

# Workbook

## **WORLD YOUTH PARLIAMENT**

Towards a Magna Carta of Values

for a New Civilization



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# 1

## Presentation

This workbook is presented as an instrument or basic tool that work groups may use in preparation for the First Plenary Session of the World Youth Parliament, which will be held in Rome in June 2009. This session will serve as preparation for the Plenary Session of National Youth Parliaments to be held at the UN in New York in 2010.

Groups can be created with college students, campus ministry members, other youth associations, high school youth, etc. These groups, using this workbook, can compile a document which will constitute their contribution to the theme, “Towards a Magna Carta of Values for a New Civilization.”

# 2

## Point of Departure

### 2.1 Motivation

The main theme of the World Youth Parliament 2008-2010, “Towards a Magna Carta of Values for a New Civilization,” poses a passionate challenge to all young people who seek to give unity, direction, and meaning to their personal and social lives, with a projection to the future of a world that should be better than what it is. To this end, through teamwork, we will attempt to respond to those questions that daily life poses in a society characterized by:

- a) the absence of God, as contrasted to a consciousness of one’s origin and destiny;
- b) intolerance, gender violence, racism, and xenophobia, in contrast to fundamental respect for every human being just by virtue of being human;

- c) hedonism, relativism, and skepticism, favoring indifference and a lack of personal and social commitment;
- d) insensitivity to the fundamental rights and duties of the human being and passiveness in the face of the loss of transcendent objectives and ideals;
- e) individual interests, as opposed to dialogue, solidarity, equitable distribution of and access to material, ethical, and spiritual goods;
- f) selfishness and aggressiveness, as opposed to the generosity of love, good manners, and good taste that make possible peace and social well-being;
- g) sadness and loneliness, in contrast to the enjoyment of being together, living and sharing in common;
- h) the culture of death, as opposed to the defense of life;
- i) the will to power, as opposed to the will to love;
- j) evasion, as opposed to responsibility.

## 2.1 Work Method

Within the framework of the WYP 2008-2010 project, through reflection and personal experience, together with research on the proposed topics, we hope to begin compiling the vision that young people, from various places, have of the society of which they partake. This will determine the way in which they face the positive and negative realities that they have observed.

The groups to be formed should work along the various lines drawn out in this document, and may choose to deal with all or some of the proposed topics. The Identity Youth in each city will undertake the organization of a format for collecting the work contributed by each group, bringing all the groups together in a local Plenary Session, in preparation for the World Plenary Session to be held in Rome in June, 2009. If possible, a national Plenary Session may also be held as a first encounter among the national representatives attending the World Plenary Session.

The last section of this workbook presents an outline that the groups may follow to document their work with the aim of presenting it in the plenary sessions.

# 3

## Context

Placing this ambitious project in context will give a general preliminary vision of the topic.

We present three illustrations to motivate us to reflect: a message from Pope Benedict XVI, words of Fernando Rielo (founder of the Idente Youth), and a *Mafalda* comic strip.

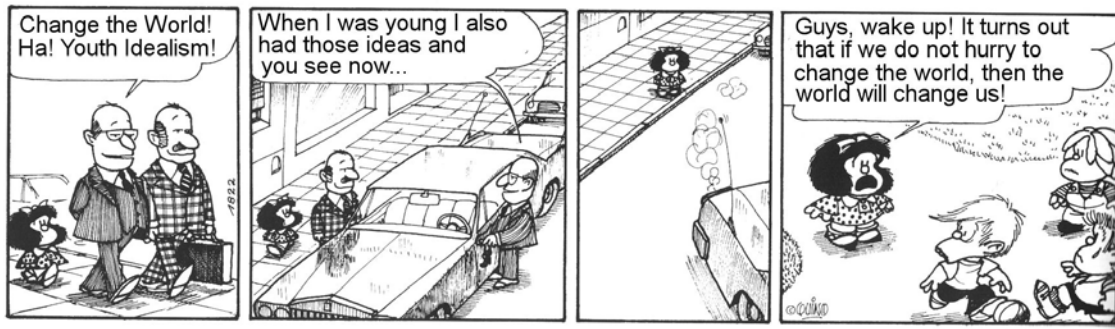
a) A quotation of a speech addressed by Pope Benedict XVI to representatives gathered in the General Assembly of the United Nations in New York on April 18, 2008, on the occasion of the 60<sup>th</sup> anniversary of the Universal Declaration of Human Rights:

The merit of the Universal Declaration is that it has enabled different cultures, juridical expressions and institutional models to converge around a fundamental nucleus of values, and hence of rights. Today, though, efforts need to be redoubled in the face of pressure to reinterpret the foundations of the Declaration and to compromise its inner unity so as to facilitate a move away from the protection of human dignity towards the satisfaction of simple interests, often particular interests. The Declaration was adopted as a “common standard of achievement” (Preamble) and cannot be applied piecemeal, according to trends or selective choices that merely run the risk of contradicting the unity of the human person and thus the indivisibility of human rights.

b) A text by Fernando Rielo, founder of the Idente Youth:

The second idea is to create society, not just to live off what was given to us by those who worked for it, contributing ideas, ideologies, philosophies, religions, sciences, technologies... rather, you yourselves, be marvelously creative... Society cannot remain stagnant.

c) A *Mafalda* comic strip:



Author: Quino (Joaquín Salvador Lavado)

### personal experience

- Are you aware that there are interests all around you attempting to infringe upon human rights to the end of obtaining benefits that favor some persons in disadvantage to others? Give some examples.
- From your personal experience, what kind of values could serve as a foundation of a universal declaration of human rights that represents all cultures, juridical codes, and institutional models? Give some examples.
- In your own private or public life, what attitudes do you take on with the intention of “creating society” and contributing values that you consider edifying for humanity in general? Express some testimonies and personal resolutions.



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# 4

## Documentation

### 4.1 Person

Our distinct vision<sup>1</sup> of reality, of the world, and of the society which surrounds us is determined by our vision of the person and his nature – who am I – and of his destiny – where am I going and what I am doing. Therefore, we should reflect on a “well-formed” vision of the human being, one that can give rise to an authentic commitment that will bring out our fullest personal and social development. The noble ideal of a new civilization can never stem from a vision that involves no commitment.

According to the dictionary, a person is defined as “an individual of the human species.” The history of philosophy offers many definitions: man is an animal that is “rational,” “symbolic,” “social,” “conscious,” “possessor of his own identity,” etc. C. G. Jung says that “the persona...is the individual’s system of adaptation to, or the manner he assumed in dealing with, the world. Every calling or profession, for example, has its own characteristic persona.... Only, the danger is that they become identical with their personas - the professor with his text-book, the tenor with his voice” (“Concerning Rebirth,” CW 9, Part I, 221).

Christ, corroborating Sacred Scripture, says, “You are gods” (Jn 10:34). This affirmation leads Fernando Rielo to consider the human being as more than reason, more than an individual, more than symbol, more than society. The human being, according to Rielo, is “deity,” in the image and likeness of God Who dwells in his spirit. This is why every human being, without exception, from the first moment of his conception until his death, is worthy of love, of respect, of veneration. Here is the definition given by the founder of the Idente Youth in his Founding Charter: “What, then, is the human being? My definition is precise: human being is a mystical being. [...] The word ‘mystical,’ far

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<sup>1</sup> [Translator’s note: the word “vision” could be translated as “view”, but the “democratic” baggage of the word “view” leads to a relativistic understanding that every point of view has equal validity. It would be important here to explain the word “vision” as a well-formed perspective that transcends limited individualistic viewpoints.]

from esoteric or illusory sublimation, means the indwelling acting of God in our spirit, based on our freedom.” The word “mystical” comes from the Greek “*mūo*,” which means “to close one’s eyes.” This etymology allows Fernando Rielo to affirm that “to be a mystic” means “to close one’s eyes to selfishness in order to open them to love”. The word “mystical” also has the same Greek root as “mystery.” The human being, states Fernando Rielo, forms part of the “mystery of God,” a mystery that we experience and live beyond what we are able to understand within the limits of our own reason.

### personal experience

- The simplest and most “neutral” definition of the person is the one that we find in every dictionary: “individual of the human species.” Does this definition seem appropriate to you? According to this definition, how is the human being distinguished from any other animal?
- Historically, reason has been considered the most important and distinctive characteristic of the person. Do you think that your reason is the most important and uppermost characteristic that defines you as a person? Do you identify yourself with your reason, or do you feel yourself to be “something more” than your reason? From the perspective of this classic definition, how can we consider someone with brain damage, or a very small child (or an unborn child) as a person? Do you think that many people have an interest in holding that reason is what defines us as persons? Why? If reason is what defines the person, don’t you think that abortion, euthanasia, and infanticide would be easy to accept?
- In the 20<sup>th</sup> century many authors in the fields of psychology, philosophy, and literature have spoken of “disintegration” of personal identity: we are somehow that which others believe (and want) us to be. Does this definition seem correct to you?
- What vision of the person does the Gospel give us? What do you think Christ means when He says, “You are gods?” Is the definition of human being as “deity” just poetic, or an exaggeration?
- What does Fernando Rielo’s definition of the human being suggest to you? In your own experience, what does it mean that we are “mystics”?



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## 4.2 Sociability

In reality, there is no such thing as totally isolated persons, except in very rare cases. We are always in relation to someone: our mother – even before birth – our family, our friends, and, in a certain sense, with all humanity. Let us seek to reflect on how we can live these relations in a constructive, worthy, and agreeable way. What societal model would we like to build? What is the meaning of our human relations and what is the most appropriate way for them to help us live full lives and build family and society? Can any relation between two persons constitute a natural, healthy family where children grow, are educated, and live full lives as persons?

### 4.2.1 Family

Article 16 of the *Universal Declaration of Human Rights* (UN, 1948) provides us with the following doctrine:

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

For its part, the Pontifical Council for Justice and Peace, in its *Compendium of the Social Doctrine of the Church* (par. 211, 2005), states the following:

The family, in fact, is born of the intimate communion of life and love founded on the marriage between one man and one woman. It possesses its own specific and original social dimension, in that it is the principal place of interpersonal relationships, the first and vital cell of society. The family is a divine institution that stands at the foundation of life of the human person as the prototype of every social order.

### 4.2.2. Social Community

An ancient Chinese proverb states, “the fluttering of a butterfly’s wings can be felt on the other side of the world.” Thomas Hobbes, in turn, observes that “the original of all great and lasting societies consisted not in the mutual good will men had towards each other, but in the mutual fear they had of each other.” In his *Leviathan*, the same author testifies that “if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies; and in the way to their end, which is principally their own conservation, and sometimes their delectation only, endeavour to destroy, or subdue one another... Hereby it is manifest, that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war, as is of every man, against every man.” Saint-Exupéry in his *Citadel* teaches us that “Love is not looking at each other, but looking together in the same direction.”

Finally, in his *Founding Charter* of the WYP, Fernando Rielo offers us the following doctrine about the human being as a personal and social being:

The indwelling presence of the absolute subject, therefore, makes the human being a personal and social being: personal, because God is his origin and his destiny; social, because the brotherhood of human beings makes no sense without reference to a common Father from Whom they receive an incomparably greater filiation than the natural or legal filiation. That is, [they possess] a supernatural sonship. [...] Thus, you are constituting a mystical society.

### 4.2.3. The Political Community

The *Universal Declaration of Human Rights* in Article 21 promulgates the following:

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

The Spanish professor Adela Cortina, referring to solidarity among persons, writes that the “political community is one of citizens, not vassals; of a people, not a mass. The citizen is one who tries to be the master of his own life, not a slave nor a

vassal, but the protagonist of his own life in the heart of a political community. A society of citizens does not allow itself to be manipulated. However, citizenship is built with others; we are citizens together with others, not in isolation.”



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### personal experience

- The Universal Declaration of Human Rights, as well as the Catholic Church, underlines, from its perspective, the importance of the family as the foundation of society. Do you agree? Do you think that this perspective is up to date or out of date? Do you believe there are better, more fundamental forms of living together than the family? What are they? Does it seem to you that the State protects the family well or poorly? In your opinion, what are the essential characteristics missing from the concept of the family?
- Today we are aware that in the natural world any small change can have a much more considerable influence than we are able to perceive (scientists speak of the “butterfly effect”). Do you think this is also true in human relations? To what degree can our actions condition the lives of others?
- The philosopher Thomas Hobbes (1588-1669) confesses, with respect to his birth, “Fear and I were born twins.” Do you agree with his vision of “*homo homini lupus*” (man is a wolf to man)? Is his conception of social life correct, i.e., that it is born out of fear of one another? What importance do you think fear has in social life? In your opinion, why do we feel the need for human relations?
- Do you think that speaking of sociability as “brotherhood” has a concrete, real meaning, or is it purely metaphorical? Does it make sense to speak of “universal brotherhood” without reference to a common Father? For you, is religion or a reference to transcendent values a factor of union or of division among people? Why? In your experience, what does Fernando Rielo’s statement that we constitute a “mystical society” mean?
- In your opinion, what does it mean to be citizens? Do you agree with Adela Cortina?
- Do you believe there is a better form of government than the one expressed in the Universal Declaration of Human Rights?

### 4.3 Freedom

Freedom is a fundamental characteristic of our action. It is so intrinsic to the human being that the philosopher Sartre says, as a paradox, that “we are not free to stop being free.” Nonetheless, it is very difficult to define the concept of freedom, and it is a word that is much used and frequently abused in politics and in many types of personal, family and

social behavior. Some promise more freedom, especially in the world of politics; some reflect on freedom in the fields of philosophy and ethics; but we never come to know clearly what this essential attribute consists of that makes the person responsible for his actions.

Popular thinking often understands freedom as the possibility to “do whatever I feel like.” Nevertheless, we cannot say that the human being is his freedom but rather that the human being possesses freedom. This fact, according to Fernando Rielo, should lead us to ask “to what end do I have freedom or the power to choose? If I choose evil even though I am able to choose good, everyone will agree that I would be degrading my personhood. On the other hand, if I choose what is good even though I am able to choose evil, we would agree that this way of acting fulfills me as a person. So we could ask ourselves: How can I be truly free? How must my freedom be related to that of others? What is the relation between my freedom and truth, goodness, beauty, justice, and love?”

#### **4.3.1. What is freedom? What does it mean “to be free”?**

Negative freedom, positive freedom.

The *Stanford Encyclopedia of Philosophy* informs us about positive and negative liberty in the following terms:

Imagine you are driving a car through town, and you come to a fork in the road. You turn left, but no one was forcing you to go one way or the other. Next you come to a crossroads. You turn right, but no one was preventing you from going left or straight on. There is no traffic to speak of and there are no diversions or police roadblocks. So you seem, as a driver, to be completely free. But this picture of your situation might change quite dramatically if we consider that the reason you went left and then right is that you're addicted to cigarettes and you're desperate to get to the tobacconists before it closes. Rather than driving, you feel you are being driven, as your urge to smoke leads you uncontrollably to turn the wheel first to the left and then to the right. Moreover, you're perfectly aware that your turning right at the crossroads means you'll probably miss a train that was to take you to an appointment you care about very much. You long to be free of this irrational desire that is not only threatening your longevity but is also stopping

you right now from doing what you think you ought to be doing.  
(<http://plato.stanford.edu/entries/liberty-positive-negative>)

Some other selected texts on the definition of freedom:

Freedom is the right to do that which does not harm others. (E. Lacordaire)

That all men are by nature equally free and independent, and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety. (*Virginia Declaration of Rights*, Article I, 1776)

Jesus then said to those Jews who believed in him, “If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free.” They answered him, “We are descendants of Abraham and have never been enslaved to anyone. How can you say, ‘You will become free’?” Jesus answered them, “Amen, amen, I say to you, everyone who commits sin is a slave of sin. A slave does not remain in a household forever, but a son always remains. So if a son frees you, then you will truly be free.” (John 8:31-36)

The truly authentic freedom is that which is formed by the generosity of love.  
(Fernando Rielo)

#### **4.3.2. Religious freedom, civil liberties**

Various texts:

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 18: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either

alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19: 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.  
(*Universal Declaration of Human Rights*)

This Vatican Council declares that the human person has a right to religious freedom. (II Vatican Council, *Dignitatis humanae*, 2)

Let there be no compulsion in religion: Truth stands out clear from error...  
(Koran, 2:256)

### personal experience

- We use the term “liberty” in many senses: when we are capable of making a decision (free will) and nothing prevents us from carrying it out (negative freedom); from this we can say that we are free. But there is a deeper sense of interior freedom (positive freedom, freedom for some end), which goes beyond external conditioning – in some way, I can feel as a “slave” in my room and free in a jail. Have you ever been in a situation like the one of the driver in the first text? What makes you feel most like a “slave”? When do you feel most free?
- In our personal experience, we can discover that our freedom is not “absolute” because we have limitations (physical, psychological, spiritual) and we have duties, above all, related to other people. It can also happen that our freedom conflicts with the freedom of other people. In such a situation, what should we do and what should our criterion be?
- If I am convinced, for example, that I have the inalienable right to be happy, what happens if I realize that my freedom implies pain for another human being? To what extent is my freedom tied to the life of another? Is it possible for my freedom to be strengthened, paradoxically, if I make a sacrifice for the sake of others?
- There is a common idea that if there is only one Truth, we cannot be free. It seems that we can only be free in the world of opinions. Do you agree with this



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statement? In what sense does Christ affirm that the Truth will make us free? Can we free ourselves from our limitations, or do we need help?

- Do you think that so-called “civil liberties” (thought, conscience, religion, opinion, expression) are respected in today’s world? Do you believe that these freedoms could be considered absolute without generating conflicts?
- Can the extreme defense of individual liberties—such as occurred in the 18<sup>th</sup> century to combat absolute monarchy—lead us to individualism and to the defense of the rights of persons but not of their duties? Why are human duties rarely spoken of? How can we reconcile freedom and solidarity?
- Do you agree that human dignity can be the foundation of civil liberties and, in general, of rights? In your opinion, what does this dignity consist of?
- What happens to our freedom when we choose to do evil? How can we be fulfilled in freedom? What does true freedom consist of? When someone chooses to love God and to express this love within a religion or a state of life, can his or her choice be prevented because in the opinion of the majority it is harmful to him and to society? When someone confesses himself a Christian, can this right be denied to him or can other rights be restricted because he is Christian, as happens in some countries and societies?

#### 4.4 Equality

Equality is a much esteemed value in social life, especially in the context of racial, cultural, political or religious discrimination. If we treat equality as an absolute, we could come to deny the responsibility and singularity of each person. We might ask ourselves what it would be like to live in a world of absolutely equal individuals. How would we feel? What does true equality consist of, then? We are equal, but in what? Can equality coexist with difference? In order for there to be unity, must all differences be eliminated?

We should then seek a way of conceiving an equality that constitutes a unifying factor while allowing us to see the human being in all his or her richness and personal dignity.

Article 1: All human beings are born free and equal in dignity and rights...

Article 2: 1. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status...

Article 7: All are equal before the law... (*Universal Declaration of Human Rights*)

Equality of opportunity occurs when each person has the same potential access to a certain social or economic good as any other person. Equality of results, on the other hand, means that each person effectively receives the same amount of social or economic good as any other person.

For example, equal opportunity exists in a raffle of a cake, where each person receives one raffle ticket. Nevertheless, in this example there would be no equality of results, since in the end only one person would get the cake and the rest would get nothing. Equality of results would occur if the cake were divided into identical portions and passed out to all participants.

([http://es.wikipedia.org/wiki/Igualdad\\_de\\_oportunidades](http://es.wikipedia.org/wiki/Igualdad_de_oportunidades))

At that time Jesus said in reply, “I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike.” (Matthew 11:25)

### personal experience

- Do you think that providing equal opportunity to everyone is sufficient to guarantee everyone equality in dignity? If, on the other hand, we ensure equality of results, what would happen to the sense of responsibility?
- In what aspects do you think human beings are (or should be) equal? In what aspects do you think they should be considered different?
- Is not the vision of the Gospel interesting – and provocative – in this context, for it invites us not to have the will to power, or to consider ourselves great or intelligent or better than others, and not even to be equal to others, but to be simple, small, needy, and to look beyond? Is not a person who is willing to give the best of himself, his life



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for others, the best defender of all rights of persons? What way of living do you think can really promote equality among human beings?

## 4.5 Solidarity

We can understand solidarity as synonymous with equality, brotherhood, and mutual aid and as closely related to the concepts of responsibility, generosity, detachment, cooperation, and participation.

The concept of solidarity today is commonly associated with some charitable practices such as, for example, participating in some type of volunteer work or donating of one's goods to other persons or organizations. Certainly these are praiseworthy actions; nevertheless, Christ proposes a dimension of solidarity that demands a personal coherence that goes beyond simple acts of solidarity.

Nothing should be refused to a human being who wishes to share a good he judges to possess. Good is not an abstract entity but a concrete good. (Fernando Rielo)

Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift. (Matthew 5:23-24)

The common good of society is not an end in itself; it has value only in reference to attaining the ultimate ends of the person and the universal common good of the whole of creation. God is the ultimate end of his creatures and for no reason may the common good be deprived of its transcendent dimension, which moves beyond the historical dimension while at the same time fulfilling it. (*Compendium of the Social Doctrine of the Church*, par. 170)

### personal experience



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- What means do you find in our society that allow you “to do good”? Do you think that they are sufficient or do you want to contribute something new that identifies more with your personal restlessness?
- What do the words of Christ in Matthew 5:23-24 suggest to you?
- What is the highest good that you can give others?

- What other types of goods do you consider necessary for the well-being of the human person?

## 4.6 Justice, rights, and peace

Our relation with other human beings must answer to the criterion of justice: We want others to treat us justly and we must treat others in the same way. This reciprocity is well symbolized in the image of the balance. But only a community which knows that it must go beyond formal justice, by living forgiveness, can reach real peace and justice.

### 4.6.1 Justice

Distributive Justice: we distinguish justice in the distributive sense from justice in the retributive sense. Distributive justice has as its object the advancement of fair distribution of common resources; it will lead to a materialistically just society in which there is no place for envy or resentment due to others' luck. It is only a formula. It does not define, but we should decide what the content of this form of justice is. It does not indicate what the resources are, not only material, that should be distributed nor what should be the criterion of distribution. One can believe that it should depend on the merit of each person, for example, on his contribution in the production of the common goods that will be distributed (Aristotle, *Nicomachean Ethics*, V, 4, 1131 b) or it could even depend on the natural inequalities among men, looking to satisfy the vital needs of all...

(G. Zagrebelsky, *Justice*,

[http://dirittiumani.utet.it/dirittiumani/breviario\\_diritti\\_umani.jsp?v=giustizia&cap=4](http://dirittiumani.utet.it/dirittiumani/breviario_diritti_umani.jsp?v=giustizia&cap=4))

In ethics and law, "Let the punishment fit the crime" is the principle that the severity of penalty for a misdeed or wrongdoing should be reasonable and proportional to the severity of the infraction. The concept is common to most cultures throughout the world. Its presence in the ancient Jewish culture is shown by its inclusion in the law of Moses, specifically in Deuteronomy 19:17-21..., which includes the punishments of "life for life, eye for eye, tooth for tooth, hand

for hand, foot for foot."... However, this does not mean that the punishment has to be equivalent to the crime.

([http://en.wikipedia.org/wiki/Retributive\\_justice](http://en.wikipedia.org/wiki/Retributive_justice))

Restorative justice: in addition to these two classical conceptions of justice we must include a different conception, which can first be found in the Jewish Law, the institution of *ryb* (a procedure to repair the wrongs through a debate, whose ultimate goal is the recognition of the wrongdoing and forgiveness). [...] The aim is not to punish the guilty, but to solve the dispute through recognition of one's error, pardon, and, therefore, reconciliation and peace. It is the opponent's humanity, which must be touched and influenced, because it is of the primary interest. The goal is not retributive justice, but the reestablishment of a broken community. The image is not an eye for an eye, but of a knot to be tied. (G. Zagrebelsky, *Justice*)

[http://dirittiumani.utet.it/dirittiumani/breviario\\_diritti\\_umani.jsp?v=giustizia&cap=4](http://dirittiumani.utet.it/dirittiumani/breviario_diritti_umani.jsp?v=giustizia&cap=4))

*Summum ius, umma inuria* [The excesses of justice provokes injustice] (Roman, anonymous)

There was a scholar of the law who stood up to test him and said, "Teacher, what must I do to inherit eternal life?" Jesus said to him, "What is written in the law? How do you read it?" He said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself." He replied to him, "You have answered correctly; do this and you will live." (Luke 10:25-28)

#### 4.6.2. Rights

Rights is the will of the dominant class established in law. (K. Marx)

[Rights and duties] Inextricably connected to the topic of rights is the issue of the duties falling to men and women... The mutual complementarities between rights and duties – they are indissolubly linked – are recalled several times, above all in the human person who possesses them. This bond also has a social dimension: “in human society to one man's right there corresponds a duty in all other persons: the duty, namely, of acknowledging and respecting the right in question.” (*Compendium of the Social Doctrine of the Church*, par. 156)

#### 4.6.3. Punishment and pardon

Punishment does not serve merely the purpose of defending the public order and guaranteeing the safety of persons; it becomes as well an instrument for the correction of the offender, a correction that also takes on the moral value of expiation when the guilty party voluntarily accepts his punishment. There is a twofold purpose here. On the one hand, encouraging the re-insertion of the condemned person into society; on the other, fostering a justice that reconciles, a justice capable of restoring harmony in social relationships disrupted by the criminal act committed... (*Compendium of the Social Doctrine of the Church*, par. 403)

For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? And if you greet your brothers only, what is unusual about that? Do not the pagans do the same? So be perfect, just as your heavenly Father is perfect. (Matthew 5:46-48)

#### 4.6.4. Peace

Peace is not merely the absence of war, nor can it be reduced solely to the maintenance of a balance of power between enemies. Rather it is founded on a correct understanding of the human person and requires the establishment of an order based on justice and charity. (*Compendium of the Social Doctrine of the Church*, par. 494)

Peace is a corner stone for the edifice of human history. Peace is the keystone that can be extracted only from one quarry: justice. This is the substance of peace. Youth possess the wise lucidity that peace cannot be a fruit of injustice. (Fernando Rielo, *Message to the World Congress of Peace*, Copenhagen 1986)



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### personal experience

- How do you live and conceive of justice? Which conception of justice seems most adequate to you for building a new civilization?
- Does it seem to you that the traditional theories (retributive, distributive, and restorative) are adequate to define justice? What is the importance of each theory and what are their limitations?
- It is possible to speak of rights without duties? How are these two aspects united?
- Normally it is considered just to punish someone who has committed a crime or is judged to be a menace to society. But have you wondered what the meaning of punishment is and what its purpose should be?
- Do you think that justice can be reconciled with pardon? What do you understand by “be perfect, just as your heavenly Father is perfect”?
- What are the most important requirements, in your opinion, for building a society of peace?

## 4.7 Education

Pedagogy depends on the way we conceive of the human being, his essence, values, and prospects for the future. In what way do we wish to educate? What are the true objectives of our mode of education?

### Contemporary Pedagogy

At the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup>, a Copernican revolution of education has been made. The most visible and “revolutionary” characteristic of the rebirth of pedagogy consists in the substitution of the centrality of the teacher with the centrality of the child, who becomes the true protagonist of education. In a certain sense, the teacher is at his or her service. Some authors began to proclaim that the values of childhood age are superior to those of mature age, all this in the name of a “natural goodness” (Rousseau, 18<sup>th</sup> Century), or of the fact that the future belongs to the new generations (Montessori, *Key*). In this fundamental scope, contemporary pedagogy has given merit to the following three instances:

1. *Naturalness*: pedagogy reveals itself as the art of educating according to nature.
2. *Individuality*: pedagogy rejects egalitarian schematic methods, searching for means of adapting to the variety of talents and personal vocations; and, thus, to carry out education in the right measure that will allow every one the expression of their maximum performance.
3. *Sociability*, which is not in opposition to the previous, indicates the maximum of individual formation only in a society organically conceived.  
(*Workbook of the WYP 2001: Education Towards Peace*)

One of the main tasks of education has always been therefore to promote models of excellence and benchmarks of recognition that serve to help the self-esteem of the individuals... The only sure thing is that if, due to a timorous resignation of their functions, schools relinquish this aim – justifying themselves with self-deceptions, such as, the supposed necessity of “neutrality” or axiological relativism – children and adolescents will buy their self-esteem in other markets because, humanly, nobody can go without it. (Fernando Savater, *El valor de educar*, Ariel, Barcelona 1997, pp. 53-5)

I would like to begin by reminding you that the key words of Fernando Rielo’s pedagogy refer to education in ecstasy. Ecstasy is to let oneself be ecstacized, to let oneself be loved by Another... Ecstasy is to go out of oneself to listen, to hear, to make one’s own, to unite oneself to that which beauty, harmony, or love leave in our spirit. (Juana Sánchez-Gey Venegas, “Colegialidad y espíritu de familia en Fernando Rielo,” “Jornadas Fernando Rielo de pedagogía aplicada”, Madrid, 4 y 5 de Marzo 2006)

#### Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory.

Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children. (*Universal Declaration of Human Rights*)

### personal experience



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- Does the fact that in contemporary pedagogy the centrality of the teacher has been replaced by the centrality of the child seem appropriate to you? To what extent do you think that this change has truly occurred?
- Does the opinion regarding the values of childhood age as superior to that of adult age seem correct to you?
- Do you agree with the claim that education must propose models? What would be, in your opinion, the best model?
- Does it seem to you that education has something to do with “ecstasy” in the sense of “going out of oneself to be united with something (or, rather, with Someone absolute who is the foundation and the meaning of all other relations)?”

## 4.8 Economy and Work

The laws of the economy often dominate our individual and social life, and do not always produce a common good for all humanity. How should an economy be organized that is genuinely at the service of human beings?

My players and my partners do not have to necessarily like me but I, as a leader, have to love them. Love is loyalty, love is teamwork, love respects dignity and individuality. This is the strength of any organization. (Vince Lombardi 1913-1970, American football coach)

People want to do a good job and will do so, given the proper tools and support.  
(Bill Hewlett, Founder of Hewlett-Packard)

Cut off from its lesser or greater objective value, work is an essential expression of the person, it is an “*actus personae*”. Any form of materialism or economic tenet that tries to reduce the worker to being a mere instrument of production, a simple labour force with an exclusively material value, would end up hopelessly distorting the essence of work and stripping it of its most noble and basic human finality. The human person is the measure of the dignity of work. (*Compendium of the Social Doctrine of the Church*, par. 271)

The economy has as its object the development of wealth and its progressive increase, not only in quantity but also in quality; this is morally correct if it is directed to man's overall development in solidarity and to that of the society in which people live and work. (*Compendium of the Social Doctrine of the Church*, par. 334)

No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon. (Luke 16:13)

### personal experience

- In today's world, it is common to feel carried away by the desire to always produce more and more. This happens in our work and our academic or personal formation. The economic laws, large organizations, and the government itself often favor the propagation a culture that favors economic growth which frequently harms our quality of life. How do you confront this situation? What effects does it have on your life?
- It usually happens that we must choose between different values when it comes to managing our time. Christ tells us that it is impossible to serve two masters. How do you manage your time when it comes to choosing between the things of God and the things of the world? What are your priorities? Do you feel conditioned by your surroundings or are you satisfied with the manner in which you allocate your time?



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- Above, we have two examples of a leader. One related to sports and another one with the business world. Which characteristics do you consider important to have for people assuming leadership functions? Do you normally find these characteristics in the people with whom you live?

#### 4.9 Stewardship of the Environment

The building of a new civilization implies respect for the Environment, beginning with the care of our own nature in its physical, psychic, and spiritual dimensions. Care of the environment is the fruit of the respect we have with regards to all the goods that nature provides us with.

The *ecological economics*, defined as the science and management of sustainability or as the study and assessment of (in)sustainability, is not a branch of economic theory, but a field of transdisciplinary study...

In summary, the basic ideas of the Ecological Economics are:

1. Economy is embedded in nature. Given limits to material growth and critical environmental problems, the scale of economies has exceeded their sustainable size.
2. Transdisciplinary work and pluralism are fundamental in facing environmental problems; no isolated discipline provides an adequate perspective.
3. Nature serves as a vital support of humanity, yet we lack knowledge of nature and the relations between societies and their material means. For this reason, there exists an uncertainty with respect to the consequences of our actions, which, in turn, presupposes the adoption of precautionary principles and open approaches to social participation, given the insufficiency of scientific knowledge.
4. The need of the theory of systems, originating in natural sciences, to understand the dynamics and evolution of current problems.
5. Questions of fairness and of inter- and intra-generational distribution are fundamental.

6. Nature has a value in itself which is independent of its use or utility to humans.

7. The economy is integrated in more ample cultural and social systems in such a manner that nature, economy, and society coevolve. Social and cultural aspects acquire much importance.

([http://es.wikipedia.org/wiki/Econom%C3%ADa\\_ecol%C3%B3gica](http://es.wikipedia.org/wiki/Econom%C3%ADa_ecol%C3%B3gica))

A correct understanding of the environment prevents the utilitarian reduction of nature to a mere object to be manipulated and exploited. At the same time, it must not absolutize nature and place it above the dignity of the human person himself. (*Compendium of the Social Doctrine of the Church*, par. 463)

God created man in his image; in the divine image he created him; male and female he created them. God blessed them, saying: “Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth.” God also said: “See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food.” And so it happened. (Genesis 1:27-30)

For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now. (Romans 8:19-22)

### personal experience

- Do you agree with the basic idea of “ecological economics”?



- The Book of Genesis shows the harmony of the human being with God, with himself, with nature, and with society. Where do you find the rupture of this harmony today and in your personal experience?
- The Letter to the Romans mentions a new creation at the end of times. How can one begin to verify this restoration of nature, people, and society?
- In the creation narrative, God entrusts to human beings the responsibility of dominating the Earth. To what extent do we collaborate with the plan of God or go against it?

# appendix

## Guide for Work Groups – WYP 2009

The workbook, elaborated by the Idente Youth, serves as a guide to facilitate group reflection regarding the foundational principles of our civilization.

The fruit of the work developed by the groups will be gathered by the National Commissions of each country that will, in turn, prepare a document to be sent to the International Session of the WYP - Rome 2009. The first part of the Manifesto of the WYP “Towards the Magna Carta of Values for a New Civilization” will be drafted from all the national contributions.

We propose nine subjects beginning with “Person,” “Sociability,” “Freedom,” etc. It is not necessary that all the points be treated by each group; it is possible that some groups may decide to give their contribution in relation to some concrete aspects rather than to all the subjects proposed in the workbook.

The groups may work in a flexible manner devoting as much time as they deem necessary. When sending their contribution to the project at the international level, we ask that the groups follow these guidelines:

### 1

The text summarizing group reflections should be sent by e-mail to the NATIONAL OFFICE OF THE IDENTITE YOUTH of the corresponding country before **April 12<sup>th</sup>, 2009**.

This document should be structured as follows:

#### Part I: Recording of Facts

This part lists the principal facts observed by groups vis-a-vis their reflection on a given subject. The aim is to set forth, from personal experience, the most relevant features characterizing the present state of the subject under study.

## Part II: Causes and Consequences

This part contains the causes of the previously stated facts and the possible consequences that they might have on you and on others. A possible way to identify these consequences is by relating them to the effects that these facts have with respect to your relationship with God, nature, and society.

This document should be **approximately 1 to 5 pages long**.

### 2

The groups can also send contributions done in other formats, for example: songs, audiovisuals, humorous skits, drawings, poetry, theatrical works, etc. We have to let our imagination loose!

### 3

At the same time, persons, groups, or associations who have experience on one or more of the proposed subjects, and who wish to share the same without following the schema indicated in the Workbook, may do so in the form of an essay. It may be sent to the same e-mail address (by the same deadline). Make sure to include the name of the person or group and their area of work.

### 4

Until April 12<sup>th</sup>, you can also send **short presentations (papers, audiovisuals)** on the subject. Those selected will be presented at the international gathering in Rome during the group work sessions (according to languages). The short presentations should be sent in writing specifying whether audiovisual equipment is needed. The length should be 10 minutes.

After this date the groups can still work on the WYP and send in new contributions, but they will not be used in the Plenary Session in Rome. However, they will be used as on-going work material during the 2009-2010 academic year, specifically for the second stage of the project that will develop *Recommendations for Action*, which will form the final part of the Manifesto, “The Magna Carta of Values for a New Civilization.”

On the other hand, we see the need for the material to be progressively broadened; hence, we invite you to send to [wyp2009@identeyouth.org](mailto:wyp2009@identeyouth.org) any article, text, movie, song, or any other document that you consider interesting for an in-depth examination of our society. The material received will be incorporated into the Blog of the WYP on our website: [www.puj2009.org](http://www.puj2009.org)

If you have any comments or questions, contact us at [wyp2009@identeyouth.org](mailto:wyp2009@identeyouth.org). We will also let you know who is the WYP Coordinator in the city closest to you.

Cordial greetings to all and let us go forward!

Commission of the World Youth Parliament

# 5

## Group's Contribution

Group's Name: \_\_\_\_\_

Country/City: \_\_\_\_\_

Coordinator: \_\_\_\_\_

Coordinator's Contact Info (e-mail & tel.) \_\_\_\_\_

Number of Participants: \_\_\_\_\_

Age (average): \_\_\_\_\_

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**PERSON**

\_\_\_\_\_

**SOCIETY**

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**FREEDOM**

\_\_\_\_\_

**EQUALITY**

\_\_\_\_\_

**SOLIDARITY**

\_\_\_\_\_

**JUSTICE, RIGHTS, AND PEACE**

\_\_\_\_\_

**EDUCATION**

\_\_\_\_\_

**ECONOMY AND WORK**

Group's Contributions stemming from  
its work of the following topics: