



Workbook
2020-2022

project promoted by
Idente Youth

GIVING US A VOICE

Reaching the Heights of a New Communication

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Welcome

*to this Workbook made for those who, like you,
want to climb together
to the Heights of a New Communication!*

After closely considering forgiveness (Beijing-China 2017) and decision-making (Salamanca-Spain 2019) as two indices of the quality of our interpersonal relationships and pathways towards building peace, in this edition of the World Youth Parliament (WYP) we shall examine the universe of information networks. From August 2020 to August 2022, the WYP will work on "Giving Us a Voice: Reaching the Heights of a New Communication"

What does it mean to say that communication and freedom of expression are an ascent? Are we free to express ourselves in any way when there is a person in front of us? What is the true purpose of everything we say to others? Are we aware of the weight our words often possess and of the effect they may have on other people?

The root of the word "communication" is composed of "cum"—'together'—and "munus"—'obligatio': 'obligation', 'debt', 'gift'. On a daily basis, however, we witness how, in the name of a supposed freedom of expression, the Communications Networks which can connect one part of the world with another in just a few seconds often become a domain of violence and hatred.

For the methodology of the WYP, the project of restoring humanity begins with the personal commitment of each one of us. In these two years, then, far from limiting themselves to just giving opinions on freedom of expression, all members of the WYP will enter into the world of their personal and interpersonal experience, of their way of expressing themselves and communicating with others, and will examine their use of silence; their bodily, verbal, spiritual, and other forms of language; the implicit and explicit models for their forms of expression; the liberty or atmosphere which helps or hinders others in expressing themselves freely—and so many other aspects! It will be an ascent in which together we will try to reach the goal of every relationship: an authentic communion. We will go forward, step by step. And also, why not, "fall by fall", until we arrive at a common proposal that is the fruit of a reflection deeply linked to the experience and personal commitment of each member of the WYP, that serves as a map for any young person who intends to reach the same summit.

The concluding event for this edition will be the International Plenary Session, to be held in Quito, Ecuador in 2022. We would be very glad to have you with us on our team making this ascent!



I. WYP is...

a permanent forum for dialogue and for elaborating proposals where young people from all over the world, of different cultures and religions, reflect and compare their ideas on crucial issues of human and social existence, in order to present to the world paths for the restoration of humanity based on their personal commitment.

It is promoted by Idente Youth (IY), an international non-profit organization devoted to values or character education for children and youth, founded by Fernando Rielo in 1975.

As Fernando Rielo states in the **Founding Charter**, written in New York in 1991, the WYP spirit is founded on the model of person, relationship, union, and community we find in the teachings and the message that Jesus has transmitted to us through the Gospels. Sources of reference from different religions and cultures are also great witnesses of peace.

WYP's specific aim is to promote peace through a concrete path based on dialogue that will really help to make decisions together, and then to make proposals within the reach of youth, for the restoration of our wounded humanity. At the same time, it has an educational and formative dimension, as it aims at creating a generative atmosphere which can help to develop the ability to reflect and express oneself.

WYP is for youth willing to open up to the world and do teamwork, aware that only proposals based on communion, relation, fraternity and the beauty of each life can generate civilization. WYP is also a project designed to create a network for all those entities who share this same mission.

1. Logo and name



WHY THIS LOGO?

The three semicircles represent the human assembly meeting as a parliament. It is open -as the transversal white spaces show- to a "more" that attracts it to itself and inspires it.

WHY "WORLD YOUTH PARLIAMENT"?

World

...is -generally speaking- what beings of a homogeneous grouping have in common, therefore it can be accepted by all. For the WYP it is fraternity the bond among all human beings, which does not come from a legal or conventional recognition but from a "transcendental" one. Fraternity does not make sense without referring to a common Father. We gather together under our filial nature, which we have, thanks to a Father who



Idente Youth



is the origin and the object of our most noble aspirations. This filial consciousness inspires us and moves us to talk about dreams for ourselves and the world, and to look for the foundations upon which we can build the human civilization.

Youth ... is a state of openness, an attitude of listening and courage to live the truth; readiness, freedom from prejudices; energy, promptness, courage before the big questions in life, audacity for great dreams and, above all, a true vision (Acts 2:12-17) to build up society. Youth is a time granted to us as a gift, before we create false idols. This is not a mere demographic matter, even less of immaturity. Certainly, it is a true path or itinerary, with a beginning and a final destination. "Youth" also refers to whoever had no time to become morally corrupted, to dialogue with bribery, to abandon his or her ideals. Obviously nobody is free from his or her own criteria, habits, prejudices and any kind of conviction; however, being young means being able to avoid all that dominates us.

Parliament ... means "establishing a dialogue with somebody in order to reach an agreement; talking, deliberating about topics of maximum importance for life; taking on personal responsibilities of our communities and society". Throughout history the meaning of "parliament" has been related to the political field, signifying a general assembly of citizens gathered to deliberate on matters relevant to the life of a community. Its origin is related to "word", which derives from "telling parables" or "parable" (a metaphorical narration focused on the actions and attitudes of the characters, i.e. in concrete facts). Keeping in mind this original relationship between "parliament" and parable, helps us to take care of fundamental aspects of "parliamentary dialogue": not by reflecting on theoretical or abstract concepts, but drawing from our own personal experiences and attitudes; maintaining always a relationship with life, with matters that are important for our society with consensus, agreement and peace.

2. Fields of ideas: WYP's methodology of dialogue

WYP takes place in an international context, with youth (WYPers) from different cultures, customs, religions and beliefs. WYPers share the fundamental lines of the project, but:

- ▶ How do we make youth participate in the decision-making process and let them feel that they are an active part of a living organism?
- ▶ How can the spirit of the WYP become a "method"? How can we learn to walk and reflect together?

One of the most important steps of the WYP working meetings and sessions is the decision-making step. It is a step- at a local, national or international level- in which all must reach a synthesis of the group work with concrete proposals. To make decisions together and to guarantee that the final text is an expression of the voice of all its



members, the youth will follow a method that the WYP calls “Fields of ideas”, made of 10 rules and guidelines to help make decisions.

This way of dialogue in the WYP is followed faithfully during the decision-making step. However, it must accompany all the steps of the meeting, debate and work in the WYP. It represents a basic condition to establish a true dialogue. This set of simple rules will help to avoid tensions, useless or unpleasant debates, and will be especially important in allowing us to make an experience in peace and of peace possible. This way of dialogue aims at representing also a proposal for practical application of the general pedagogy and methodology of the project.

They will know us by the way in which we dialogue.

1 - RULES OF DIALOGUE

1. We start only after all have read and reflected on the proposed texts. It is important that all have the same information at the moment of making decisions together.
2. We speak from our own experience, what we live and what we are ready to live. Personal experience is our “working material”. Our vision as youth does not have to coincide with what we know “by hearsay”.
3. We come up with ideas that can come true and can be implemented, in order to avoid generic, vague and abstract speeches.
4. We speak in a concise and peaceful manner, avoid monopolizing the conversation, as a way to respect everyone’s turn.
5. We stick to the topic that is being discussed.
6. We are attentive to collect the contributions of each and every one.
7. We listen well, in a state of openness, in order not to be conditioned by our own prejudices.
8. We express ourselves with humility, without arguing, avoiding dialectic in defense of what we think about things.
9. We moderate our tone of voice, avoiding any form of offense.
10. We respect others’ turn to speak, without interrupting or overlapping voices.

2 - GUIDELINES TO MAKE DECISIONS

1. The moderator presents the topic (a subject or question) for which the group must reach a common proposal. The question to be discussed must be well formulated, deep and concrete. A secretary takes note of everything.
2. The session starts with 3 minutes of silence which will allow everyone to recollect themselves and open up at the same time. Silence and listening will be observed all



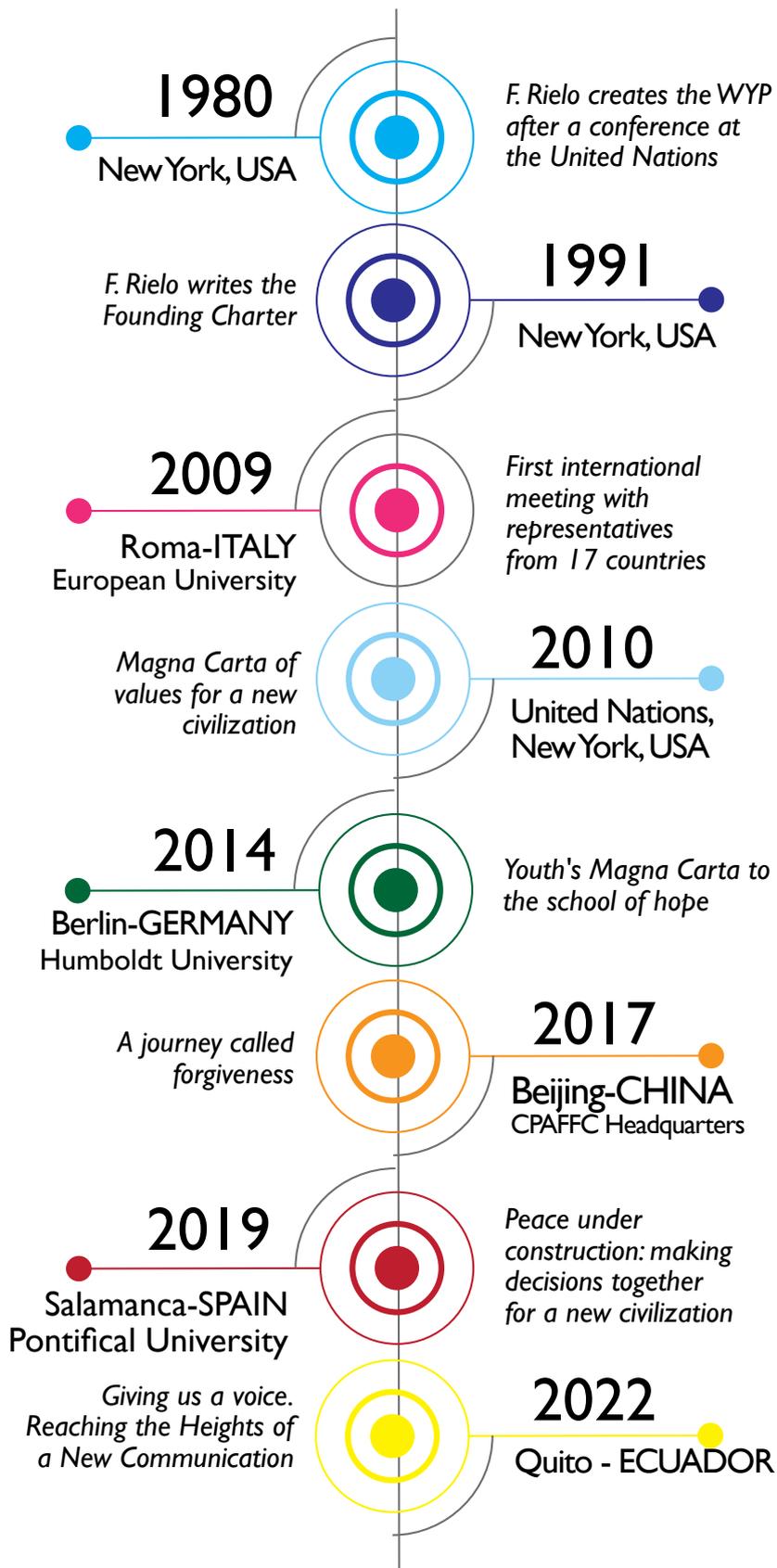
the way till the conclusion. Giving ourselves some physical time helps us become aware that we are "co-protagonists" in the decision-making process and that we are open to "more".

3. The turns to speak start. Each one expresses his/her own opinion about a text, question or subject of discussion. Ideas are collected in the most concise and faithful way.
4. A second round starts. Personal ideas are not expressed anymore. Each one chooses the best idea that someone else has expressed in the first round, avoiding mentioning whose idea it was (expressions like "I like John Doe's idea" are not used), then argues in favour of what was already said but in his/her own words and adding some necessary aspects or details to enrich the content, in a simple and concise manner.
5. In this way, a line or tendency will possibly start to arise, some considerations that the group will make its own little by little.
6. These rounds can be repeated until there is a consolidation of some ideas that reflect, to a larger degree, the opinion of the group.
7. As a conclusion of all that has been said in the group and as an answer to the question, the moderator elaborates and proposes a text, with the help of the secretary, and asks all the members if it is well formulated.
8. If the result does not satisfy the group, then some more reflection and rounds are needed, in search of a text in accordance with the ideals of the WYP and with the lines expressed in its fundamental documents.
9. If needed, the moderator takes note of a difficulty and goes to the next point. If the moderator considers it necessary, that difficulty can be mentioned to the WYP coordinators.
10. The group passes from one question to the next following the same procedure until all the items are finalized.

The method is simple but not easy. These rules and guidelines allow the verification of the fact that, despite diversity, not only collaboration but also communion is possible, even though we are used to believe the opposite, as we rarely have a true dialogue. We experience personally and collegially that communion is very different from just an exchange; leaving our own opinions and clichés to embrace the best in the ideas of others opens us to untold and thrilling horizons that inspire us and allow us to acquire an enriched and wide vision; it is the experience lived in common that generates ideas and not the opposite. Putting into practice once and again this way of making decisions together, we enter into a generative atmosphere that helps us to: express ourselves spontaneously; free ourselves from individualistic attitudes and blocks created by social, cultural and educational filters; feel welcomed and co-responsible, etc. We all experience that we are co-protagonists in a decision-making process that involves each one of us and leads us to a "more" at the same time.



3. History



II. Mountaineering Handbook



1. Plan

The Workbook has been elaborated under the metaphor of the scaling or climbing that a group of friends do while in a roped team, along several days, towards the peak of the mountain.

Our expedition will take place in three main stages:

I. "STARTING POINT": FACT FINDING

Before undertaking our ascent, as every adventure requires, we evaluate our condition, our state of health, our motivations, our preconceived ideas, and our expectations, in this case, about "expression" and "communication"..

II. "ANALYZING FAILED EXPEDITIONS": CAUSES & CONSEQUENCES

Before embarking on this adventure, once we have shared our experiences, it is necessary to carry out an analysis of our main difficulties and failures in communication.

III. "THE CHALLENGE OF CLIMBING": PROPOSAL

Before embarking on this adventure, once we have shared our experiences, it is necessary to carry out an analysis of our main difficulties and failures in communication.

Our ascent has 5 sub-stages:

1. WHY TOGETHER?
2. CHECKING THE TOOLS
3. STEP BY STEP
4. WHAT'S IT LIKE AT THE SUMMIT?
5. THE NEW LANDSCAPE

Each stage (Working Sessions) is made up of 4 PHASES (dynamic and creative; reflective; conversational / dialogue; decision-making) which we will explain in detail later on.



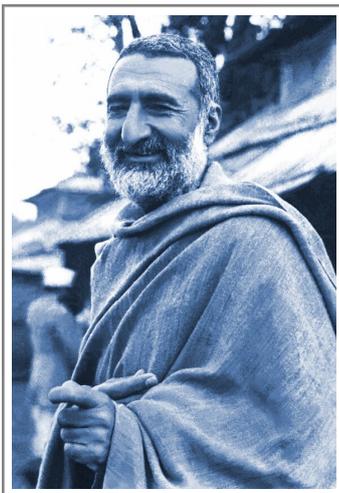
2. The Sherpas

The expedition will be accompanied by the testimonies of climbers who have challenged the highest mountains: we will call them "sherpas" ("men from the east"). Why? High mountain expeditions in Asian areas are prepared, and sometimes organized, by guides, the "sherpas". The name comes from the natives belonging to an ethnic group in Nepal, originally from the eastern provinces of Tibet: as a result of the increasingly frequent mountaineering expeditions in the Himalayan territory, they have become assistants, guides sometimes, organizers. The Sherpas carry the heaviest loads, securing the routes so that the mountaineers can reach the peaks, risking their own lives. It's the profession with the highest death rate in the world.



We will be guided by 11 sherpas: their texts, in many cases autobiographical, provide clues on the subject, based on their personal experience.

Who are these exemplary men and women?



Abdul Ghaffar Khan (Badshah Khan)

Afghan independence activist (1890 India - 1988 Pakistan)

*"I AM GOING TO GIVE YOU SUCH A WEAPON
THAT THE POLICE AND THE ARMY WILL NOT BE ABLE TO STAND
AGAINST IT.
THAT WEAPON IS PATIENCE AND RIGHTEOUSNESS.
NO POWER ON EARTH CAN STAND AGAINST IT".*

Thus he spoke one day to the members of the organization he had founded. Abdul Khan was originally of a Muslim ethnic group of Pakistan and Afghanistan, the Pashtuns. Although being a bright student, he was not allowed to continue his university education. In response, he turned to helping others start theirs. At 20 years of age, Bacha Khan opened his first mosque school and visited hundreds of villages.

Having witnessed the repeated failure of revolts against the British Raj, Khan decided that social activism and reform would be more beneficial for the Pashtuns. He was soon invited into a larger circle of progressively minded reformers. However, in 1915, the British authorities banned his school.

Bacha Khan's goal was the formulation of a united, independent, secular India. To achieve this end, he founded the Khudai Khidmatgar ("Servants of God"), founded on the power of Satyagraha, the form of active non-violence promoted by Gandhi. The organisation recruited over 100,000 members and became legendary in opposing (and dying at the hands of) the British-controlled police and army.

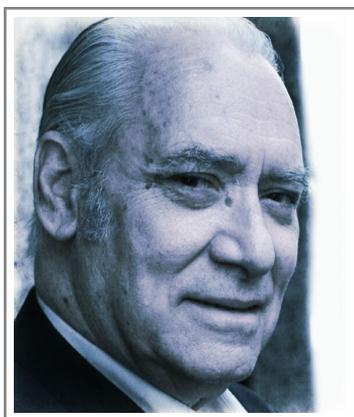


In 1930, Bacha Khan was arrested during protests. The year after, the Political Party Congress offered him the presidency of the party, but he refused saying, "I am a simple soldier and Khudai Khidmatgar, and I only want to serve."

Bacha Khan forged a close, spiritual friendship with Gandhi. The two had a deep admiration towards each other and worked together till 1947.

Khan was a champion of women's rights and non-violence. He never lost faith in his non-violent methods and believed in jihad as a struggle with only the enemy holding swords.

He strongly opposed the proposal for the partition of India. After the partition, Bacha Khan pledged allegiance to Pakistan, but was treated even worse than under British rule. During much of the 1960s and 1970s Khan was jailed or in exile in Afghanistan, and died under house arrest.



Alberto Methol Ferré

Philosopher, theologian and historian (1929 - 2009 Uruguay)

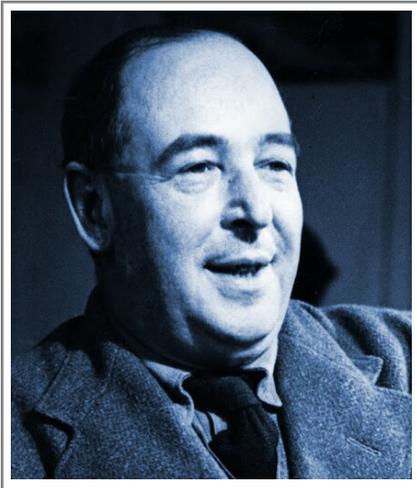
*"THE GENIUS FROM RIO DE JANEIRO
WHO HELPED US TO THINK."*

Recently, Pope Francis remembered Methol Ferré, one of the most original Latin American thinkers of the 20th century.

During his studies of Law and Philosophy, Methol Ferré began his decisive student militancy. He became a professor of Latin American history, and his students remember him as a teacher and friend who, "in the midst of our university militancy, under the tremendous impact of the Cuban Revolution and the guerrilla strategy in all of Latin America, saved us from political radicalization and high ideological storms, helped us develop the intelligence of faith and communion in the Church. And it did so in order to risk the experience of faith and to grow in it amidst the incandescent problems raised by events in Latin America.

He did not allow himself to be enclosed within the borders of his little Uruguay, but sought the common history of Latin America, in its Catholic tradition and in the struggle against injustice, always focusing on all the concrete forms of unity and integration, thus showing himself to be a precursor of the present MERCOSUR.





Clive Staples Lewis

Irish novelist, philologist and theologian: 1898 Ireland - 1963
England

*"SHUT YOUR MOUTH; OPEN YOUR EYES AND EARS.
TAKE IN WHAT IS THERE AND GIVE NO THOUGHT
TO WHAT MIGHT HAVE BEEN THERE
OR WHAT IS SOMEWHERE ELSE...
THAT CAN COME LATER, IF IT MUST COME AT ALL."*

The author of the famous "Chronicles of Narnia" revealed his genius early: Lewis was reading by age three and by five had begun writing stories about a fantasy land. At age nine he lost his mother and had to spend the rest of his young age in different schools, which he described as "concentration camps". It is there where he became an atheist at age 15, saying:

"Had God designed the world, it would not be
A world so frail and faulty as we see".

On his 19th birthday he arrived at the front line in France, to fight as a soldier during WWI. He was wounded and two of his colleagues were killed. Back home, he "adopted" as his own mother the mother of one of his fallen friends, accompanying her for years up to her death.

After his studies at Oxford, he spent his years teaching there and in Cambridge. His search to find the source of the longings he experienced from his early years, led him to an adult acceptance of the Christian faith, "surprised by Joy" (as he expressed it in the title of his autobiography).

Lewis was only 40 when WWII started. He refused to write columns for the Ministry of Information in the press, as he did not want to "write lies" to deceive the enemy. Instead, from 1941 to 1943, Lewis spoke on religious programs broadcast by the BBC while London was under periodic air raids. Air Chief Marshal Sir Donald Hardman wrote about it: "The war, the whole of life, everything tended to seem pointless. We needed, many of us, a key to the meaning of the universe. Lewis provided just that."

Late in life Lewis married Joy Davidman Gresham at her bed in the Hospital, as she was diagnosed with advanced cancer. The pain of losing her after only three years of marriage caused him a deep crisis, by which he discovered an ever more authentic personal faith, as he expressed in "A grief observed".

After years of illness, he died one week before his 65th birthday.





Dorothy Day

Journalist and social activist in defence of the poor: 1897 - 1980 USA

*"THE BIGGEST CHALLENGE OF THE DAY IS
HOW TO ACHIEVE A REVOLUTION OF THE HEART."*

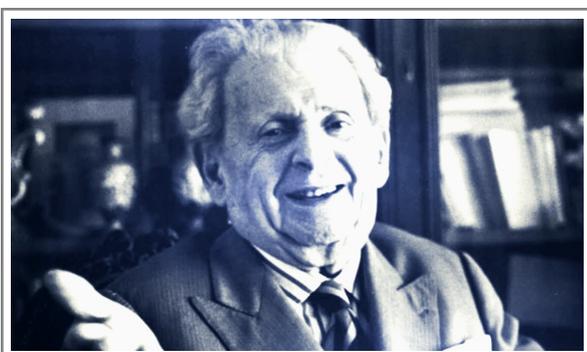
Coming from a poor family, she committed herself to the social cause at a very young age. From being a radical communist, she converted to Catholicism. Her faith merged with her experience of political and social life, initiating a unique presence among the workers of the United States, who were plunged into misery by the Great Depression of the 1930s.

Together with Peter Maurin she founded the Catholic Worker Movement in 1933, which defended a new neutral and pacifist position of non-violence and hospitality for the poorest. The newspaper they published, the *Catholic Worker*, with its enthusiasm and clear language fell like a bomb: in 1936 it reached 150,000 copies. Dorothy dedicated it "to those who think there is no hope for the future, no recognition of their plight". Committed young people carried the newspaper with them everywhere: bus stations, universities, public offices, etc.

The workers, led by Dorothy Day, were enthusiastic and willing to scrub, paint and clean, picking up furniture and clothes and looking for empty rooms. They founded soup kitchens and "houses of hospitality" in the slums of New York, which became the heart of the Catholic Worker to practice the "Works of Mercy": feeding the hungry, sheltering the homeless, clothing the naked. And above all, they were a place to live as in a family with doors open to all: the physically and mentally ill, the desperate, the social outcast...

The movement spread rapidly to other cities in the USA, Canada and Great Britain. Since 1941, more than a hundred communities have been founded, including countries such as Germany, Holland, Ireland, Sweden, Mexico, Australia and New Zealand. Day herself describes her life as a struggle to help create "the kind of society where it's easier to be good".

Dorothy Day, a cancer victim, dies at 83. Pope John Paul II declared her a Servant of God in 1996.



Emmanuel Levinas

Philosopher and writer: 1906 Lithuania - 1995 France

*"MY FREEDOM DOES NOT HAVE
THE LAST WORD.
I AM NOT ALONE."*



As a child, Emmanuel experienced the horrors of the Great War, which forced his family to emigrate and settle in Ukraine at the age of eight. His parents were practicing Jews. Thus already in his childhood one of the pillars of his thought is established: his Judaism based on the biblical tradition. To this decisive aspect of his education, we should add the Russian classics (Dostoyevsky, Tolstoy, Gogol, Pushkin) and the great Western classic: Shakespeare.

He studied law, philosophy, psychology and sociology in Estonia, France and Germany.

During the Second World War, he was recruited for military service as a Russian and German interpreter for the Allies. He was taken prisoner in Rennes, staying throughout the war in a concentration camp in Germany. His status as a French soldier saved him from the fate that struck most of his family, killed by the Nazis in Auschwitz. Only his wife and daughter were saved, as they were hidden in a monastery, a focus of the resistance.

During his captivity Lévinas read many literary and philosophical works that he had not yet had time to study. He deepened his criticism of Western philosophy with its thought of being and of identity. Instead, the primacy of the other and of ethics are central themes in *De l'existence à l'existant*, a work written in part in captivity.

He goes on to say: "my life has been dominated by the premonition and memory of the Nazi horror", conceiving his philosophy as a thought that cannot forget "the cries of Auschwitz that will echo until the end of time".

In the post-war period, he reaffirmed his Jewish conscience and assumed responsibility for the restoration and normalization of his community. Already an honorary professor at the Sorbonne, he develops a philosophy of ethical experience, based on the encounter with the "face" of the other. It is about Being for the Other.

He died in Paris at the age of almost ninety and is considered one of the most essential philosophers of the twentieth century.



Fernando Rielo

Humanist, Spanish poet, founder of the *Institute Id of Christ the Redeemer*, *Idente Missionaries*, the *WYP* and *Idente Youth* (1923, Spain - 2004, USA)

*"I HAVE ALWAYS FELT THE VIVID SPIRITUAL
IMPRESSION OF THAT KISS BY THE FATHER SINCE
THE VERY MOMENT*

*I WAS CONCEIVED IN MY MOTHER'S WOMB·
THIS FACT HAS GIVEN ME A FILIAL CONSCIOUSNESS
THAT HAS GOVERNED MY WHOLE LIFE"*

This is how, many years later, Fernando recounts his story. His happy childhood was brutally interrupted by the Civil War. He spent his youth under the bombings and witnessing the killing amongst brothers. He narrowly escaped being shot for his Catholic faith in the midst of the horrors of the Spanish Civil War. At the age of 16, an intimate experience marked him forever by feeling the call of the Heavenly Father



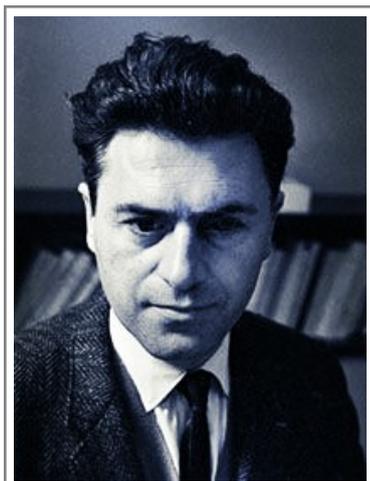
with an unusual strength to be holy. He devoted his whole life to transmitting this "filial conscience" of a Heavenly Father who calls us to holiness.

It was *Kant's Critique of Pure Reason* that stirred in him, while still an adolescent, his love of philosophy and writing, and it was also the reading and reciting of Bécquer that led him, years later, to communicate his experience through poetry.

About to enroll in college, he felt a call to religious consecration and decided to enter the Novitiate of the Redemptorist Fathers, where he completed his studies in philosophy and theology. However, the ways of Providence led him to a very different mission than he had imagined: the foundation of a new religious institute. On June 29, 1959, in Tenerife, he began a very fruitful and widespread apostolic movement promoting the call to holiness (Mt 5:48): the *Institute of Christ the Redeemer, Idente Women & Men missionaries*.

A few years later he also founded Idente Youth, convinced that the restoration of humanity passes through the education of youth. His great human and spiritual legacy, developed in the midst of continuous and serious illness with a spirit of profound collegiality, founded the principles that guide *Idente Youth and the WYP*. Until the end of the 1980s he lived in Spain, although he traveled throughout Europe, America, and Africa, giving conferences and promoting initiatives, foundations, and cultural and humanitarian associations, with the desire to bring the gospel of holiness to all.

In 1988 he had to move to New York to undergo a series of surgeries. His state of health prevented him from returning to Europe. He returned to his Father's house on December 6, 2004.



Jacques Lusseyran

Writer and activist of the Anti-Nazi Resistance (1924 - 1971 France)

"AND THEN THERE WERE THE POETS, THOSE UNBELIEVABLE PEOPLE SO DIFFERENT FROM OTHER MEN, WHO TOLD ANYONE WHO WOULD LISTEN THAT A WISH IS MORE IMPORTANT THAN A FORTUNE, AND THAT A DREAM CAN WEIGH MORE THAN IRON OR STEEL."

His happy childhood is radically transformed by a school accident. "Where are my eyes," he asks himself when he wakes up - and realizes that he has become totally blind. He is eight years old. After days of darkness he discovers that he was looking in the wrong way, too superficially. At that moment he senses an inner light and begins to see. It was an ever-present light, except when negative feelings dominated him: fear blinded him, anger and impatience confused his vision, envy and the desire to win made him lose his balance and fall. When he was in harmony, it was the universe itself that came to meet him, through sounds, smells and impressions of his touch that were transformed into light and colors. He describes his situation as follows: "The world had not suddenly slipped away from me. On the contrary, I embraced it more strongly than before. My eyes had not closed, they had been turned. Now I was looking at the world from the inside".

With the Nazi invasion of France, his Jewish friends disappear. Unlike many, Jacques "has eyes to see," and at age 17 he and his friends organize the "Volunteers for Freedom," an underground student resistance



group. Their task was to inform the French people about the brutality of the persecution of resistance members and Jews, and to spread news of the war, which they collected by listening to banned English and Swiss radio broadcasts. Jacques was in charge of interviewing those who wanted to be "Volunteers", because of his ability to judge people. He went so far as to interview 600 young people in less than a year, until one day he trusted his friends' judgment rather than his own negative impression, allowing a spy to enter the movement. After a short time, Jacques was arrested by the Gestapo along with all his friends, and interned in the Buchenwald extermination camp.

There too, with his ability to listen and discern, he continues to be a channel of truth. In order to avoid the false news of disasters that circulated uncontrollably, leading to the suicide of other prisoners, Lusseyran dedicates himself to collecting news about the current events of the war in order to provide reliable information to his comrades.

He miraculously survives, being able to tell his story in the book "And it was light", along with many other books. After years as a professor of French literature in universities in France and the United States, he died at only 47 years of age in a car accident with his wife.



Lise Meitner

Scientist (1878 Austria - 1968 England)

"SCIENCE MAKES PEOPLE REACH SELFLESSLY FOR TRUTH AND OBJECTIVITY; IT TEACHES PEOPLE TO ACCEPT REALITY, WITH WONDER AND ADMIRATION, NOT TO MENTION THE DEEP JOY AND AWE THAT THE NATURAL ORDER OF THINGS BRINGS TO THE TRUE SCIENTIST."

At a time when formal schooling for girls ended at age 14, Lise's father paid for her private tutoring, to make it possible for her to study physics at a university.

Her professor Boltzman made her see physics as a battle for ultimate truth. This had a practical consequence for her. Indeed, with Planck, she understood that "the scientific incontrovertibility of physics leads directly to the ethical demand for veracity and honesty" and that "there is no justice without truth."

Shy and modest about her own abilities, she could not find work as a researcher in Austria and therefore moved to Berlin. She soon teamed up with an enthusiastic chemist, Otto Hahn, to study radioactivity in a small carpenter's workshop.

In World War I, Meitner carried out X-ray work at the front lines helping wounded soldiers. Some years after, she became the first female professor of physics in Germany. But with the rise of Nazism, her Jewish presence (though since her youth a practicing Protestant) became a danger for everyone. In 1938, Meitner was forced to flee Germany for Sweden.

A year later she took the courageous step to recognize that all the work she had published in the previous four years about transuranic elements was wrong. With her nephew Otto Frisch, she came up with a new term: "fission" (the process by which an atom separates and creates energy). All the leading physicists



immediately realized, here was a source of great destructive energy. Yet, Meitner turned down an offer to work on the development of the atomic bomb, moved by a deep revulsion: "I will have nothing to do with a bomb!" She could not commit herself and her physics to a weapon of war. Nuclear energy should be used solely for peaceful purposes.

In 1944, Hahn was awarded the Nobel Prize for Chemistry for his research into fission, but Meitner was ignored. Yet, in the midst of her troubles, she wrote: "One sees far too much suffering to be overly concerned about oneself."

When World War II ended and Meitner learned the full extent of the Nazi atrocities, she decided never to live in Germany again. She worked in Stockholm until retiring and died at the age of 89 in Cambridge. Many consider Lise Meitner the "most significant female scientist of the 20th Century."



Miriam Makeba

Singer, songwriter, actress and civil rights activist, nicknamed Mama Africa (1932 South Africa -2008 Italy)

*"HAY TRES COSAS POR LAS QUE HE VENIDO A ESTE MUNDO,
Y HAY TRES COSAS QUE TENDRÉ EN MI CORAZÓN HASTA EL DÍA DE MI MUERTE:
HOPE, DETERMINATION AND SONG"*

Miriam spent the first six months of her life in jail, because her mother was sentenced for selling a homemade beer and was

too poor to afford the small fine required to avoid jail. At age 6, her father died and Makeba was forced to find employment.

As a child, she sang in Church choirs, where soon her vocal talent was recognized. She began singing professionally in the 1950s and after little time she was among the first African musicians to receive worldwide recognition. Her popularity led to an increase in awareness of apartheid and she became an outspoken critic of the white-minority government. Nevertheless, Makeba said that she did not perform political music, but music about her personal life in South Africa, which included describing the pain she felt living under apartheid. This is how "her music inspired a powerful sense of hope in all of us", as Mandela said.

Testifying before the United Nations about the effects of the system, she requested an arms embargo against South Africa, on the basis that weapons sold to the government would likely be used against black women and children. As a result, her music was banned in South Africa, and her South African citizenship and right to return were revoked, so that she could not even attend her mother's funeral. Only in 1990, when Mandela was released, he persuaded Makeba to return to South Africa.

She was named a UN goodwill ambassador in 1999, and campaigned for humanitarian causes. Her most personal project was the Makeba Centre for Girls, a home for orphans.

Makeba fell ill during a concert in Italy, organized to support the writer Roberto Saviano in his stand against a criminal organization, and died hours after.





Sophie Scholl

Leader and Activist of the Anti-Nazi Resistance (1921 - 1943 Germany).

"SHOW BY YOUR ACTIONS THAT YOU THINK DIFFERENTLY"

"WHAT WE SAID AND WROTE IS WHAT SO MANY THINK. THEY JUST DON'T DARE TO SAY IT."

Despite her parents' anti-Nazi stance, Sophie Scholl as a teenager is fascinated by the Hitler Youth and fanatically supports Nazism. But quickly her Christian faith and philosophical readings make her detest the lack of freedom and spirituality of this organization, which seeks only to standardize and ideologically control the youth. "My soul was hungry," she writes in her diary about that period.

She studies biology and philosophy at the University of Munich, where paintings and pamphlets of an anti-regime movement called "The White Rose" began to appear on the walls. Sophie was immediately attracted to this movement, and discovered that it had been created by her brother Hans and his friends. With Sophie and her harmless appearance, "The White Rose" moved to different cities, distributing thousands of pamphlets. "In the name of German youth, we demand that the State of Adolf Hitler give us back our personal freedom," it reads. "We do not remain silent, we are your bad conscience, the White Rose does not leave you in peace." Whoever does not offer resistance to the criminal regime is found "guilty, guilty, guilty".

The Gestapo is looking for them - but they have no clues. Until Sophie decides to throw leaflets from the top of the university atrium over the students. She is seen She is immediately arrested with her brother. In the prison, to get more information about the movement, the Gestapo places a spy prisoner next to Sophie, with the result that the latter also joins the resistance. During the three days of interrogation, Sophie and her brother seek only to protect their friends by declaring themselves to be the only ones guilty. Together with her brother, she is convicted of "treason" and is beheaded shortly before her 22nd birthday. Her sister recalls the "wonderful disposition with which Sophie detached herself from her life", accompanied by her "radiant smile, as if looking at the sun".



Walter Tobagi

Journalist and Anti-Terrorism Researcher (1947- 1980 Italy)

"WE WILL CONTINUE WITH OUR PROFESSION, WITH OUR SACRED OFFICE OF INFORMING, OF TELLING THE TRUTH. WITHOUT LETTING OURSELVES BE FRIGHTENED".



His career as a journalist began at school, as editor of the students' newspaper. At the age of 15 he started working as a sports journalist to help his family, but also to buy many books.

From a young age he showed great dialectic ability and moderation, managing to reconcile conservatives and extremists, tolerant and intolerant. There was no subject that did not interest him, from politics to sport, from philosophy to sociology, to the fashionable themes of youth protest. More and more his interest was declining towards social issues, information, politics and the trade union movement. In particular, he devoted himself to terrorism, to the first military initiatives of the Red Brigades (an Italian left-wing terrorist organization) and to the urban guerrilla movement that caused riots and deaths in the streets of Milan, organized by extremist groups.

His co-workers say that Walter prepared the articles with extreme diligence: a mountain of notes, dozens and dozens of phone calls, consultation of laws, regulations, encyclopedias. His only concern was to find out the truth, at any cost. He had a rigorous method, which consisted of analyzing the facts, without being carried away by fantastic hypotheses or easy emotionality.

This is how Tobagi's wife wrote: "The hard work of these months must have a reason: it is the reason of a person who feels intellectually honest, free and independent and tries to understand why we have reached this point of social breakdown, of contempt for human values (...) in order to contribute to the ideological research required for any change of the collective behaviour".

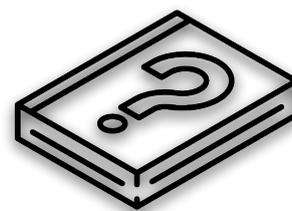
Perhaps it was above all because of his desire to "understand" that Tobagi was killed, because of his effort not to confuse leaders with passive followers. Tobagi knew that terrorism could annihilate democracy. With this he had understood more than others and had become a target for terrorists, especially because he had been able to reach into the black cloud.

Walter had discovered that his name was on the BR's blacklist, but he had refused to take any particular precautions.

When a bomb exploded in front of the offices of the Milan College of Journalists, Walter wrote: "What do you think you have achieved? Gagging our profession, our commitment to freedom and democracy through fear? Don't be fooled: You are making a big mistake. We will continue with our profession, with our sacred office of informing, of telling the truth. Without letting ourselves be frightened". The night before he was killed, Walter Tobagi presided over a meeting on press freedom and the journalist's responsibility when confronted with the offensive of terrorist gangs. "Who knows who will be next," he said, referring to the long series of terrorist attacks. Ten hours later, a leftist terrorist "commando" shot him dead.



III. Glossary

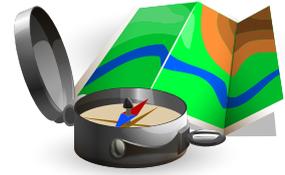


Here is a list of frequently used terms in the WYP.:

- ▶ **WYP Express:** audio-visual or graphic content as "advertisements" or slogans. It is about "EXPRESSing" a message in the format of an ESPRESSO coffee: short, but intense.
- ▶ **WYP in Art:** artistic expressions created by the members of the same group or nation that, in artistic language, collect the most outstanding work, in view of a national or international plenary session.
- ▶ **WYP in action:** projects already underway, that put into practice the spirit and values of the WYP.
- ▶ **WYP together:** dynamics, games, workshops, quiz, etc. that allow to create an environment of familiarity among the members of the WYP.
- ▶ **WYP works:** presentation of the final conclusions of a working group, before a national or international assembly.



IV. Work Sessions



Each session consists of 4, sometimes 5 steps:



1ST - TEAM BUILDING OR WYP TOGETHER

Workshops, audio-visual materials, cineforum.



2ND - REFLECTION

Reading texts of "Sherpas". It is recommended that, before the session, everyone reads the questions in the "Dialogue" step.

Let's start each session with 15-30 minutes (depending on the number of proposed text) for personal reading and to choose the main ideas.



3RD - DIALOGUE

Light comes from common reflection. The conversational or dialogue phase has two moments:

1st - the dialogue on the questions: each young person answers from his own experience (which is why they are formulated in the second person singular);

2nd - debate, open and free discussion, in the form of brainstorming, for the exchange of personal experiences, opinions, etc. Here it is important to adopt the "Rules of Dialogue".



4TH - DECISION-MAKING PHASE (FOR THE MANIFESTO)

This is the time for common decision-making: the group, guided by a moderator and a secretary, applies the "Guidelines for Decision-Making". At the end of each session, there is a concluding question, formulated in the second person plural, so that the group can write its contribution to the local or national manifesto. This phase begins with a few minutes of silence, as indicated in the "guidelines".

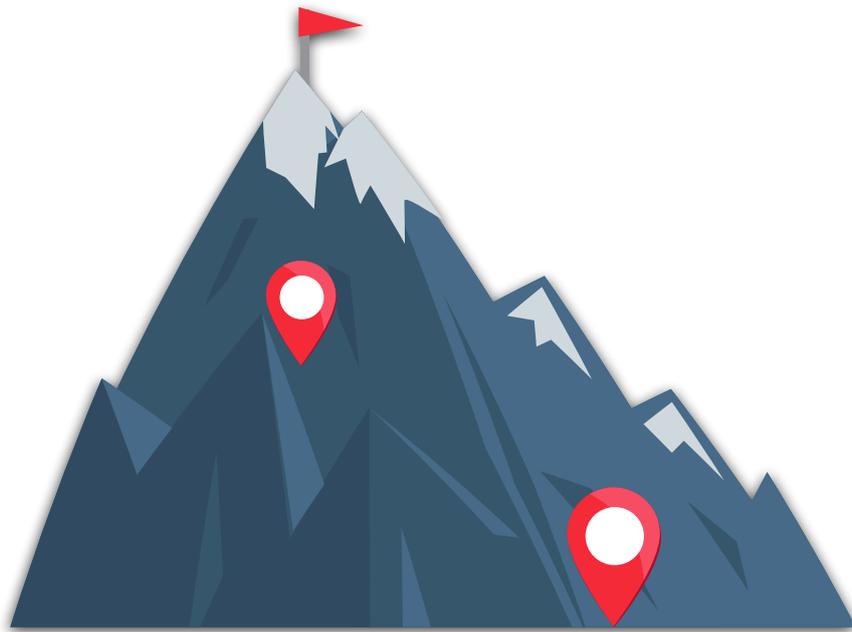


CREATIVE PHASE (WYP EXPRESS)

Group elaboration of images, photos, drawings, audio, messages, videos, poetry, stories, etc. It is a matter of "EXPRESSING" a message in the format of an espresso: short, but intense.

Beyond what is specified in each session, each group can develop the work with creativity, to express the contents that are being developed.





Work Sessions



1. Starting point



“COMMUNICATION (COME TOGETHER), IN THE MULTIPLICITY OF ITS FORMS, IS RECIPROCAL ACTION THAT HAS ITS BEGINNING AND ITS END IN THE COMMUNION BETWEEN PEOPLE”

“WE PLEDGE TO DEFEND FREEDOM OF SPEECH AND OPINION, PROVIDED THERE IS RESPECT FOR OTHERS, WITHOUT YIELDING TO THE TEMPTATION TO CONTROL INFORMATION AND CONSCIENCES, DICTATED BY THE DESIRE FOR POWER”

[WYP'S MAGNA CARTA, IX COMMUNICATION NETWORKS (NEW YORK, 2010)]



WYP Together

In light of this principle and commitment, we propose the challenge of working on the relationship between freedom of opinion, freedom of expression, and respect for each person's conscience.

In Article 19, the Universal Declaration of Human Rights defines the right to freedom of expression in the following terms: “Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.”

<https://www.unidosporlosderechoshumanos.es/what-are-human-rights/videos/freedom-of-expression.html>

After viewing the video, answer the following questions:

- 1. What, from the video, has caught your attention the most?*
- 2. What do you think the author attempts or intends to express?*
- 3. What is your interpretation of the author's version of freedom of expression?*
- 4. Do you agree with their conception of freedom of expression?*



WHAT DO WE UNDERSTAND AS FREEDOM OF EXPRESSION?

1 - As is customary in the WYP, we will share our reflections from our personal experience, talking about what concerns us directly. Therefore, we will speak in a direct manner drawing from that which pertains to me and not so much about what we know affects other people.

Below you will find 6 pictures that relate in some way to freedom of expression. Analyze them for 3 minutes and choose one, and answer the following questions based on the chosen image:

- 1·What personal experience would you relate with this image?*
- 2·What feelings does this image evoke?*
- 3·How would you relate this image to freedom of expression?*







11 - In the second part of this activity, each participant has to create an illustration that represents a situation in their life where they have experienced true freedom of expression or where freedom of expression was absent for any reason.

Once the illustrations are finished, each participant will explain their own and narrate their experience.



Dialogue

- 1. Are expression and communication the same for you? Why or why not?*
- 2. In what sense is it a right? And a duty?*
- 3. What is freedom of expression for you?*



2. Analyzing failed expeditions



WYP Together



THE SMOKE SELLER

<https://youtu.be/dwWqMgddes4>

After viewing the video, answer the following questions:

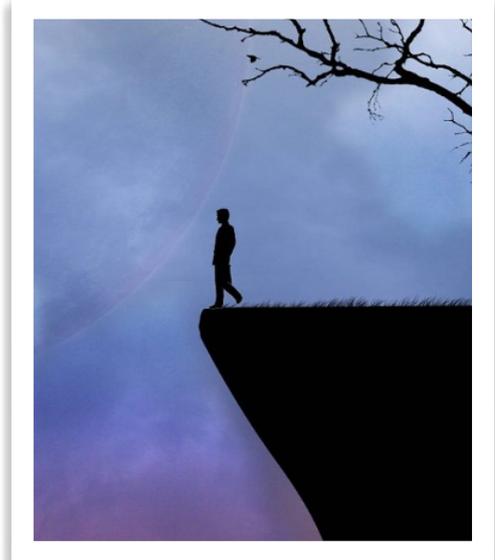
1. Does the expression “sell smoke” exist in your language? What is meant by this expression?
2. Is it good or bad to sell smoke?
3. What type of smoke do we buy and sell every day?
4. What does the smoke salesperson look for in people in order to have a viable business?
5. What is the relationship between the smoke seller metaphor and communication?

ANALYZING FAILED EXPEDITIONS

Let's work together: we'll try to guess the other group's failed expeditions.

- 1 - Divide into two teams with the same number of participants in each team.
- 2 - Select one of the following images: volcano, iceberg, cavern, rough sea, cliff, and mirror.
- 3 - As a group, narrate or decide which of the group member's personal experience is related to or can be defined by the selected images.
- 4 - On large post-its, the group will write each personal experience, without identifying the selected image.
- 5 - The two groups will exchange the post-its. The challenge is to guess which image corresponds to which image and why.
- 6 - At the time of the explanation, each group should stick the post-its to a mural or piece of cardboard with the corresponding illustrations.







Reflection

Underline key words and or phrases for this section while reading the text.

Sherpas

Clive Staples Lewis

(In this letter a senior demon named Screwtape writes to his nephew, Wormwood, to give him indications and advice on how to achieve the perdition of souls)

That might have been so if he had lived a few centuries earlier. At that time the humans still knew pretty well when a thing was proved and when it was not; and if it was proved they really believed it. They still connected thinking with doing and were prepared to alter their way of life as the result of a chain of reasoning. But what with the weekly press and other such weapons we have largely altered that. Your man has been accustomed, ever since he was a boy, to have a dozen incompatible philosophies dancing about together inside his head. He doesn't think of doctrines as primarily 'true' or 'false', but as 'academic' or 'practical', 'outworn' or 'contemporary', 'conventional' or 'ruthless'. Jargon, not argument, is your best ally in keeping him from the Church. Don't waste time trying to make him think that materialism is true! Make him think it is strong, or stark, or courageous—that it is the philosophy of the future. That's the sort of thing he cares about. The trouble about argument is that it moves the whole struggle on to the Enemy's own ground. He can argue too; whereas in really practical propaganda of the kind I am suggesting He has been shown for centuries to be greatly the inferior of Our Father Below. By the very act of arguing, you awake the patient's reason; and once it is awake, who can foresee the result? Even if a particular train of thought can be twisted so as to end in our favour, you will find that you have been strengthening in your patient the fatal habit of attending to universal issues and withdrawing his attention from the stream of immediate sense experiences. Your business is to fix his attention on the stream. Teach him to call it 'real life' and don't let him ask what he means by 'real'.

THE SCREWTAPE LETTERS, pp. 1-2.



A man is what he does; there is nothing of him left over or outside the act. As for what we commonly call Will, and what we commonly call Emotion, I fancy these usually talk too loud, protest too much, to be quite believed, and we have a secret suspicion that the great passion or the iron resolution is partly a put-up job....

SURPRISED BY JOY. THE SHAPE OF MY EARLY LIFE (1955), 237.

Our upbringing and the whole atmosphere of the world we live in make it certain that our main temptation will be that of yielding to winds of doctrine, not that of ignoring them. We are not at all likely to be hidebound: we are very likely indeed to be the slaves of fashion. If one has to choose between reading the new books and reading the old, one must choose the old: not because they are necessarily better but because they contain precisely those truths of which our own age is neglectful. The standard of permanent Christianity must be kept clear in our minds and it is against that standard that we must test all contemporary thought. In fact, we must at all costs not move with the times.

It is not the books written in direct defense of materialism that make the modern man a materialist; it is the materialistic assumptions in all the other books.

...The phenomenon which is troublesome, which doesn't fit in with the current scientific theories, is the phenomenon which compels reconsideration and thus leads to new knowledge. Science progresses because scientists, instead of running away from such troublesome phenomena or hushing them up, are constantly seeking them out. In the same way, there will be progress in Christian knowledge only as long as we accept the challenge of the difficult or repellent doctrines. A "liberal" Christianity which considers itself free to alter the faith whenever the faith looks perplexing or repellent must be completely stagnant. Progress is made only into a resisting material...

...Human intellect is incurably abstract. Pure mathematics is the type of successful thought. Yet the only realities we experience are concrete- this pain, this pleasure, this dog, this man. While we are loving the man, bearing the pain, enjoying the pleasure, we are not intellectually apprehending Pleasure, Pain or Personality. When we begin to do so, on the other hand, the concrete realities sink to the level of mere instances or examples: we are no longer dealing with them, but with that which they exemplify. This is our dilemma-either to taste and not to know or to know and not to taste-or, more strictly, to lack one kind of knowledge because we are in an experience or to lack another kind because we are outside it. As thinkers we are cut off from what we think about; as tasting, touching, willing, loving, hating, we do not clearly understand. The more lucidly we think, the more we are cut off: the more deeply we enter into reality, the less we can think. You



cannot study pleasure in the moment of the nuptial embrace, nor repentance while repenting, nor analyze the nature of humor while roaring with laughter.

But when else can you really know these things? "If only my toothache would stop, I could write another chapter on pain." But once it stops, what do I know about pain?

THE GRAND MIRACLE, Ballantine Books 1970, pp. 66, 67, 134)

Fernando Rielo

Reduction, exclusion and fanaticism are the three attitudes that comprise an ideology. Let us see how these attitudes play out in an anomalous mode of behavior.

a) The reduction of a human being's vision replaces the well-formed definition with another that refers to a characteristic, making it absolute; for example, reducing man to reason, to will, to freedom, to symbol, to matter, to sociology, to pleasure, gives rise to ideologies such as rationalism, voluntarism, libertarianism, symbolism, materialism, sociologism, hedonism.

b) The exclusion of other human beings from our own vision when theirs is different from ours, leads our vision to be ill-formed, since it excludes values found in other forms of vision.

c) Fanaticism always involves violence or aggression against one's opponent, whether intentional, verbal, moral or physical. This attitude not only leads to the exclusion of the values possessed by the opponent, but can also lead to the elimination of the opponent.

Ideologies have a distorted vision of reality, of the human being, of the world, of religion, of history, of culture, of science; this vision will never be accepted. Ideologies seek the interests projected by the egotization of the human being; therefore, the anomalous affirmation of one's own personality, the will to power and domination over the other, the desire for profit and enrichment, the dependence on that which diminishes one as a person, the satisfaction of instincts, tendencies, tastes, which distance the human being from his true realization.

MYSTICAL CONCEPTION OF ANTHROPOLOGY, pp. 100 - 101.





Dialogue

1. Reflect on the experiences that emerged in the previous activity. Which do you relate more to if any at all: volcano, iceberg, cavern, etc.?
2. In what moment have you gone through any of the situations mentioned in the previous activity (volcano, iceberg, cavern)? Give an example.
3. Why do you think our communication and way of expressing ourselves can almost always be described with one of those situations and not with a serene landscape?
4. Have you ever believed in information that turned out to be false or different from how it had been presented to you or from how you imagined? What did you feel?
5. Have you ever had to communicate something to others that you personally have not lived or find it difficult to live? What did you feel?
6. Have you ever felt like you wanted to give in to a doctrine or a commonly held opinion? What feelings did you experience?
7. Do you feel truly free to believe what you think is correct, or do you feel that the current social climate or media attempts to take you elsewhere? If so, where?
8. Think of a current ideology or common opinion that presents at least one of the three attitudes that Fernando Rielo relates to ideologies.



Decision

From your experience, which failed expeditions must you overcome in order to achieve an authentic freedom of expression?
Choose together the three most dangerous or harmful. What are their causes and consequences?



3. The challenge of climbing



WYP Together



Sophie Scholl

*"I COULD HAVE JUSTIFIED MYSELF. PERHAPS THEY WOULD HAVE RELEASED ME BECAUSE I WAS A YOUNG GIRL WHO DIDN'T UNDERSTAND ANYTHING ABOUT POLITICS ANYWAY. MY CRIME WAS CALLING THINGS BY THEIR NAMES: TO INJUSTICE "INJUSTICE," AND TO THE MURDERERS "MURDERERS." YOU HAVE TO HAVE A HARD REASON AND A SOFT HEART. I HAVE ACTED ACCORDING TO THIS CONVICTION."
(THE SOUL OF THE RESISTANCE, DOCUMENTARY)*

THIS SPACE IS EMPTY SO THAT YOU CAN CHOOSE A VIDEO OF A SHERPA (OR OTHER FIGURES WHO DO NOT APPEAR IN THIS WORKBOOK), WHOSE LIFE AND MORAL AUTHORITY REMINDS US ABOUT THE CHALLENGE OF CLIMBING TO THE HEIGHTS OF A NEW AND AUTHENTIC WAY OF COMMUNICATING WITH EACH OTHER.





FORGING LIBERTY

In this climb we must make a real effort to reach the goal. Achieving true freedom of expression is not an easy task.

To prove this through a practical exercise, we are going to write a poem together inspired by what you have reflected on in the previous points: the difficulties of "climbing" towards true freedom of expression. A poem is a literary composition that tries to express a reality, generally in a metaphorical and artistic way. The verses can contain meter, rhyme and a certain cadence, to increase the aesthetic effect in the use of literary devices. We encourage you to write with metrics and rhyme (do not use free verses) so that the exercise is more effective.

Choose the metric first, to later integrate the ideas of all the participants in the composition. Let your imagination fly!

Once you have finished writing the poem, share how this experience has been by answering the following questions:

- 1. How did you feel when you were trying to write the poem?*
- 2. What difficulties did you face?*
- 3. Has there been a rewarding moment in the process? Which one?*
- 4. What has been the end result? Does it satisfy you?*
- 5. What has been the key to success or failure?*



Reflection

Underline key words and or phrases for this section while reading the text.

Sherpas

Fernando Rielo

Silence must be educated, and one must know how to get out of it by words that are worthwhile.

Conference on Idente Youth, Tenerife, August 9, 1979.



Jacques Lusseyran

Because of my blindness, I had developed a new faculty. Strictly speaking, all men have it, but almost all forget to use it. That faculty is attention. In order to live without eyes it is necessary to be very attentive, to remain hour after hour in a state of wakefulness, of receptiveness and activity. Indeed, attention is not simply a virtue of intelligence or the result of education, and something one can easily do without. It is a state of being. It is a state without which we shall never be able to perfect ourselves. In its truest sense it is the listening post of the universe.

I was very attentive. I was more attentive than any of my comrades. All blind persons are, or can be. Thus they attain the power of being completely present, sometimes even the power of changing life around them, a power the civilization of the twentieth century, with its many diversions, no longer possesses. (20s)

... el even experienced the following wonderful fact: A voice, the voice of a person, permits him to appear in a picture. When the voice of a man reaches me, I immediately perceive his figure, his rhythm, and most of his intentions...

...if all people were attentive, if they would undertake to be attentive every moment of their lives, they would discover the world anew. They would suddenly see that the world is entirely different from what they had believed it to be...

What causes the failure of so many teachers today – and in Europe as well as in America much is made of that failure – is their inability to step out of their own heads. Many teachers are capable, many make praiseworthy efforts, but very few are able to enter the one realm where teaching can flourish. That realm is the common space between minds. Blindness has helped me there. I had for a long time practiced the techniques of an immediate exchange between human beings: the evaluation of voices, the evaluation of silence. Thanks to blindness I learned to read many signs that came to me from others, and that usually escape the notice of the seeing. If there is one realm in which blindness makes us experts, it is the realm of the invisible...

Suppose I am sad. Or embarrassed. I have things which upset me. I am anxious. Armies of small pains race inside my head. I see black butterflies everywhere.

What happens then? Suddenly I see almost nothing.

When I am sad, walking inside my house, I bump my forehead; I hurt my hand on a half-open door. And I no longer even have a sense of where I am.

This reminds me that I am blind, but blind in a way I don't like. That is to say, in a way which makes me different from others. Also I understand quickly that in order to no longer be blind in the way I detest, all that I have to do is simply no longer be sad.

...I know in every case when I am in high spirits, when I am confident, when I observe within myself an air of joy, of life, of peaceful curiosity in regard to things, there are no longer any accidents. I no longer smash my face against objects. I have an impression of knowing them wonderfully well, sometimes of measuring them to the exact centimeter...

...When I was impatient, I wanted everything to go faster. I wanted to eat quickly. And during this time when I was impatient, all the objects immediately started to turn against me like fretful children. They changed their positions. I could no longer trust them. There



was a glass which was on the table, and which I had seen just a moment ago at the tip of my napkin. It disappeared a moment later. It was behind a bottle, and of course in trying to reach for it, I turned over the bottle. Impatience moves objects in exactly the same way that sadness puts them in shadows, almost eclipses them, surrounds them by some sort of smoke or fog. Joy clarifies everything... The universe shrinks if I am afraid. It gets gloomy if I am sad. It goes crazy if I am impatient. It becomes clear if I am joyous. (73f)

AGAINST THE POLLUTION OF THE I, New World Library.

Sophie Scholl

Now the end is at hand. Now it is our task to find one another again, to spread information from person to person, to keep a steady purpose, and to allow ourselves no rest until the last man is persuaded of the urgent need of his struggle against this system. When thus a wave of unrest goes through the land, when "it is in the air," when many join the cause, then in a great final effort this system can be shaken off. After all, an end in terror is preferable to terror without end.

We are not in a position to draw up a final judgment about the meaning of our history. But if this catastrophe can be used to further the public welfare, it will be only by virtue of the fact that we are cleansed by suffering; that we yearn for the light in the midst of deepest night, summon our strength, and finally help in shaking off the yoke which weighs on our world.

...here we touch on a problem which involves us deeply and forces us all to take thought. Why do German people behave so apathetically in the face of all these abominable crimes, crimes so unworthy of the human race?

Hardly anyone thinks about that. It is accepted as fact and put out of mind. The German people slumber on in their dull, stupid sleep and encourage these fascist criminals; they give them the opportunity to carry on their depredations; and of course they do so.

...We wish expressly to point out that the White Rose is not in the pay of any foreign power. Though we know that National Socialist power must be broken by military means, we are trying to achieve a renewal from within the severely wounded German spirit...

White Rose Leaflets, Galaxia Gutenberg, SL, Second Leaflet.

Lise Meitner

The letters from German friends sound very depressed, yet I do not think they comprehend just what sort of fate has befallen Germany through their passivity. And they understand even less that they share responsibility for the horrible crimes Germany has committed. These thoughts make me terribly unhappy. How shall the world trust a new Germany when its best and intellectually most prominent people do not have the insight



to understand this and do not have a burning desire to make whatever amends are possible? Not only must they feel this strongly, but at the proper time they must state this openly. But I fear they are far from it. For this reason I do not believe that for the most part they had a strong inner resistance...

Perhaps you will remember that while I was still in Germany (and now I know that it was not only stupid but very wrong that I did not leave at once) I often said to you: as long as only we have the sleepless nights and not you, things will not get better in Germany. But you had no sleepless nights, you did not want to see, it was too uncomfortable. I could give you many large and small examples. I beg you to believe me that everything I write here is an attempt to help you.

Letter to Eva von Bahr, March 1945, in: Ruth Lewin Sime, *A Life in Physics*, UNIVERSITY OF CALIFORNIA PRESS.



Dialogue

1. Have you found yourself in a place where most people think something that you disagree with? Or has a person done something that you think is the right thing to do? When? What did you feel? Did you have the courage to speak your mind?
2. On those occasions, did you feel invested with a strong responsibility, like the one Sophie Scholl describes in the pamphlet, or did they give it little importance?
3. What do you think it is that leads people like Sophie Scholl to defend so firmly what they believed to be fair, even risking their own life and freedom?
4. Have you ever said things that you later regretted? When? Why do you think you said them at the time?
5. When talking to someone, have you ever experienced the feeling of “being totally present” that Jacques Lusseyran describes? What effects has it had on the way you express yourself? What effects has it had on the person listening to you? If you have never done it before, try it now while talking to others.





Decision

1. *What makes communicative expression authentic?*
2. *What are the aspects that make expression and communication a conquest?*
3. *Why can we say that freedom of expression is a conquest?*



4. Why together?



WYP Together

Miriam Makeba

NONGQONGQO - TO THOSE WE LOVE

<https://www.youtube.com/watch?v=A3upHN5sqd8>

"Nongqongqo" is the name of a prison in South Africa.

<i>Bahleli bonke etilongweni,</i>	they are together/they are sitting together in prison
<i>Bahleli bonke kwa Nongqongqo</i>	they are sitting together at Nongqongqo
<i>Hi, hi, hi,</i>	hi', is just a sound to mimic the idea of crying or pain.
<i>halala</i>	halala' is an exclamation of, usually, joy, in this context it's just to exclaim the cry
<i>Nanku X2</i>	here he is
<i>Nanku uSobukhwe</i>	here is Sobukwe
<i>Nanku, nanku etilongweni</i>	here he is in prison
<i>hi bawo Luthuli</i>	bawo', in Xhosa, means father/sir, and the equivalent in Zulu is 'baba'; Luthuli was the president of the African National Congress and the 1960 Nobel Peace Prize)
<i>hayi uzotheni, uzotheni</i>	hayi' means no; 'uzotheni' is a word I'm not familiar with, but it sounds ambiguous and may mean 'why do you deserve this?' or 'what have you done wrong?'/ 'what is your sin?'
<i>Nanko X2</i>	here he is
<i>Nanko uMandela</i>	here is Mandela
<i>nanko, nanko etilongweni</i>	here he is in prison
<i>Nanko X2</i>	here he is
<i>Nanko uSisulu</i>	here is Sisulu
<i>nanko, nanko etilongweni</i>	here he is in prison
<i>yini wema-Afrika?</i>	yini' means what is it; ma-Afrika means people of Africa; "what is it Africans?" is used as a rhetorical question implying 'what's wrong with us Africans?')
<i>hayi uzotheni? uzotheni?</i>	no, what have you done wrong, what have you done wrong?
<i>Bahleli bonke etilongweni,</i>	they are together/they are sitting together in prison
<i>Bahleli bonke kwa Nongqongqo</i>	they are sitting together at Nongqongqo



THE RETREAT SONG

https://www.youtube.com/watch?v=xfKJ_gzcSTA

This song, which Miriam Makeba sings in the Xhosa language, tells the story of how Xhosa people grow in the rural areas including their activities and change their lives when they move into Johannesburg mines to start a new life.

Into...nga zama khwenkwe...ee
Zakujikelemla ... Njweni hiyooo... iyelelee
Kukakubethi ... ntonga ...booo
Iyohoo heleleee...
Amadoda ayoyikaaaaa...
Ukujikele milanjweni hoo iyoo,,
Kubakubethintonga booo...
Iyo - hoo heleleee...
Jikele maweni ndiyahamba
Jikele maweni ndiyahamba
Jikele maweni ndiyahamba
Jikele maweni ndiyahamba
Ajika amadoda ajika kwabamandi
Ajika amadoda ajikelemgodini
Ajika amadoda ajika kwabamandi
Ajika amadoda ajikelemgodini
Akhensa amakhwenkwe
Akhensa kwabamandi
Akhensa amakhwenkwe
Akhenselemgodini

The boys' sticks

Will be going to the river ...

It's where the fighting happens

Men are afraid

To go to the river

It's where the fighting happens.

Let's go to the mines!

Men are dancing nicely

Men are dancing in the mines.

Men are dancing in the mines.

Young men are dancing

Men are dancing nicely

Men are dancing

They are dancing in the mines

THE THREE-HEADED MONSTER

Three participants will form a three-headed monster. An interviewer will ask you questions. In order to answer, each 'head' can only say one word following an order, until the sentence is finished. Watch the following video in order to understand this activity:

<https://www.youtube.com/watch?v=dg96cl7stlk>



Reflect together after this activity:

- ✓ What difficulties did you encounter?
- ✓ Which 'monster' responded in the best manner? Why?
- ✓ What attitudes were required for this activity?
- ✓ What if we transform words into gestures?

Let's do this activity again, but now the monster will have six hands and six legs. Using Miriam Makeba's songs as a background, each "monster" must do a simple dance that expresses the words of the song with gestures (the translated text could be projected or written in large letters in such a way that it can follow), without previous planning.



Reflection

Underline key words and or phrases for this section while reading the text.

Sherpas

Abdul Ghaffar Khan

A nation can prosper thereby and can perish as well. A nation that is wide awake, that cultivates brotherhood, comradely feelings and national spirit, is sure to benefit through revolution. A nation that lacks these qualities, is swept away by the flood. You are mistaken if you think that a prosperous nation drops from heaven. A nation progresses that produces people who deny themselves leisure and comfort and stake their social status and future prospects for the advancement of their nation. We have not such men among us, and, therefore, we are backward. Those who march forward, know that their real prosperity lies in the progress of their nation. We look only to our self-interest and let the country go to the devil. We fail to understand that our individual prosperity does not lead to national prosperity. When a nation prospers, every citizen benefits thereby. We look only to our own personal gain. A concern for isolated existence is the way of the beasts. The animals create their own shelters, choose their mates and rear their progeny. How are we superior beings if we do the same? If you want the progress and prosperity of your country, you should lead a community life instead of an individual existence...

The meeting had a great impact on the audience. The following day a young man visited me and said that he wanted to found an organization to serve the Pakhtun community and bring about reforms. We held discussions and consultations over it. We already had an organization, "Anjuman-Islah-ul-Afaghina". It was working for the spread of education and we decided that it should continue to do this very important work. To remove the other social drawbacks from our backward community, we founded another



organization, "Khudai Khidmatgar", the "Servants of God". At first it was a completely non-political organization, but the British policy of oppression compelled it to participate in politics. It is a paradox that the British were instrumental in bringing us and the Congress together.

Among us prevailed family feuds, intrigues, enmities, evil customs, quarrels and riots. Whatever the Pakhtuns earned was squandered on harmful customs and practices and on litigations. Underfed and under-clothed, Pakhtuns led a miserable life. Nor were we prosperous traders or good agriculturists. After prolonged exchange of views, in September 1929, we succeeded in forming the "Khudai Khidmatgar" organization. We called it so, in order to fulfil a particular purpose; we wanted to infuse among the Pakhtuns the spirit and consciousness for the service of our community and country in the name of God. We were wanting in that spirit. The Pakhtuns believed in violence and that too not against aliens but their own brethren. The near and dear ones were the victims of violence. The intrigues and dissensions tore them asunder. Another great drawback was the spirit of vengeance and lack of character and good habits among them.

One who aspired to become a Khudai Khidmatgar, declared on solemn oath: "I am a Khudai Khidmatgar, and as God needs no service I shall serve Him by serving His creatures selflessly. I shall never use violence, I shall not retaliate or take revenge, and I shall forgive anyone who indulges in oppression and excesses against me. I shall not be a party to any intrigue, family feuds and enmity, and I shall treat every Pakhtun as my brother and comrade. I shall give up evil customs and practices. I shall lead a simple life, do good and refrain from wrong-doing. I shall develop good character and cultivate good habits. I shall not lead an idle life. I shall expect no reward for my services. I shall be fearless and be prepared for any sacrifice.

1929, Abdul Ghaffar Khan, published by the Peace Foundation of Gandhi by Popular Prakashan, Bombay, 1967, quoted in Abdul Ghaffar Khan, "Faith is a battle" by D.G. Tendulkar.

Fernando Rielo

Don't do separately what you can do together, this is collegiality. This forces you not to rush into any kind of individualism. There must be true communion, true mutual trust. You must always be on the road to unity. In any element that may disturb, all must put themselves in prayer and renounce themselves so that unity may be verified; then the problem will be studied in what is necessary, and then decisions will be taken, but always, and foremost, unity. Where a problem of any kind arises, it is to seek the formula of solution; it is not to lament, to complain, to give in to confidential and most secret murmuring, where a grievance is already being sown, but to seek that formula of solution.

Madrid, November 28th, 1971.





Dialogue

1. ¿Have you ever found yourself in the situation of wanting to live a spirit of community with your family, at university or at work, but not having the collaboration of others or a member of your family or partner? When? How did you react?
2. Do you think it is possible to fulfill the commitment necessary to be a Khudai Khidmatgar, who vows to serve all creatures, without using violence, without revenge, and forgiving anyone who commits an injustice against you?
3. Remember the text of the song *Nongqongqo* by Miriam Makeba. Have you ever resorted to the same strategy of the defenders of apartheid: imprison (that is, silence, do not let them speak) people who opposed your idea? Why? What has this produced? Have you ever felt like a “prisoner”?
4. Do you remember resolving a conflict by being attentive to the other person’s sensitivity and to anything that might disturb the unity between you both? When?
5. Remember a conflict that you have had lately in your family, with your co-workers or with your group of friends. How was it resolved? Do you think it would have been different if you all placed unity among yourselves as a more important good than any reason or personal interest, however legal, as Fernando Rielo teaches?
6. Remember a time that you have complained about someone after a conflict. How do you think this affects relationships? Why can't freedom of expression be an individual achievement? In what ways can we help each other conquer it?



Decision

*Why can't freedom of expression be an individual conquest?
In what ways can we help ourselves to conquer it?*



5. Checking the tools

"To be tactful" (internally or externally) means to have the ability to manage our human contacts well, our relationships. We could say that not knowing how to handle touch means not knowing how to be people. Contact is closely linked to a constitutive sphere of being human: their relational capacity. The hand is, like the word, one of the meaningful means of human expression. Hand and word mean "capacity", "power".

However, our body can be an all-eating black hole or a volcano erupting over everything. The word can spoil everything, impose, subjugate, burden, etc.

We can do many things, but if we don't know how to relate to people, - that is, being brothers, friends, co-workers, parents, mothers, etc. - we don't know how to live.

How do we give authentic meaning to our relationships? How do we use our different forms of language to live a healthy affectivity?



WYP Together

Miriam Makeba

PATA PATA

in 1967, Miriam Makeba recorded and launched "Pata Pata" in the United States, an Afro-pop dance song (South African Folk). Since then, it has been sung and played by many artists worldwide. "Pata Pata" means "Touch, Touch" in the Xhosa language, the language in which this song was originally written and sung.

<https://www.youtube.com/watch?v=JBJVhn7iuo>



LISTEN CAREFULLY
BECAUSE IT'S
OUR TURN NOW!



Idente Youth



WORLD YOUTH PARLIAMENT

PASS IT ON, IF YOU CAN!

This activity consists of a small communication challenge. The group coordinator will choose 5 WYP members for an activity: they will tell a story to the other participants with some game rules that will make it slightly difficult for them to convey the message well. The story is titled "El chasqui" and the 5 young people chosen will have to tell a part of the story (each paragraph of the text told by one of them), with some limitations.

The coordinator of the activity will pass on the text and explain the limitations with which they must communicate. At the end, when they have finished the presentation, the full story will be read, the audience must tell what they have understood, and everyone will comment on the shared experience basically answering the question: What lessons can we learn from this activity?

FOR THE MESSAGE TO BE TRANSMITTED AND THE RULES OF THE DYNAMIC: SEE THE GROUP COORDINATOR'S GUIDE



Reflection

Underline key words and or phrases for this section while reading the text.

Sherpas

Song of Songs (5:9-16 and 8:6-7)

What is your beloved more than another beloved,

O fairest among women?

What is your beloved more than another beloved,

that you thus adjure us?

My beloved is all radiant and ruddy,

distinguished among ten thousand.

His head is the finest gold;

his locks are wavy,

black as a raven.

His eyes are like doves

beside springs of water,

bathed in milk,

fitly set.

His cheeks are like beds of spices,

yielding fragrance.

His lips are lilies,

distilling liquid myrrh.



*His arms are rounded gold,
set with jewels.
His body is ivory work,
encrusted with sapphires.
His legs are alabaster columns,
set upon bases of gold.
His appearance is like Lebanon,
choice as the cedars.
His speech is most sweet,
and he is altogether desirable.
This is my beloved and this is my friend,
O daughters of Jerusalem.*

*... Set me as a seal upon your heart,
as a seal upon your arm;
for love is strong as death,
passion fierce as the grave.
Its flashes are flashes of fire,
a raging flame.
Many waters cannot quench love,
neither can floods drown it.
If one offered for love
all the wealth of one's house,
it would be utterly scorned.*

Paul of Tarsus

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

FIRST LETTER TO THE CORINTHIANS, 13: 1-13



Emmanuel Levinas

The other is not simply a plastic form, but is immediately a commitment for me, an appeal to me, an order for me to be at the service of this face, to serve the other person who at the same time appears to me in this face in its nakedness, without means, without protection, in its simplicity, and at the same time the place where I am commanded.

... The face means "do not kill", you must not kill me. It is his humility, his lack of means, his sobriety, but at the same time, precisely, it is the commandment "do not kill". It is what lends itself to murder and what resists murder. That is the essence of this "don't kill" relationship which is a whole program, meaning "you will make me live". There are a thousand ways to kill others, not just with a gun; you kill others by remaining indifferent, not caring about them, by abandoning them. Therefore, "not killing" is the main thing, it is the main order in which the other man is recognized as what is imposed on me.

"The asymmetry of the face. An interview", *Dialegesthai*. Telematic magazine of philosophy [online], year 14 (2012) - <https://mondodmani.org/dialegesthai/>

The face's nakedness is destitution and already pleading in that righteousness that points to me. But this plea is a demand. In the face, humility meets height... the face imposes itself on me... without my being deaf to its call, nor forgetting it; that is to say, without my being able to cease to be considered responsible for its misery. Conscience loses first place.

... The absolute nakedness of the face, this face absolutely without defence, without shelter, without clothing, without a mask, is, however, what opposes my power over it, my violence, what opposes it absolutely, with an opposition that is an opposition in itself.

Unpublished Writings I, *Notebooks of Captivity. Writings on Captivity and Philosophical Notes*, Ed. Trotta, 2013, p. 61, 62, 89.



Dialogue

1. *During the activity you have used some of the 'languages' with which we communicate with others. List some of the languages with which you think we express ourselves. Have you ever been misunderstood using one of the previous languages? When?*



2. *There are multiple ways or languages and channels of communication: voice, writing, gestures, digital media, etc. How do we know which medium to use for each communication purpose?*
3. *Look at the language used by the author of the Song of Songs to physically describe the lover: they are shaped before our imagination. How do we talk about others? Are we aware that with our language we embody a person before others?*
4. *We could paraphrase Saint Paul saying that anything that I can communicate is vain, if I do not have charity. Is it possible for our communication to be filled with all the characteristics of charity that Saint Paul presents in his epistle? What happens when any of them are missing? Give an example.*
5. *What does the face of others stir up in you? What does the face of a person with whom a conflict has arisen, stir up in you? Does it raise this imperative to "not kill" and to put myself immediately at their service, as Levinas says?*
6. *How do you think the way you look at a person influences them? Have you ever wondered how you look at others?*



Decision

Our communicative expression is the result of our gaze on others, our deepest intention and the use we make of all our communicative "tools".

How can we make good use of these "tools" (languages and channels)?



WYP Express

Paul of Tarsus begins his "Hymn to Charity" by listing the gifts that for the Corinthian community were the most important and appreciated: speaking in tongues, performing miracles, having extraordinary knowledge, total detachment from things, and even detachment from one's own body. All this was to affirm



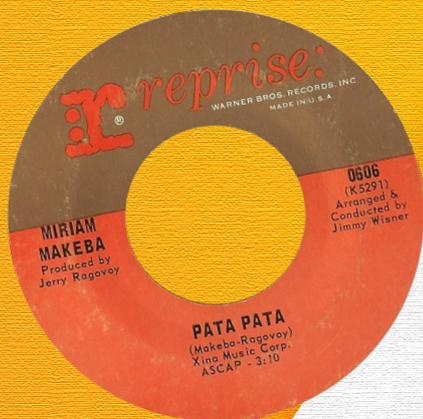
that even what is most important to them (and they are all very positive things!) is in vain, if charity is lacking.

In relation to communication and expression of ideas, what are the values that we most appreciate in our society? We invite you to reflect and write a "hymn to charity" applied to our theme.

Paul, in writing it, used the best literary form of his time. Applying the forms of expression of our time (eg, a rap, a flash advertisement, images, videos, etc.), let's launch a message about what is truly essential in our way of communicating.

We hope to see your video on the local and international WYP social networks.

Create it whenever you want!



PATA PATA: IT'S OUR TURN! **FLASHMOB CONTEST**

In light of the WYP 2022, we challenge you to create steps for a "FLASHMOB" with Miriam Makeba's song "Pata Pata." The best flashmobs will be chosen to get the WYP participants from all over the world into action at the international meeting. And why not, also at the local and national meetings?

Send your 'flashmob' via video to:
wyp@identeyouth.org



6. Step by Step



A climb does not end if it is not with the sum of small achievements. To achieve authentic freedom in communication, it will surely help us to discover the signs that tell us if we're going in the right direction. As always, in the WYP, we will try to identify them from our personal experience.



WYP Together

Sophie Scholl

LAST DAYS

(Film that tells the end of the life of Sophie and her brother Hans, before the Nazi dictatorship)

<https://www.youtube.com/watch?v=5FEOC44IzR8>

⚠️ *These 20 minutes are of particular importance:
51:17 to 1:11:30*

FOOTHOLDS

Elements to achieve true freedom of expression

Do you remember the "failed expeditions" in our climb to the top of communication (cf. section 2 of this Notebook)? It's time to find solutions! For this we propose an activity.

Let's form two groups. Each group chooses three examples of a failed expedition (the iceberg, the cave, the cliff, the volcano, the turbulent sea and the mirror), and chooses a solution for that expedition (a virtue, principle or idea I can fix the "failed expedition"), without telling the other group. Connect each solution with an image (harness, flashlight, rope, axes, footwear, carabiners...). Write the chosen word behind the card and think of a mime that allows the other group to discover which is the corresponding word.

The first group begins by presenting the image of the "failed expedition" that they have chosen and the solution they propose, together with the mime.

Here's a simple example to understand the activity: We choose the image of the volcano, understanding it as impulsiveness in communication. As a solution we



propose silence, and we represent it with the "harness", because it keeps us safe from our "explosions". We present the two images, the whole group without saying a word, covering their mouths with their hands. The other group will start saying words. When someone says "silence", the token with the "harness" is turned, and the word is revealed. The group briefly explains the reason for their "foothold" in relation to the "failed expedition" they have identified.

Note: This is not a competition, but a cooperative game, where the goal is to guess as many words as possible



Reflection

Underline key words and or phrases for this section while reading the text.

Sherpas

Fernando Rielo

When we live in a world of imperfections, we feel as if we are its slaves or captives. When we have been faithful, when we have truly fought the right battle at the right time, we receive, as an infused gift, freedom. [...]. And freedom is that power or might, by virtue of which I choose the act I must put in. It is therefore a choice. ... With what freedom then do I see the mechanism of my own nature, and how do I impose despotically - I would say authoritatively - on my elective functions, the power of my spirit? With what strength do I exercise my freedom, and even drag, wonderfully, by enlightened persuasion, other human beings? Because we are all in the same vicissitude, in the same plea or in the same desire to shine with a perfect, complete and final ideal.

Madrid, January 16, 1972.

Walter Tobagi

It was October 30th, 1978. After a Congress of Pescara session concluded, a bomb exploded in front of the offices of the Milan College of Journalists, the door next to the Association. This attack was intended to intimidate journalists, a group particularly exposed to reporting on the terrorist events of those years. That is what Walter Tobagi writes in "Journalism."

On the afternoon of October 30th, they placed a powerful bomb in the windows of the Regional College of Journalists, on Montesanto Avenue, two steps from the Association's



headquarters. They destroyed some rooms, smashed the archives, and destroyed furniture and fittings. Fortunately, there was no one in the office, otherwise blood would have flowed. Were they going to attack the Order or were they going to attack the neighboring union? No one will ever know. If they wanted to attack - as they did - the Order, the objective could be and is only one: to intimidate the entire order, to reach with devastation the heart of our professional organization, which, by not dealing with issues of remuneration, contracts, etc. It is only the expression of our office, guardian of our best traditions of democracy, freedom, professional dignity. If, on the other hand, they were wrong and aimed at the Association, then, perhaps, they had in mind to scare the trade union structure precisely the day after the end of the Pescara congress, during which it was reaffirmed, above all opposition, the precise will of the whole category to defend its independence. What do you think they did? Ggging, with fright, our profession, our commitment to freedom and democracy? Don't fool yourselves: you are making a big mistake. We will continue in our profession, in our sacred office of informing, of telling the truth, without letting ourselves be frightened.

On February 26, 1980, Tobagi gave his last speech to the Assembly of Members of the Lombardy Association of Journalists.

We remind the leaders of easy philosophy and vulgar sociology of the reality of a trade that remains individual, hard, and artisanal, despite the application of the most modern technologies. Technologies, let us say, that must be welcomed as new media that can extend the same freedom of the press.

We must take into account this reality of the journalistic profession. And it is this reality that must be opposed to those who, fortunately less and less, try to present us as a privileged category. To them, with the usual clarity, we must respond that there are no privileges for a profession that imposes such and so many sacrifices. And let us add that these sacrifices are indispensable to guarantee the fundamental good of free and independent information. Always remembering that a country's democracy is measured by the freedom of its press.

October 30, 1978, Article in "Giornalismo" ("Journalism"), <https://www.odg.mi.it/sites/default/files/pubblicazioni/walter-tobagi.pdf>

Alberto Methol Ferré

Charity is intelligent in itself; it is never blind. Blindness and charity are incompatible. And an intelligent charity at the macro-social level, a political charity, ordered to the common good, strives for a total understanding of the historical context of the society to which it refers. In our case, it is a question of Latin America and its integration.

Let us dwell for a moment on the idea of "power". There are many Christians who stand up at the mere mention of "power", forgetting that the opposite of power is



powerlessness. Finally, impotence is death and nothingness. Everything that exists, exists because something can. What nothing can, does not exist. Deep down, I think that "power" is a transcendental to the same title as being, well, true. Everything that is, is power (in act or power).

Of course, there are as many ways and forms of power as there are beings and values. St. Francis is one mode of power, Attila another, Mozart another. It would be an unheard of superficiality to believe that power is only the form of "force", "violence" or "coercion". Those are certainly not the highest forms of power. God, who is all-powerful, is love. Let this be clear, and it is not worth insisting.

Here we take "power" in its most direct and general sense: the capacity for self-determination and for determining others. Of course, the idea of power, in its historical concreteness, always implies a great complexity of meanings and cultural, social, economic, technical-scientific, religious, and historical self-awareness forces, etc. We do not enter now into those necessary or circumstantial components of power, but we remain in the most generic. In history, moreover, the powers are not diffused. On the contrary, they are always located in certain spatial areas, in zones. They are concentrated. Without centers, there are no real powers. The powers are in history, if they are "centers of power": London, Paris, Moscow, Castile, Prussia, etc. etc if they can be pointed out geopolitically, geo-culturally, geo-economically. It is also obvious that when we say "centers of power" we mean "constellations of power", since all power is configured by the confluence of many sub-centers and modes of power.

We can affirm that the question of Latin American unity is that of its internal powers, of our capacity to constitute and articulate them, in function of the "within" Latin America. Only the training of great centers of power within Latin America will be able to achieve the integration of Latin America. This is the essential perspective.

If we do not have effective internal centers of power, there will only be dependencies on centers of power outside Latin America. The perennial external debt will be our destiny. That is why it is not strange that the foreign debt was born almost together with our republics in independence, which was also a disintegration. Such is the situation to be overcome, with the propping up and gestation of the internal centers of power.

If integration is truly our business and not a superficial simulation, the question we should all ask ourselves is: what are the real "centers of power", internal to Latin America, that are capable of promoting the unification of Latin America? This is the key political question for thinking about truly possible global strategies.

It is impossible to skip this question. Otherwise we are diluted in the "monserges" of vulgar Latin Americanism, of the worst literature, where all the cats are brown.

Latin American thought is today in serious crisis due to the inability to identify its main problems; It is an old incapacity. That is why we Latin Americans have such a predilection for defeat. What appears to us as the main one? We have already said that the Argentine-Brazilian common market is the cornerstone for the integration of Latin America. Well, it is also our main cultural challenge, it puts us with an urgent and unpostponable need for a



cultural revolution, not only for Argentines and Brazilians, but for Latin America as a whole.

Latin America is bilingual: Brazil and us, the Portuguese who are already Brazilian, and the Spanish who are already Hispanic American. Does the unresolved national question of Latin America include both in the same thing, in the same way? Are they two nations of the same culture? Is this duality two worlds? Are they two poles of a single world? How can they be unified or made to converge? This is the immediate and main question for the unity of Latin America. How to integrate its fundamental duality?

Here is the great task, our politics of the main culture, which implies an immense cultural revolution.

How do you define that task? Our answer is simple and immediate: it is a matter of "Hispano-Americanizing" Brazil towards its roots and "abrasilerarnos" or abridging ourselves to Brazil as well. Without this double and deep process there would only be integration of merchants and businessmen, but not of peoples (who are still the sustenance of the merchants). The integration of peoples implies the primacy of a "policy of culture", involving all levels of education, primary, secondary and university; theatre and television; artists, journalists, philosophers, theologians and scientists. It commits the revision of everything we do, since it is a new historical horizon that demands from us a total adaptation.

The cultural revolution is an educational revolution; it is also an acceleration of all exchanges. It includes, of course, the revision of Latin American history, not from the exclusive perspective of each State, but of Latin America as a whole.

It is a leap and a widening of horizons so immense that it requires the mobilization of all our energies, it demands of us unprecedented dynamism and creation at all levels.

This exciting horizon, full of new tasks, breaks with the nebula of Latin America as a "lump", which is the faded conventional image.

We are beginning to glimpse what a Latin American "politics of culture" and "evangelization of culture" means. The extraordinary unity of Latin American culture, even in its aforementioned duality, leads us to emphasize that a policy of culture is what we have most at hand, much more than the economy.

The Europeans began with the economy, divided as they were by such different linguistic-cultural areas, in spite of the undoubted unity of Western Europe. It was the most accessible to them. In order to imitate them, we have insisted on starting only with the economy, and in this way we have lost decades; where we could advance the most was through culture, which is certainly more accessible to us. Of course, these are two inseparable fronts. But we had to transcend inept ideological molds, which were holding us back.

It is the shared Latin American culture that is the solid basis of all possible intertwining of our "intrinsic powers"

Excerpted from: "América Latina y sus Poderes Intrínsecos", Published in the magazine Estudios de Ciencias y Letras (Universidad Católica del Uruguay) N° 19, December 1990, Montevideo, Uruguay, <http://www.metholferre.com/obras/articulos/capitulos/detalle.php?id=202>





Dialogue

1. *Authenticity leads Sophie Scholl to speak the truth and what she believes to be fair, despite fear. Have you ever found yourself in a situation where, for some reason, you have been afraid to tell someone the truth?*
2. *Freedom of expression is commonly spoken of as a right that we have to claim. Have you ever thought of freedom as an infused gift that we receive only after "having been faithful, and after having fought the right battle at the right time"? Is freedom a condition that is given to us externally, or is it a personal choice?*
3. *Many times our own prejudices, our character, etc. conditions our freedom towards others. Do you remember any occasion in which, communicating something to another person, you have consciously exercised that power of spirit, that freedom, of which Fernando Rielo speaks? When?*
4. *For Tobagi, communication is an "individual, hard, artisan job, despite the application of the most modern technologies." Think about the way you communicate with others: how do you think you could work on and perfect this "individual craft of communication"? What do you think are the tools that you can use in this work?*
5. *Methol Ferré says that charity starts from the effort for a complete understanding of the context and of society or of the person. Do you remember any conflict in which, despite the anger, you have made the effort to understand the context and the person in front of you? For what reason did you make this effort?*
6. *Methol Ferré explains an integration process that requires all of our effort and energy. Remember a situation where a lack of true communication has caused misunderstandings. Did you really use all your efforts to create an environment of true communication? Why do you think that on so many occasions it is difficult for us to use all our effort and energy?*





Decision

To advance step by step in the conquest of freedom of expression, we have to identify the "footholds" or solutions that allow us to achieve safe rock / mountain climbing.

What do you think are the main signs that we are on the right track in this climb of freedom of expression?





7. What's it like at the summit?

We have already climbed a great deal. We have discovered in the previous topic what signs and signals can help us to see if we are on the right track. In this session, we will try to discover what characteristics and conditions communion has as the summit of true freedom of expression.



WYP Together

AGAPE

In many cultures, traditions, and religions, communion is celebrated by the act of sharing a meal. It is a moment of closeness, trust, enjoyment. The Greek word "Agape" refers to a transcendent and unconditional love, which is the fruit of a true discovery of the other, overcoming the selfish motivations that may exist in other types of love. This same term has been used later to refer to banquets shared between very close people, with a fraternal and festive character.

The ingredients of a good meal complement each other. This is also true of our relationships if we achieve communication free from the obstacles posed by our own selfishness. Each of us brings what best contributes to the union between all.

In this session, we encourage you to do an activity that can be metaphorical or real. Prepare a meal to celebrate together. Before doing the activity, we suggest that you read the proposed texts to serve as a guide.

In the case of a royal banquet, it is about looking for the best ingredients and other necessary elements (place to cook, decoration, instruments, ...): that each person takes responsibility for a task and, together, they can carry out preparing the banquet.

Since, possibly, this banquet cannot be carried out in a real way in a WYP session, we are going to suggest a metaphorical banquet so that it can be carried out in a short time: we provide you with the materials and you have to distribute the tasks, with each person contributing their ideas and personal touch.

Below is a list of the materials that should be distributed among the session's participants. Each person must state their proposal and ideas for the material that they have and also what they can contribute, not only in terms of the use of the



material they have, but also with the elements of those available to the rest of the group. Once all the proposals have been heard, they must agree on what food to prepare. They may have to know a little more about the others in order to make a good decision, if we want everyone to enjoy the feast. Let us all do our best to resolve any difficulty.

The materials are as follows:

Flour
A type of grain (choose)
Salt
Spices
Sugar
Onion & garlic
Fruit
Milk
Cheese
Kitchen with a stove & oven
Oil

Pots & pans
Yeast
Tablecloth
Meat / fish
Glasses, plates,
silverware
Vegetables
(choose)
Water
Decorations



Good luck and enjoy the feast!



Reflection

Underline key words and or phrases for this section while reading the text.

Sherpas

Alberto Methol Ferré

-What should this educational integration look like?

-The idea is that every child and young person should know what South America really is; that an Argentinean knows, as a part of his history, the rest of the history of Latin America; that he does not learn his history alone, because otherwise he will suffer from Argentinitis, a legacy of dwarfism that turns the issues of economic and political integration into very abstract things; because all his references come from the dwarfism in which he was educated.

-Would the teaching of history be one of the axes of this transformation?

-Of course, that is why, if you want an integrated South America, you have to try not to teach the history of Uruguay or Argentina alone. I am not saying that it is compulsory to



teach only one story, but I am saying that it is necessary to incorporate what happened in the rest of the Latin American countries, making a link between all these stories. We have to stop forming as if we were islands, and for that we need a cultural revolution that integrates the teaching of our countries. It is a gigantic revolution, and one that does not put any country in economic danger, but forces them to rethink collectively.

-What impact would this have on higher education?

-At the university level there should be a permanent exchange of teachers and students. Our universities should be full of young people from other countries in the region. That is fundamental for professional training, but also from the human side, because they have their girlfriends in Brazil or Sao Paulo, and thus there is also an exchange of experiences, joys and frustrations. These young people are the ones who in 15 or 20 years are going to face the problems of MERCOSUR. Educational integration is perhaps the strongest debt in the region, because what separates us is not language but education.

-What is missing for these changes to take place?

-Cultural integration is the greatest revolution that can be made, because it allows everyone to see the whole, and thus it is easier to operate. In the long run there will be economists and engineers who will have a regional vision. And so the discussion and participation in popular integration is multiplied by a hundred. But unfortunately we are subordinated to the old, and that is an inertia that makes us not rethink anything in depth, except the urgent, such as the economic.

Interview by Alberto Methol Ferré to La Capital, Saturday 13 December 2008: <https://www.lacapital.com.ar/educacion/methol-ferre-falta-una-revolucion-cultural-que-integre-la-ensenanza-n1238050.html>

Dorothy Day

We were just sitting there talking when lines of people began to form, saying, "We need bread." We could not say, "Go, be thou filled." If there were six small loaves and a few fishes, we had to divide them. There was always bread.

We were just sitting there talking and people moved in on us. Let those who can take it, take it. Some moved out and that made room for more. And somehow the walls expanded.

We were just sitting there talking and someone said, "Let's all go live on a farm."

It was as casual as all that, I often think. It just came about. It just happened.

I found myself, a barren woman, the joyful mother of children. It is not easy always to be joyful, to keep in mind the duty of delight.

The most significant thing about *The Catholic Worker* is poverty, some say.

The most significant thing is community, others say. We are not alone any more.

But the final word is love. At times it has been, in the words of Father Zossima, a harsh and dreadful thing, and our very faith in love has been tried through fire.



We cannot love God unless we love each other, and to love we must know each other. We know Him in the breaking of bread, and we know each other in the breaking of bread, and we are not alone any more. Heaven is a banquet and life is a banquet, too, even with a crust, where there is companionship.

We have all known the long loneliness and we have 317 learned that the only solution is love and that love comes with community. It all happened while we sat there talking, and it is still going on.

THE LONG LONELINESS. AUTOBIOGRAPHY, Harper & Brothers 1952, Postscript.

Fernando Rielo

The sign is collegiality is communion in thought, [...] unity in intellectual activity. They are the study groups of them and are one and the other. Develop your theses, elaborate your works, struggling to acquire the same mental and intellectual rigor, overcoming the emotions that are proper to men, and overcoming the emotions that are proper to women.

...] What I am saying is the same thing: live in harmony with each other; be perfectly in harmony, so that each one does not go with their own ideas and each one with their own feelings, but decline as much as you can, offering everything to enter into that state of communion or agape. ...] He who loves is a communion: a communion that embraces this approach of the spirit to others, embraces everything by hearing the best, the most good of the voice of another's spirit and, in some way, also of one's own spirit. I must infuse, communicate the best of my spirit, with the purpose always of doing it the best so that the other feels much better about himself. It is a conversation with the soul of another.

...] Misunderstanding is a disintegration. We have to psychologize ourselves, and then, how much richness in human experience! How much is humanly gained! We discover the qualities, the great, great aspects of the universe with which God created us. ...] How rich is this integration! I say to you: carry this integralist, integrationist spirit by virtue of being effusive.

San Cristóbal de La Laguna (Tenerife), January 31st, 1971.





Dialogue

After the activity and reading the texts, we encourage you to share your reflection on the following questions:

- 1. Why is it important to “read” our own history knowing the history of others?*
- 2. What do you think Dorothy Day means when she claims that we know each other at the breaking of bread? Have you experienced it? When?*
- 3. Have you “psychologized” with other people, in the way that Fernando Rielo describes? And of “disintegrating”?*
- 4. To what extent do you think communion depends on the way we communicate?*
- 5. What elements are necessary for there to be communion between people? How should these elements be combined?*



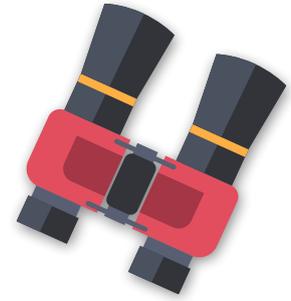
Decision

After having climbed and overcome so many difficulties, we have advanced in the process of conquering true freedom of expression and we are now approaching the summit... We call this summit communion.

How would you describe this summit or peak? What characteristics does it have? If possible, describe it in a poetic way.



8. The New Landscape



WYP Together

THE DETECTIVE

The WYP participants will receive the name of a Sherpa at random. This may be done individually or in pairs:

- | | |
|-------------------------|----------------------|
| 1. Abdul Ghaffar Khan | 7. Jacques Lusseyran |
| 2. Alberto Methol Ferré | 8. Lise Meitner |
| 3. Clive Staples Lewis | 9. Miriam Makeba |
| 4. Dorothy Day | 10. Sophie Scholl |
| 5. Emmanuel Levinas | 11. Walter Tobagi |
| 6. Fernando Rielo | |

They will have to research the Sherpa's biography and highlight one of their most outstanding virtues--the one with which he has conquered the summit. They will introduce the Sherpa to everyone else without naming them. Instead, they will create a name with the adjective of their outstanding virtue. For example: "The pacifist from the East." In addition, they will show the experience of that virtue with one or two facts of the Sherpa's life. The other participants will have to identify the name of the Sherpa that the detective is presenting. Finally, each of the Sherpas must give an opinion on the work that has been carried out by the members of the group so far (the answer to the section "for the manifesto" of topics 1 to 7), from their perspective.



Reflection

Underline key words and or phrases for this section while reading the text.



Idente Youth



WORLD YOUTH PARLIAMENT

Emmanuel Levinas

A romanticism has been created about the captivity in which a little bit of pomposity is present. Suffering awakens souls... But, in five years, life in the camps has become organized. Rules have been established, - usages, customs - and habits, the comfort of the poor. Then, without destroying a kind of latent brotherhood, human defects appeared: selfishness, pettiness, fights, conflicts.

The prisoners were not millions of saints who strove to be perfect, nor millions of sages who meditated on the past and the future, but millions of human beings who have lived through an exceptional present. Paradoxical as this may seem, they knew in the closed enclosure of the camps a much greater breadth of life and, under the watchful eye of the guards, an unexpected freedom.

All the spaces of daily life had become collective. The bed remained: three cubic metres limited by the beds of the two neighbours on the left and right and the neighbour upstairs. It was possessed. But the property was not the master, it was no longer sacred. The sacrilegious hand of the watchman could even leaf through the letters and penetrate the intimacy of the memories. But we discovered that this was not why we were going to die. We learned the difference between having and being. We learned how little space and how many little things are needed to live. We learned freedom.

Unpublished Writings I, Captivity Notebooks. Writings on Captivity and Philosophical Notes, Ed. Trotta, 2013.

Fernando Rielo

I ask you, my dear friends, what are you willing to do with your life, how far you want to go in your commitment to society, to those around you, to yourselves? What is your challenge, what is your wager? May your answer to these questions be a free, personal, unconditional decision. You must exercise that true freedom that never ends: the one that makes you have an authentic personality; a freedom that no one can take away from you. Not the pseudo-freedom that the mass media, fashions, ideologies, inauthentic, immoral and unjust ways of thinking, acting and living from people offer us in a subtle way. This is a freedom that depersonalizes. Today there are many types of moral slavery, sometimes too overlapping, in which you can be installed without realizing it, or that you accept because everyone does, or that you endure and let yourself be carried away by them because they offer you a state of comfort, of little commitment, or because they provide you with experiences or sensations that you see, apparently, as original and interesting. However, these states of slavery are even worse than physical slavery. Physical slavery, today a serious crime against human rights, provided many who suffered it in ancient times with refuge, comfort, a modus vivendi; many did not want to



stop being slaves because they did not want to face life on their own, or because they did not know how to move on to another way of living. The same may be true today of other forms or states of slavery: above all, of moral slavery. I tell you that you can have true freedom: not an empty, contaminated, inauthentic freedom; rather, a freedom that you must fill with content, a freedom that must be formed by the beauty of love: a love that is rebellion against what is not surrender, generosity, overcoming, optimism, and solidarity. A love that makes you walk, not in any way, but in the best way possible: no matter what the limitations, the complexes, the defects.

Message to the young people of Megald, Rome, August 2001

Mathew 5, 1-12

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are those who mourn, for they will be comforted.

"Blessed are the meek, for they will inherit the earth.

"Blessed are those who hunger and thirst for righteousness, for they will be filled.

"Blessed are the merciful, for they will receive mercy.

"Blessed are the pure in heart, for they will see God.

"Blessed are the peacemakers, for they will be called children of God.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

"Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you".



Dialogue

1. *What do you think leads Emmanuel Levinas to say in a concentration camp "we have learned freedom"?*
2. *Think of some pseudo-freedoms that you have sometimes attached yourself to. What is the difference between these and the authentic freedom that Fernando Rielo discusses?*



3. *Have you ever experienced any of the beatitudes that Christ speaks of in the Gospel of Matthew? What relationship do you think they have with freedom?*



Decision

After this long journey together, answer the following: what makes a person free when communicating with others? Or put another way, what is true freedom of expression?

Describe a new landscape that you can contemplate after our work together.



V. For the manifesto

Contribution model

<i>Name of the working group</i>	
<i>Country / City</i>	
<i>Coordinator</i>	
<i>Coordinator contacts (email + cell.)</i>	
<i>N° participants</i>	
<i>Average Ages</i>	

	<i>Points for the Manifesto</i>	<i>Group contribution</i>
1	<i>PREFACE</i>	
2	<i>ANALYZING FAILED EXPEDITIONS</i> <i>Statement of facts, causes and consequences</i>	
3	<i>THE CHALLENGE OF CLIMBING</i>	
4	<i>WHY TOGETHER?</i>	
5	<i>CHECKING THE TOOLS</i>	
6	<i>STEP BY STEP</i>	
7	<i>WHAT'S IT LIKE AT THE SUMMIT?</i>	
8	<i>THE NEW LANDSCAPE</i>	



VI.WYP in action

Best Practices

Have concrete projects emerged to put your reflections into practice from all that you have shared and worked together? Have you carried them out? If so, tell us. And if not, have ideas emerged to carry them out? Do you think these ideas are feasible in your current situation? How? What resources do you have and how can you use them?

You will be able to share your ideas, already realized or being realized, with the other members of the WYP, in the international plenary session, Quito 2022 (Area "Best WYP Practices").



Idente Youth
Ad Deum propter humanitatem



WORLD YOUTH PARLIAMENT

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