuality, there is always an infinite distance between human representations of God and God. We can never forget this *great difference*. We must transcend our own representations, and the students must not idolize their images. They must understand that images are paths, itineraries, symbols that evoke something greater that never fits into human concepts.

1.2.8. To transcend is to abandon oneself in God

To transcend is to be conscious of the irrelevance of the finite being and to abandon oneself completely to God. As we can see, this is the deeper religious significance of the word transcendence. To express it in the language of the Saints, it is to put one in God's hands, to deny oneself and be freely conform to the will of God.

2. To awaken the desire for transcendence

According to our point of view, there are different ways to awaken the meaning of transcendence in the student. Among these different ways we must point out: dialogue, silence, symbol, ritual, contemplation, limit situations, beauty, goodness and unity. We will briefly consider them.

2.1. The dialogue

Dialogue is of itself a transcendent movement and an act of hospitality. By definition, in dialogue there is an opening up to the other, and at the same time, an acceptance of his words and of all the bodily non-verbal elements, as well as the silences. Dialogue is a movement towards the other, a way out of oneself, and at the same time, awakening the transcendent movement towards new realities, towards unknown horizons.

Through dialogue, the speakers share their experiences and in doing so they are mutually enriched. The "other" is an opportunity to journey to unknown worlds, to initiate new experiences, to embark on adventures that we know not how they will end.

2.2. Silence

Interior silence is an optimum condition for transcendence, to go beyond appearances and penetrate into the most intimate structure of the world and of oneself. All the important thinkers and mystics recommend this experience as an introductory path to placing oneself naked before the world, with no masks or protections.

The problem with our liturgy and our ecclesiastic world is that we have emptied it of its meaning; we have placed it in a corner, filling the world, institutions, and churches with noise. Consequently, it is very hard to find a silent space in which to enter the more private dimensions of ourselves. To promote this experience in the student, as strange as it may be, is a great opportunity to arouse within him the movement to transcend, to journey towards what we do not know, what only appears when silence is present in our own life.

In 1965, the theologian Hans Urs von Balthasar published the book, What is a Christian? He reflects on the consequences of the loss of silence in ritual and liturgy: "What do we miss?: the spiritual ambience of silence with which we envelop the mystery. Does not something happen here that is incomprehensible? (...) There is constant noise: when prayers are not recited, or the Scriptures are not read and explained, we have to sing and reply; even the canon is recited and frequently publicly paraphrased through the microphone. We cannot forget that those who assist have no time or opportunity during the week to reflect deeply, that during Sunday's Mass their spirit must be re-nurtured and they must also regain personal spiritual energy, that God talks to them above all in the silence; that the liturgy Word revolves around God's Words –as a message or as a prayer–, but that it is received and personally embraced in a silence that is completely essential if we do not want the seed to fall into the rocks and brambles" (H. URS VON BALTASAR, *What is a Christian?*, Christianity, Madrid 1967, pp. 48-49).

2.3. The symbol

Using Paul Ricoeur's expression, we must say that the symbol, in fact, any symbol, offers us something to think about (*le symbole donne à penser*). A symbol is an object which makes reference to a reality which is beyond the object itself, directing us to something which is alluded to in the object, but only suggesting it.

The symbol is in fact, a way to transcend because it expresses something that is beyond the material object. It makes reference to it, never exhausting it. When a man loves a woman and he gives her a flower, the flower becomes a small earthly symbol because it expresses the love that he feels for her, but it is not exhausted, in that love cannot be measured in objects. The rose expresses the link but love is, in itself, inexhaustible.

2.4. Ritual

Ritual has a very prominent place in human life. We are not only referring to religious instances, but also and particularly to social and cultural instances that are periodically repeated in secularized societies.

Religious rituals are not well accepted by our students. They tire of its rhythm and language. They think everything is strange and distant from their world. In a way, this is true. In spite of the efforts that are made in many ambits to bring them closer to the mentality of young people, to make them attractive and tempting for their aesthetic taste, success is scarce.

But religious ritual, in its slow and deliberate nature and as a non-verbal component, is an opportunity to break the weekly habitual pace of life and to transcend, to go beyond, to establish contact with the mystery, to be touched by it and to momentarily free oneself from the worries of everyday life. To initiate students in religious rituals is also a way of educating them for transcendence. We do not know when, or how, but a day may come when certain words and gestures, silences and music will induce in them an encounter, a question that up now did not have a place.

2.5. Contemplation

The total insertion of the student in a life of overwhelming activity makes it impossible to enjoy the contemplative life. Only the one who is able to view the world attentively may look at something new in himself, can admire what he sees and ask basic questions. Life's accelerated speed and the unhealthy pace of today's world necessarily leads us to a kind of mechanical existence, almost inhuman, where it is impossible to transcend. In order to educate in transcendence, we must educate in the art of contemplation. Only if our students truly admire their world, will they ask questions which will go beyond functionality and practicality.

2.6. Limit Situations

Limit situations are those instances when the human being loses control and dominion in his own life, he experiences something that overwhelms him and which significantly alters his way of life. We are referring to pain, illness, failure, death of a beloved relative, the proximity of death.

Life is not an undisturbed *continuum*; unforeseeable situations take place which produce a real seismic movement within the person's core. In these limit situations, one asks himself what has meaning, what in life is worth living. They are situations in which the person is faced with nothingness or with God.

2.7. Beauty

The experience of beauty is an opportunity to transcend, to go beyond, and to ask oneself about God. When in a mediocre world we experience beauty, we feel a deep longing for the origin of this experience. Beauty is, in fact, a way to journey towards God.

2.8. Goodness

Goodness, exercised freely and unconditionally, in a discreet way and with no loudspeakers, is an occasion to transcend. In a world ruled by egocentric interests the presence of people who make goodness the centre of their lives is an occasion to transcend, to ask oneself about one's way of life and to ask if it really has meaning. We must introduce the figures of goodness to our students; they must see them and see their own reflection in them. They have to see that, in spite of everything, it is possible to exercise goodness in this world.

2.9. Unity

The experience of unity is an occasion to transcend. It is not easy to live this experience in a world so deeply fragmented, culturally, socially and politically. However, when the student experiences unity, the harmony of everything, he inquires about the cause of this unity, and this leads him to transcend, to look beyond the mere framework of reality.

3. To evoke an encounter with Your Infinite

Faith presupposes an education for transcendence because faith is the invisible bond between God's infinite "You" and the specific "I", historical and determined by the person of flesh and blood. To educate the religious dimension of a person means to prepare this encounter, to give the student all the tools to discover in himself the God who lives in the most intimate and deepest dimensions of his being.

With the eyes of faith, the world is the expression of the mystery of the You Infinite. To seek God in the midst of the world, to intuitively perceive God in daily life, in the total experience of the present moment, is a gift offered to us.

Appendix 12

J. Maritain, *The Ends of Education* (1943); *The distinction between Person and Individual* (1936) [extracts]

Man is not only a natural animal, like the bear or the swallow; Man is also a cultural animal, whose species could not subsist without the development of society and civilization. Man is an historical animal: hence the multiplicity of cultural or ethical-historical types that cause diverse expressions of humanity; hence, on the same level, the importance of education. Because of the very fact that Man is endowed with a capacity of limited knowledge, and that nevertheless must progress step-by-step, Man cannot progress in his own particular life, both intellectual and moral, if he is not aided by the collective experience - accumulated and conserved- by the preceding generations, and by a stable transmission of this already-acquired knowledge. With the purpose of reaching the freedom in which Man determines who he is, and for which he was created, Man needs the discipline and the tradition that weighs upon him and, at the same time, strengthens him, capacitating him for struggling against them. This will enrich the tradition, and the tradition enriched in this way will make possible still new and successive struggles... The object of education, precisely defined, is to guide Man in his dynamic development, during which he is formed as a human person - equipped with the weapons of knowledge, the strength of judgment and the moral values - while, at the same time, he gradually receives the spiritual inheritance of the nation and the civilization to which he belongs, thus conserving the secular patrimony of the past generations.

The utilitarian aspect of education - inasmuch as it prepares the child for a future trade and thus for earning a living - should certainly not be scorned, because human beings are not created for living a life of aristocratic idleness. The best way to reach this practical goal is to develop human capacities in all their extension; and any specialized studies that could be later required must never endanger the essential goal of education. Education includes legitimately a kind of animal training related to the psychophysical habits, conditioned reflexes, sensorial memorization, etc. This training refers to the material individuality or what is not specifically human in Man. But to educate is not to train an animal. The education of Man is a human awakening.

Within me there is no reality called "my individual" alongside another reality called "my person." The very same being, in its wholeness, is individual in one sense and person in the other sense. We do not distinguish between personality and individuality in the human being as hydrogen and oxygen may be distinguished in water.

The dynamic development of the human being could be developed in one sense or in the other sense, in the sense of material individuality or in the sense of spiritual personality. If the human being is developed in the sense of material individuality, it will go toward an "I" that is hateful, whose laws take, absorb for itself, and consequently, the personality tends to become "deranged", to degrade itself. On the other hand, if development is turned toward the sense of the spiritual personality, Man progresses in the sense of an "I" that is generous, characteristic of the heroes and the saints.

Appendix 13

Fernando Rielo, The Function of Faith in the Education for Peace

Faith, formed by hope and love, have two vectors: the one that is directed to God as its direct and proper object, and that serves as criterion of framing human just judgment and action, because faith is the directional energy of our power as persons: The person believes in what he hopes and loves; he hopes in what he loves and believes; he loves what he believes and hopes in. In this way, faith constitutes a state of *libertas amoris* in the human person; this makes the human being capable of admiration, of enthusiasm for the divine and the human because it is the source of all religious feeling and all vital behavior. What is proper to faith is molding, and molding our intelligence, our will and our freedom is what provides these faculties with the certainty about our success regarding their object. The frustration of faith results in degrading truth, goodness, values... leading, in the end, to a state of moral stress and schizophrenia.

Faith is a creative capacity, a form that can be systematized; it molds human vision from a divine vision; it can also be molded by human vision from a divine vision; all pedagogical projection must be invested in it, if you want to form the individual and the society for peace. In this way, faith brings with it a deitactic adhesion to God and to human beings as a way of honor: *Latria* to God; *dulia* to the human being. Every human person is, by virtue of his deitactic character, worthy of true honor, of a kind of honor that offers signs of a generous surrender with the form of veneration, submission, consideration, deference... these are the manifestations of love that I sum up in the virtue of respect: respect of God, and respect of one's fellow human beings. There is no respect of God if there is no respect to one's fellow human beings, and no respect for one's fellow human beings if there is no respect for God. God, just like human beings, has rights that are not respected. Lack of respect to God is a lack of respect to human beings, and vice-versa. The reason is exact: the human person is mystical or ontological deity of the divine or metaphysical Deity. The philosophy of respect follows this maxim. Because of this, the human being ought to have respect for his own deitactic dignity: the father must respect his child; the child must respect his father; the teacher must respect his student; the student must respect his teacher; the individual must respect society; the society must respect the individual... Respect is extended to every human action: respect for human rights, respect for life; respect for justice... Peace must be, therefore, fruit of this sacred respect owed to God and to one's fellow man.

There is no such thing as peace in itself, but rather the "peace of..." The Christian calls upon the peace of Christ: "my peace I leave you, my peace I give you" (Jn14:27). Peace is thus a gift of God that human beings have to deserve, and is fully achieved when justice and fidelity are sought after, when it is won over, through an interior struggle over one's passions; when we educate ourselves, and we educate in the truth, the goodness and the beauty of faith and hope.

Annex 14

POPE JOHN XXIII, THE DAILY DECALOGUE

- I. Only for today, I will seek to live the livelong day positively without wishing to solve the problems of my life all at once.
 - II. Only for today, I will take the greatest care of my appearance: I will dress modestly; I will not raise my voice; I will be courteous in my behavior; I will not criticize anyone; I will not claim to improve or to discipline anyone except myself.
 - III. Only for today, I will be happy in the certainty that I was created to be happy, not only in the other world but also in this one.
 - IV. Only for today, I will adapt to circumstances, without requiring all circumstances to be adapted to my own wishes.
 - V. Only for today, I will devote 10 minutes of my time to some good reading, remembering that just as food is necessary to the life of the body, so good reading is necessary to the life of the soul.
 - VI. Only for today, I will do one good deed and not tell anyone about it.
 - VII. Only for today, I will do at least one thing I do not like doing; and if my feelings are hurt, I will make sure that no one notices.
 - VIII. Only for today, I will make a plan for myself: I may not follow it to the letter, but I will make it. And I will be on guard against two evils: hastiness and indecision.
 - IX. Only for today, I will firmly believe, despite appearances, that the good Providence of God cares for me as no one else who exists in this world.
- Only for today, I will have no fears. In particular, I will not be afraid to enjoy what is beautiful and to believe in goodness. Indeed, for 12 hours I can certainly do what might cause me consternation were I to believe I had to do it all my life.

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