



Idente Youth
Ad Deum Propter Humanitatem



Parlamento Universal de la Juventud
World Youth Parliament
Parlamento Universale della Gioventù

WORLD YOUTH PARLIAMENT

2008-2010
TOWARDS A MAGNA CARTA OF VALUES
FOR A NEW CIVILIZATION

Workbook 2009-2010



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Dedication¹

To the children:

Who are suffering illnesses, hunger, domestic violence and loneliness;

Who lack a home, education, and protection;

Who are caught in drugs and crime;

Who have been deprived of the right to be born;

Who are victims of despair;

Who have been robbed of innocence and the wonder of contemplating stars.

These children are the seeds of society; they will be the future of the world.

Sincerely, from the bottom of our hearts, we would also like to include in this dedication all who have offered their efforts to better the lives of these children.

WYP Group - China / Spain

¹ The dedicatory was the winner of the prize “Here” at the WYP 2008-2009.

Introduction

This document is intended to serve as a fundamental guide in developing the second phase of the 2008-2010 session of the World Youth Parliament, “Toward a *Magna Carta* of Values for a New Civilization.”

In the first phase, concluded in June of 2009, thousands of young people from nearly 20 countries participated. In 2008-2009, they had been reflecting on the topics proposed by the WYP, in schools, universities, associations and other youth groups. Approximately 500 young people attended the International Plenary Session in Rome (June 27-29, 2009), representing 17 countries. Part of the fruit of their work is also collected in this document, and will form the basis for the next phase of the project.

The proposal of the World Youth Parliament is that young people continue to reflect on the general topic, “Toward a *Magna Carta* of values for a New Civilization,” but focusing more on practical proposals related to the values that we wish to defend and expressing concrete ways of living them. In this direction we continue issuing a call to generosity and creativity.

Although the composing of a *Magna Carta* of values for a new civilization continues to form part of the objectives of the WYP, no less important is the project that each young person grow in their capacity to express their highest aspirations and dreams in a creative way. Therefore, while some guidelines are established for written documentation, there continue to be as many channels for participation as there are initiatives that the young people themselves come up with.

We hope that this simple supporting material will be helpful in discovering all the richness of our personal experience and of the persons who surround us. And we hope to find answers to so many questions that we ask ourselves about how to make real our most authentic dreams about ourselves and about the whole human race.

Theoretical Foundation of the WYP

The World Youth Parliament arose in 1981, following a lecture given by Fernando Rielo (1923-2004) at the United Nations in New York. He spoke of the WYP as the “United Nations of Youth,” hosting a first congress in Spain, symbolic but truly universal, and supported by the United Nations.

His dream was that the voice of young people, free of prejudices and self-interest, might be heard world-wide, and bring a decisive contribution toward the fundamental issues of social and spiritual life.

The theoretical foundation of the WYP is based on the Foundational Letter composed by Fernando Rielo in 1991 at the request of some young people who wanted him to express himself explicitly about this project.

In this document, Fernando Rielo expresses the principles that govern this initiative: “The Universal Parliament of Youth has a prior premise: The way in which the human being is defined provides him the measure of his being and acting. From this definition is derived the basis of his rights and duties, of his religious, social, and political living, and ultimately, of his greatness or of his misery as a personal and social being.²”

Hence the necessity of reflecting, first of all, on the human person, so as to deal with all the social and historical projections of his way of acting.

Fernando Rielo affirms that the true motor of history is love. Love is the source of culture, of richness, dignity, honor, and finally, of all human and social development. In this way, politics, understood as the search for the common good, should not be a science based only on technical principles capable of mobilizing resources and technologies, but rather it must be “elevated to a science of the spirit”³ inasmuch as it is concerned much

² RIELO, Fernando. *Foundational Letter on the World Youth Parliament*

³ *ibid.*

more with the spiritual dimension of the human being, who is distinguished from other beings precisely by his capacity to love and to transcend himself.

This principle is the reason why the World Youth Parliament proposed by Fernando Rielo differs from other parliamentary initiatives or dialogue groups, for the conclusions reached by the young people must refer to concrete proposals applicable to their lives and which do not depend only on some political entities or on certain groups which hold power. Therefore it is a matter of their finding those “keys” to which they are willing to commit themselves vitally, so as to be able first to change their own surroundings, and from there to extend the change to all humanity. In this sense, we young participants challenge ourselves to restore humanity beginning with ourselves.

The mission of the World Youth Parliament is summed up, according to Fernando Rielo, in these words: “The degradation by man himself of the royal heritage of his personality brings on the consequence of the ballast of a humanity that has lost its own direction. This is the situation which, in general terms, the human being is enduring with the society he has constituted. Your mission, in the regimen of the World Parliament, united in your intention, in your desire, in your deeds ... is to restore the highest values that have been snatched away from human beings by human beings themselves.”⁴

⁴ *ibid.*

The *Magna Carta* of Values

We might wonder, what are we trying to accomplish with the *Magna Carta* of values that we are going to write?

The objective of this *Magna Carta* is to make known a reality that seldom comes to light: the great effort that many young people are making in their personal and social lives to reach their highest aspirations.

What are these aspirations? What values should we live to make them reality? How can we live them out?

Certainly the answers to these questions are already written in the hearts of many young people, but perhaps they have not yet been brought to light.

Thousands of young people are gathering to share the best of themselves and to bring to the world the fruit of this shared good, this universal patrimony. Beyond doubt their desire is to somehow spread it to all those who feel edified by this great richness, thus transmitting an authentic hope, given that this new civilization, founded on love, is already a visible reality.

Methodology

The methodology, proposed since the beginning of the WYP for those persons who wish to participate in the Project using this Workbook, consists of the following: Each group, in its Parliament sessions, chooses one of the values proposed in Section II, Part 1, “Values for a New Civilization,” or any other value that interests them (such as those proposed in Section II, Part 2), and develops that topic, proposing concrete ways of living this value in their everyday lives.

To facilitate writing up the contributions, a “Group Contributions Form” (Section III.2) has been created, that proposes some guidelines for reflecting on the living of the topics. What is expected of the groups is that they first choose a value to work with, and then look for the best way to define this value. Finally, they should write up their proposals about how this value should be lived in the various spheres of their personal life (social, religious, family, professional, etc.).

This Workbook therefore attempts to “open the dialogue” towards the *Magna Carta* of values that we wish to write following reflection and the lived experience of thousands of young people from all over the world. It is not an attempt to give answers to the great questions that have appeared in the first phase of the project, but rather to encourage the participants in the WYP to seek solutions to the problems that they face in their daily lives and to tell the world about all that they are already doing to achieve a more just society “beginning with oneself.”

Therefore, the content does not deal exhaustively with any one topic, but proposes guidelines, opens pathways and asks questions that are the daily fare in the lives of so many young persons who are anxious to live more authentic and worthy values of the human being in today’s society.

Concretely, the content found in Section II.1 of this Workbook comes from the contributions of the workgroups of the first phase of the WYP, and deals with topics that have been broached over and over by participants in the WYP in different countries and cultures. Section II.2 enumerates some possible values to discuss which also are of concern to young people, but which have not been developed very deeply. In Section II.3, some texts are presented that can help reflect on the topics proposed and shed light on the search for ways of living these values.

Although it is brief, the “Group Contributions Form,” constitutes the most important part of this document, as it can be used by the workgroups while serving as a guideline for anyone who wishes to send contributions to the WYP organization, whether they wish to follow it literally or simply to understand what we are trying to achieve with this phase of the project. In summary, we could say that it proposes the two central questions of the WYP: What values do we want to defend? And how can we live them?

Our investigation seeks to cite every sphere of our life, attempting not to exclude any of them, since the most authentic values must be lived integrally and not in a fragmentary manner, as though we were divided depending on our surroundings at any given moment. It is not necessary to deal with every point, but we must have them all in mind so as to be aware that they are all related to each other.

In Section III.4 of this document three proposals are found which can be followed in organizing WYP sessions. This does not mean, as we already said, that other methods cannot be followed. In this sense, in order to further detail the various ways of collaborating with the project, a few possible initiatives are described in Section III.3.

SECTION I

OPEN DOCUMENT 2008-2009

We, young people who have gathered together from every continent, and authors of these conclusions, define ourselves as persons who commit their lives and promote peace and values. Today, we will share with all of you some of the conclusions we have arrived at after gathering together during these three days of the Plenary Session in Rome, our work of the past year.

1. Preamble

The Universal Declaration of Human Rights was signed by the United Nations General Assembly on December 10, 1948, in Paris. This declaration contains what are considered to be the basic human rights.

In spite of the fact that these Laws could be considered conventional or constructive stipulations, they remain a product of the notion of natural rights, with great moral strength and with growing support. In the most basic sense, they were born from the principle of human dignity. They have turned into a key reference in the current ethical-political debate.

Nevertheless, there exist today numerous circumstances in which these rights are trampled and ignored producing situations of immense human pain. The Western world was a protagonist of the proclamation of such rights at the end of the Second World War, a moment in which Europe was destroyed in every sense and the whole world remained frightened by the horrors of the war and by the holocaust of many human beings. Nevertheless, we observe that, as the years passed, this generous conquest has brought the Western world to an arrogant attitude of excessive demands towards well-being and individualism that do not contribute in any way to the defense of fundamental human rights.

This reality obliges us to establish together the bases and the foundations of human rights and to rescue forgotten aspects of those rights with the aim of guaranteeing the full development of persons and a shared life based on real love. Only on a foundation of real love will human rights not end up succumbing to political inertias, economic interests, or cultural distortions of any nature.

We young people admit that often we inhibit our aptitude to love and we look for safety and self-esteem in superficial things, like physical beauty and money. We admit that we seek to be accepted by others even if it presupposes lying or not living up to our ideas. We propose to unmask these situations, seeking what is truly valuable, truthfully and openly. We accept the risk involved in adverse circumstances, convinced that with difficulty, but with firmness, beginning today, crevices are opened through which seeps a fresh wind pushing towards a *Magna Carta* of Values for a new civilization.

2. Contributions on the Person

All of us have thought very much about this topic, recognizing the person as the center of human rights. The richness of persons is based on everything that integrates their nature: their physical, psychological and spiritual dimensions.

We young people declare that reason does not define the person. The human person is more than reason, more than feeling, more than a symbol and more than society. The human being is "deity", in the image and likeness of God, who lives in their spirit. For that reason, every human being, without exception, from the moment of conception to death is worthy of love and of respect.

It is necessary to invigorate the spiritual dimension, put to sleep and anesthetized by fear and the cultural environment. God's presence in the spirit of the person, often ignored or despised, allows the activation of the spiritual attitudes that make persons capable of overcoming every difficulty and of reaching beyond themselves.

We complain frequently about difficulties of communication. Far from blaming adults, we

young people recognize we are also responsible for this reality and are conscious that this difficulty frequently is related to an interior resistance to sharing something in common with others.

Today the lack of love causes many people to turn themselves over exclusively to their jobs, interests, and material goods. Work schedules leave many people adrift without the possibility of even going to a temple - as young Buddhists from Thailand report. God's presence in the spirit constitutes the foundation of the aptitude to love as a fundamental value of the person. Our experience as young people is that everything is different when we are aware that we are loved; for this reason we believe that only real love heals us and nothing replaces the love that parents can give their children. If we throw ourselves into loving without measure, as an essential value, the world will experience a great change. Love implies surrender and forgiveness, producing peace, respect, and harmony.

God's presence in the spirit transcends genetic and biological determinism and turns each person into a unique, unrepeatable being. Therefore, we young people denounce everything that goes against life (abortion, infanticide, suicide, euthanasia, genetic manipulation), against the dignity and the development of persons and peoples (abandonment, neglect, slavery, illegal hiring practices, sexual depravity) and against every human right.

We young people live a fast-paced life that makes it difficult for us to dedicate time and space to the people around us, and to reflect on matters that we are concerned about. The establishment of an order of priorities that are coherent with our beliefs helps us to root our fundamental criteria of life that can sustain us amid the stress.

God's presence in the spirit establishes the need to grow internally as persons, because in the search for sense and coherence in life the need arises to relate with that which is most intimate. This intimate relation allows us young people an authentic living, free from what is fashionable, free from social conventions, and free from fears. Therefore, it is a question of finding the best antidote against manipulation, the deformation of the conscience by other people, stress, power, and fame.

3. Contributions on Society

Rights and human values are affirmed or denied among people by the way they treat one another and how they live together. Therefore, rights and human values are brought into play in society, that is to say, whenever people enter into a relationship. It is impossible to live out a human right as an individual. We need one another to discover the value of life.

God's presence in the spirit of human persons has positive consequences in their social dimension. This implies that we all have something in common that defines and dignifies us above all our differences. If we need to grow interiorly, we also need to grow externally, that is to say, in our relation with others in all areas: family, work, culture, and politics. The human being needs to be in a relationship with someone in order to survive.

From this reality a duty arises: the care of one another. Fulfillment of needs and guarantee of certain goods are not all there is to human rights. Much more than these things, human rights imply taking responsibility for one another in all areas.

The greatest model of human relations comes to us from Jesus Christ when he says: "This is my commandment: love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends" (Jn 15, 12-13). This proposal offers a supernatural generosity with one another that goes beyond the conception of individual rights in order to transcend these rights in a mutual self-giving.

From this responsibility for one another derives the good exercise of law, justice, solidarity, and education, and consequently, care for everything that surrounds us, including the environment.

Thus solidarity arises as the firm and persevering determination of promoting the common good far beyond a superficial and passing sentiment and, also, beyond providing material, social or moral resources.

This solidarity, which bonds us together from the depth of our being, impels us all to take a vital step forward regardless of our state of life.

Human capacities multiply when we share our qualities, our difficulties, and our achievements. Through this sharing a consciousness is created of having a common objective that goes beyond what we might achieve individually.

The greatest expression of justice is found in the declaration that Jesus Christ makes to us: "Whatever you did for one of these least brothers of mine, you did for me" (Mt, 25, 40). This expression of love implies that any act towards a person has a direct or indirect repercussion on the whole of humanity. This concept breaks the idea of justice as mere moral norms, reaching beyond it to a generous concern for all of humanity.

In conclusion, we young people want to create a new civilization for the future generations. That is why we have to personally involve ourselves, to take a stand in the face of philosophies and ways of life that are proposed in our cultures, and to take on the commitment that is ours to live in society. This Parliament is a definite, lasting and committed opportunity dedicated to carrying this out.

We expect in successive stages to be able to develop all the points expounded and to carry out the drafting of the *Magna Carta* of Values for a New Civilization.

SECTION II

DOCUMENTATION

1. Values for a New Civilization

Sociability - as opposed to loneliness and isolation

“The dehumanization of education has to be avoided, that is why there should always exist a strong education in human values in order not to lose the objective of education, which is the integral promotion of the person. Technological media should be at the service of students, never a replacement for relationships among people. It is important to avoid isolation and promote teamwork and community in general.

WYP Group - Paz, Bolivia

“How can the family be restored? If the family is in crisis so is the society because the problems of society come from families. Therefore, the solution has to be found in the family. One of the causes is selfishness and the only solution is love. However, love is not a formula. You have to feel loved in order to be able to love, and to recognize the being that is the fountain of love, which for us, is God.”

WYP Group - Quito, Ecuador

Charitable behavior - as opposed to looking down on others and other forms of injustice

“Injustice, the withholding of or denying of what belongs to someone, presupposes denying people what is theirs, denying people their value and dignity, and this generates violence. it’s worth to remember that the value of life is affirmed or denied among people by the way they treat one another, and the virtue that disciplines the way people treat one another is justice.

WYP Group - Universidad Carlos III - Madrid, Spain

“It is only thanks to love that one truly knows another and begins to truly know oneself. Love is what empowers us and what allows us to have authentic relationships with one another without masks, without pretending to be who we are not in front of others, without superficiality, without devaluing the personality of others: these are the things that produce violence in our behavior.”

WYP Group - Instituto de Santa Eugenia (Madrid, Spain)

Making good use of time - as opposed to constant activity

“Religion is very important for human beings. Nevertheless, it can be observed that although Thai people are Buddhists, today, as a result of having to go to work they almost never go to temple to listen to the monk’s teachings.”

WYP Group - Bangkok, Thailand

Effort - as opposed to taking the easy way

“Sacrifice and effort, two values forgotten in today’s society, are fundamental for building a good society in the future. Sacrificing yourself for another person and making an effort to be better every day is what gives meaning to our lives and draws us closer to true happiness.”

WYP Group - Universidad Alfonso X - Madrid, Spain

“In education today, the value of effort is being lost. Students’ lives are being made easier and they never manage to know the happiness that can be expected by achieving something through one’s own effort. Many of them become accustomed to doing only what they feel like doing and they reject all that they find difficult or that does not instantly attract their attention.

In the end, this causes grave consequences for society in general that more and more is immersed in a culture of comfort and convenience.”

WYP Group - School of Education, Universidad de Zaragoza - Spain

Human Values - as opposed to materialism

“Every society is created based on the following objectives: 1 - to achieve goodness as a community better than one could achieve as an individual. 2 - to protect the individual from being harmed by others. Today, these objectives are not being met, the laws and the workings of the State in general only protect and promote one group of people, leaving others in an unfavorable situation, especially the weakest (the elderly, the sick, and children), promoting values of consumption: what is important is to have, to use and to discard, and to spend more time at work, taking away time necessary to cultivate basic relationships within the family and among friends. The family finds itself forced to adopt this consumerist lifestyle that brings it to destroy the basic relationships among its members and ultimately destroying the family itself which in the end, logically, will lead to the destruction of the entire society.”

WYP Group - China

“Young people are in constant need of role models to guide the integrity of their lives; the hedonistic and consumer society constantly bombards children and especially young people with attractive role models that incite them to behave contrary to what is truly human which leads them to form vices that weaken their personal integrity and destroy their dignity. Since the family does not offer any true values or standards that support their basic development, they easily let themselves be trapped by what their most prevalent surroundings offer them.”

WYP Group - Bogotá, Columbia

Dialogue - as opposed to lack of communication

“It is necessary to raise awareness so that people can stop for a moment in their fast-paced lives, and communicate thoughtfully with their family, friends and coworkers on subjects that are truly important so that they can understand and appreciate one another. Without communication there is no understanding.”

WYP Group - Universidad Alfonso X - Madrid, Spain

Solidarity - as opposed to individualism and selfishness

“Regarding the defense of liberties, people can easily fall into individualism since only

rights are defended without having carried out one's duties. People avoid talking about 'obligations' because people today who are motivated by individualism only demand 'rights.' When we choose to do wrong, freedom becomes libertarianism and a weapon of defense. True freedom consists in converting the rights of others into our own duties."

WYP Group - Abancay, Peru

"Selfishness keeps us in a state of 'ephemeral happiness' that always leaves us empty and takes us away from what is truly important. For the selfish, life makes promises but does not fulfill these promises. Selfish individuals get caught up in themselves; they are interested in and desire everything for themselves and do not feel satisfied by giving, but only by receiving. Selfish people do not grasp that others are a part of who they are; by focusing on themselves they detach from others. (...) The capitalistic society is in itself against solidarity and educates on the principle of 'I before you' and this does not generate a true 'we.'"

WPJ Group -Universidad Alfonso X - Madrid, Spain

2. Other Values to Be Developed

- An attitude of Service - in opposition to the zeal for power
- Equality and tolerance - in opposition to prejudices
- The search for truth - in opposition to indifference
- The coherence of one's life - in opposition to hypocrisy

3. Thoughts to Reflect on

"...a new trajectory of thinking is needed in order to arrive at a better understanding of the implications of our being one family; interaction among the peoples of the world calls us to embark upon this new trajectory, so that integration can signify solidarity rather than marginalization. Thinking of this kind requires a *deeper critical evaluation of the category of relation*. This is a task that cannot be undertaken by the social sciences alone, insofar as the contribution of disciplines such as metaphysics and theology is needed if man's transcendent dignity is to be properly understood. As a spiritual being, the human creature is defined through interpersonal relations. The more authentically he or she lives these relations, the more his or her own personal identity matures. It is not

by isolation that man establishes his worth, but by placing himself in relation with others and with God. Hence these relations take on fundamental importance. The same holds true for peoples as well.”

Benedict XVI, *Charity in Truth*

“The mystical vision that the West has of India astonishes me. Even many of our gurus are absolutely materialistic. India is already reflected in the *Mahabharata*, with depth and beauty: materialism, scheming, greed and violence. The discrimination that women suffer in all areas of life and at all ages affects their own survival. This is what the numbers reveal.”

Excerpt from an interview with the well-known Hindu author, Anuradha Roy

“Keep in mind that great love and great achievements require great risks. When you lose, you do not lose the lesson. Remember that not getting what you want sometimes means a marvelous stroke of luck.”

Dalai Lama

“If your god is Jewish, your car is Japanese, your pizza is Italian, your gas is Argentine, your coffee is Brazilian, your vacations are Moroccan, your numbers are Arabic, your letters are Latin...How do you dare say that your neighbor is foreign?”

German Government Campaign Against Racism

“We have learned to fly the air like birds and swim the sea like fish, but we have not yet learned the simple art of living together as brothers.”

“We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people.”

Martin Luther King, Jr.

“He who does not make an effort to complete something loses little by little the sense of reality of duty. (...) From this perspective one never manages to see clearly the distinction between the ethics of duty and the ethics of virtue. The virtues are the wisdom we need in order to fulfill our duties. Without duty, virtue has no meaning, and

without virtue, duty is not fulfilled. (...) And this shows that ethics makes human beings great. But, furthermore, we realize that thanks to virtue we can communicate much better and, in this way, we are interiorly enriched, we are made greater. To cite Spanish mysticism once again, an “expansion of the soul” is produced. As the wise Seneca saw so well, the greatness of the soul is the best and the most beautiful of the virtues.

That greatness is not mere blind will power; rather, it proceeds from the greatness of the spirit.”

Rafael Alvira, Universidad de Navarra⁵

“Down to the last tiny bone that man has, he should be charitable every day that the sun rises: to bring about justice between two people is charity, to help a man so he can mount his saddle or load his baggage is charity, for every step that you cover to go to pray there is charity and to remove the pain of the journey is charity.”

Bujari and Muslim, Hadiz of Muhammad

“If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child; I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love.”

First Letter of Saint Paul to the Corinthians, Chapter 13

“Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my

⁵ Instituto Empresa y Humanismo, Universidad de Navarra. Ética: la medida y la grandeza del ser humano, *Thémata. Revista de filosofía*. no. 37, 2006, p. 104

Spirit on him and he will bring justice to the nations. He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope.”

From the Book of the Prophet Isaiah, Chapter 42, Verses 1-4

“Sad times, ours! It is easier to disintegrate an atom than a prejudice.”

Albert Einstein

“Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'”

The Gospel of Saint Matthew, Chapter 25, Verses 34-41

SECTION III

WORKGROUP GUIDELINES

1. Participants

Young people from all parts of the world can participate in the World Youth Parliament (WYP) without experiencing any form of discrimination based on cultural, social or religious differences. We believe that the most appropriate audience for this project are 17- to 30-year-olds (especially college and university students) who have a true interest in building together, avoiding any type of individualism, a new civilization based on love.

In doing so, the World Youth Parliament could develop a variety of initiatives directed to other audiences with the intention of raising awareness and educating people in living out these values. In this way, children, adolescents, and adults could collaborate with the WYP in uniting their voices and thus supporting said principles, by also applying them to their lives.

2. Model for Group Contributions

Group Name:

Coordinator:

E-mail of the contact person:

Telephone:

City:

Country:

Value / Framework of the Theme

Description (what is understood by this value)

Concrete ways of living out the value discussed (one or more of these areas described below can be undertaken)

- Family environment (nuclear family)
- Social environment (other family relationships, friends, closest social circle)
- Professional environment (coworkers, professional responsibilities and professional opportunities)
- Political environment (citizen participation, associations, institutional or diplomatic relations)
- Religious environment (relationship with God or the transcendent, living in community, vocational calling, ecumenism and inter-religious dialogue)
- Natural environment (relationship with nature in a general sense as well as human nature)
- Economic environment (utilizing economic resources, ways of obtaining them and a list of priorities)

3. Other Types of WYP Contributions

Besides the contributions that are made to the WYP in writing as a result of the workgroup reflections, one can contribute in different ways to the greater enrichment of the project. Some of these possibilities are considered in the following list:

- **Music:** Through the composition of music or sharing existing music that is closely related to the theme of the project.
- **Theatre:** Creation of plays that highlight the living of the values that we want to defend.
- **Video:** Shorts, movies, spots or any other contribution in the form of video.
- **Poetry:** New concepts that contribute to the openness of living out the greatest values through poetry.
- **Drawing, Painting & Photography:** Graphic representations, manual or electronic, of the themes at hand.
- **Communications, Reflections & Essays:** Written contributions by an individual or a group that deal with themes that are of interest to the WYP.
- **Texts or other related documents:** books, other projects or initiatives, statements, or expressions that are aligned with the objectives of the WYP.

The organization of the World Youth Parliament could create throughout this year different local, national, and international contests to promote said artistic expressions.

All people who submit their contributions should express their consent (or lack thereof) in writing for the materials to be utilized in the national and international sessions and in the effort to divulge materials that will further the objectives of the project.

4. WYP Session Proposals

WYP On-Going Groups

1. Introduction

This type of WYP session is appropriate, above all, for groups that have the possibility of meeting for one to two hours.

2. Summary

Total Duration 1hr 30min

Preparation

- Selecting a value, topic or theme
- Initial motivation
- Necessary resources for the dramatization of a role-play

Activities

- Initial motivation (10 min)
- Definition of the topic or theme (10 min)
- Role-playing (20 min)
- Debate / Discussion (20 min)
- Conclusions and proposals (20 min)
- Personal Impression (10 min)

3. Objectives

- Draft a group proposal for the WYP with respect to living an established value.
- Encourage dialogue and reflection pertaining to this value.
- Strengthen young people's interest and enthusiasm for living said value.

4. Activities

Selecting a value: Select a value that will be discussed and developed throughout the sessions. You may choose from the values proposed in the *Workbook* or add another one

that is of interest to the group.

Initial Motivation: Utilize a text, a reflection or a sketch dealing with the value at hand to capture the interest of the participants.

Definition of the theme: Ask thought-provoking questions that would cause the participants to come up with a definition or description of the value they have selected. Take note of the responses; then the group reaches an agreement.

Role-Playing (or another dynamic activity that would further the discussion): With the help of the participants, a role-play of daily life where conflicts appear in reference to the living out of the value. Two groups should be formed, one representing the living out of the value, and the other showing the “anti-value”, for example, a group representing those who look for truth while the other lives out the opposite value, indifference. Depending on the number of participants, there could be a third group that simply observes the behavior or the attitudes of the characters; if not, the moderator takes notes on the most notable aspects of the performance.

Debate/Discussion: After the execution of the role-play a debate should ensue about the attitudes of the characters. This debate should be accompanied by questions that should make everyone reflect about the real life application of what has been represented.

Conclusions and proposals: These consist in widening the scope of the application of the value discussed and thus applying it to other aspects of life, and summarizing the group's proposals as to how to live out this value.

Personal Impression: If possible, contingent on the number of persons present, the members are invited to share a thought or idea that spoke to them throughout the session that has helped them live out the value more completely.

5. Materials

- Pen and paper for writing
- If possible, a whiteboard, flipchart or notepad to take notes on the conclusions and most interesting aspects
- Resources or props for the role-play

WYP Half-Day Seminar

1. Introduction

This type of WYP session is appropriate for those groups who are available to meet for a half-day (morning or afternoon).

2. Summary

| | |
|-----------------------|--------------|
| Total Duration | 3 hrs 30 min |
|-----------------------|--------------|

| | |
|--------------------|---|
| Preparation | <ul style="list-style-type: none">- Selecting a topic or theme- Eliciting ideas or comments from participants- Distributing jobs or roles by the organizing group- Possible guest speakers |
|--------------------|---|

| | |
|-------------------|--|
| Activities | <ul style="list-style-type: none">- Introduction to the theme (10 min)- Question and answer period (1 hr)- Artistic expression (20 min)- Break (30 min)- Round table and questions (45 min)- Debate/Discussion (20 min)- Conclusions (15 min)- Personal Impression (10 min) |
|-------------------|--|

3. Objectives

- Summarize the common contributions by the team with respect to living a given value.
- Encourage dialogue and reflection pertaining to this value.
- Strengthen young people's interest and enthusiasm for living said value.

4. Activities

Introduction: A brief introduction about the topic that will be discussed and an explanation of the schedule.

Communications: Groups are allowed 10 minutes to explain their views, and more time is allotted for those who wish to ask questions. Another option would be to have a guest speaker share his/her thoughts on the topic.

Artistic expression: Try to create an artistic representation of the theme in order to develop it further.

Round table: A round table is prepared that will help the participants share their experiences of the value at hand. Then all are invited to ask that person questions.

Debate/Discussion: Continue to encourage debate through questions directed toward all those present.

Conclusions: As a group, summarize conclusions about the work developed throughout the day.

Personal Impression: If possible, contingent on the number of persons present, the members are invited to share a thought or idea that spoke to them throughout the day that has helped them live out the value more completely.

5. Materials

- Materials necessary for artistic expression
- Pen and paper for writing

WYP Weekend Seminar

1. Introduction

This type of WYP session is appropriate for groups that have the possibility of meeting over a weekend. This could be a good structure for national or regional level meetings with a group numbering more than 20 people.

2. Summary

Total Duration A weekend (an entire Saturday and a Sunday until noon; or any other two consecutive days in a week)

Preparation

- Preparing the work for the group
- Eliciting ideas or comments from participants
- Distributing jobs or roles by the organizing group
- Possible guest speakers

Activities

DAY 1

- Introduction (15 min)
- Session 1 (1hr 15min)
- Break (30 min)
- Session 2 (1hr 30 min)
- Lunch (45 min)
- Outdoor activity (1hr)
- Session 3 (1hr 30 min)
- Dinner
- Cinematic Forum

DAY 2

- Session 4 (1hr 30min)
- Break (30 min)
- Session 5 (1hr)
- Conclusions (15 min)

- Personal Impression (15 min)

- Lunch

3. Objectives

- Put together the contributions of the various teams regarding the value in question.
- Encourage dialogue and reflection pertaining to living out this value.
- Support collaboration among participants
- Strengthen young people's interest and enthusiasm for living said value.

4. Activities

Introduction: A brief introduction about the topic to be discussed with an explanation of the program of the weekend seminar.

Session 1: The content of the sessions can vary. One possibility would be to begin the weekend seminar with the reports of those who are present or the representatives of the different groups. One possibility would be to offer a lecture delivered by a guest speaker. The first session should have especially well-planned content.

Session 2: After the break, the second session could consist of a round table discussion or another type of activity that would support the dialogue about living out the values at hand. In this same session, questions could be asked to further the discussion.

Outdoor Activities: After lunch, there could be an outdoor activity such as going for a walk, going on a small excursion or playing a game.

Session 3: The third session would be dedicated to group work. Groups would be formed with five to ten people. Each group is asked to write their ideas as to how the said value could be lived out in a determined environment or aspect of one's life. For example, in one's professional, familial or political environment, etc. The task could also be carried out by asking specific questions.

Cinematic Forum: A cinematic forum could be done by showing a movie closely related to the value at hand.

Session 4: Session for sharing each group's work. After each group presents, the other participants would have the opportunity to offer new ideas.

Conclusions: Together all members will draft the conclusions of the day's work. Afterwards, someone from the group will end the session with some closing remarks.

Personal Impression: If possible, contingent on the number of persons present, the members are invited to share a thought or idea that spoke to them throughout the day that has helped them live out the value more completely.

5. *Materials*

- Pen and paper for writing
- Materials for the cinematic forum

SECTION IV

ORGANIZATION

1. WYP at the National Level

WYP National Commissions

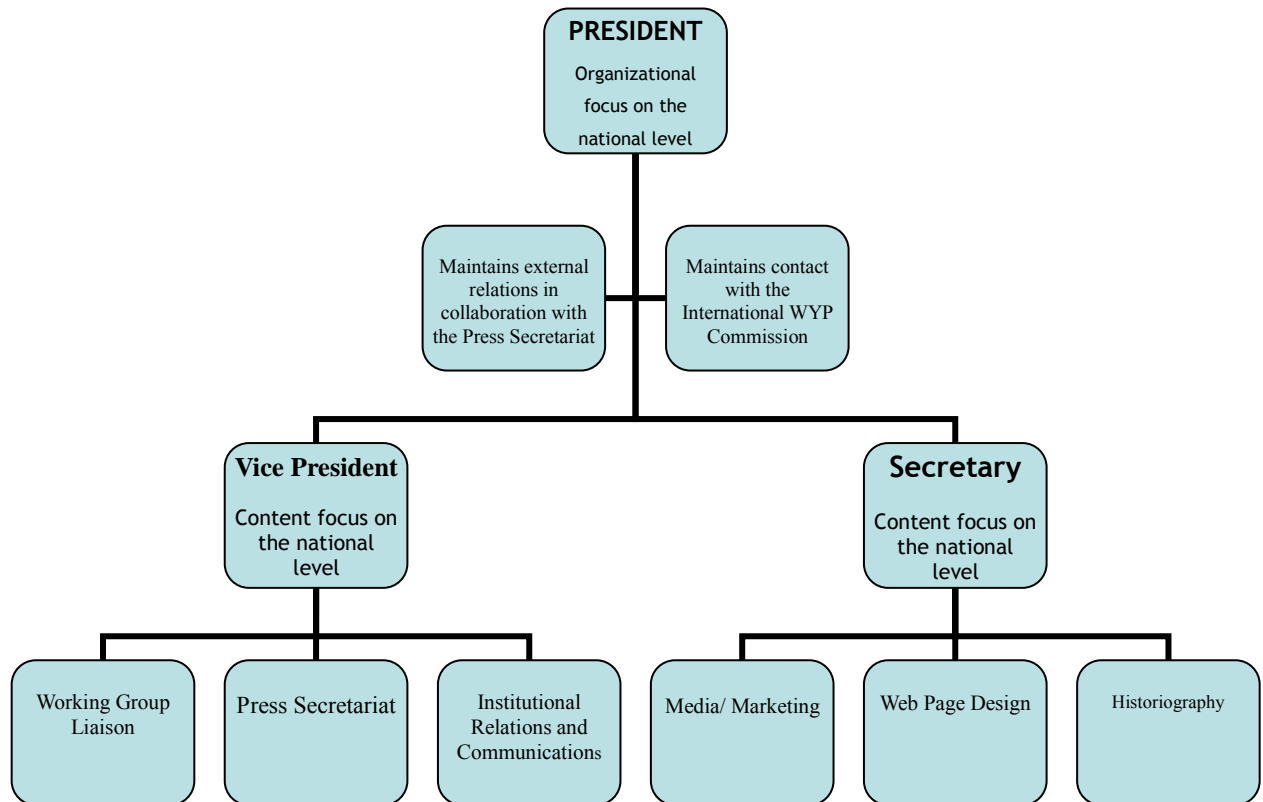
Each country will form a National Commission to coordinate the WYP activities in its area. All of the local groups' contributions and any person's collaboration with this project are to be sent to their respective country's Commission. Any interested person who does not know the contact details for his/her respective country's Commission, could send an e-mail, requesting this information, directly to the WYP's International Secretariat (wyp2010@identeyouth.org).

The National Commissions are linked to each country's National Office of Idente Youth, but may include members from other institutions or organizations.

The specific **responsibilities** of the WYP's National Commissions are:

- Formalize direct contact with WYP's International Commission
- Respond to the needs of the workgroups or other persons interested in the WYP
- Collect their respective country's results and present them to the International Committee
- Organize or coordinate at the local and national levels, WYP's working sessions as the needs arise
- Inform the WYP's International Commission of the national conventions so that they may be published on the project's website
- Disseminate the project at a national level and maintain close contact with all communications media

Each National Committee should have at least a President, a Vice President, and a Secretary. A sample organizational chart of the WYP's National Commission, including the respective responsibilities, is displayed below:



WYP Calendar

The tentative dates for the project's various phases during the current academic term are:

- Projects realized on a local level should be sent to the national office before May 15, 2010.
- Each individual or organization interested in presenting contributions from their workgroup in the Plenary Session in New York should contact the respective country's committee before May 1, 2010.

- During the month of May a list will be compiled of those persons who will be eligible to participate actively in the New York plenary session (presenting contributions from their workgroup or other project) while others attend as observers.

2. International Plenary Session New York 2010

On August 11-13, 2010, the International Plenary Session will be held in New York City. The preliminary program for this session provides for various working sessions, in various languages, at St. John's University (the project's principal sponsor) and a plenary session will be held at the United Nations Headquarters.

At this session, previously registered participants meeting the following criteria may attend:

- Young people from everywhere in the world who are interested in the project
- WYP National Commissions who have elected representatives to participate as spokespersons for their country or particular youth group.

During the work sessions at Saint John's University, reflection groups will be formed according to languages and topics to prepare the conclusions of each country, which will be presented by the elected representatives. There will also be the opportunity for other participants to make their contributions. In light of these shared reflections, the elected representatives will be able to re-formulate their presentations and to prepare new documents to present at the session at the United Nations Headquarters.

At the plenary session (at UN Headquarters) short presentations will be given in English (with the possibility of translation to Spanish and Italian) to show what each country has produced, compared with the opinions and contributions made during the work sessions from the previous days. This session will be for presentation rather than for debate.

After the plenary session, participants will return to group meetings, organized by topics, in order to write the various sections of the *Magna Carta* of values for a new civilization. The result of the work completed during the days of this meeting will be announced to

the communication media and networks. Nevertheless, the WYP organization aims to continue working throughout the course of 2010-2011, on the production of a final document that would serve as a conclusion to the current edition of the project. This final document will be delivered to His Holiness, Pope Benedict XVI, on the occasion of World Youth Day in Madrid, Spain, in August, 2011.

All the information related to the 2010 New York Plenary Session will be published over time on the international website of the World Youth Parliament.