

Manifesto for change

We are Plestia Alaqad (Palestine), Sean Binder (Ireland), Francesco Cicconetti (Italy), Federico Gambedotti (Italy, Eritrea), Drukmo Gyal (Tibetan, TAR, China), Andrew Johnson Raphael (Malawi), Ayumi Kuramae Izioka (Brasil, Japan, Netherlands), Manisha Maharjan (Newar, Nepal) and Chris Mansa Laporte (France, Haiti). We are crossing the Atlantic Ocean from Cape Verde to Suriname aboard the Oosterschelde, a historic Dutch sailing ship built in 1918, on a symbolic voyage entitled *The Ark of Change*, which connects the two lungs of the world.

We represent thousands of young people from the world who, with firm conviction, have chosen to be part of this movement, answering the courageous call of Maestro Andrea Camilleri, who in his concern for the future, entrusted our generation with the arduous task of bringing forth a new Humanism of the Word.

The Ark of Change, through the language of art, aims to be a defibrillator for the consciences, a multiplier of light capable of dispelling the fear of failure and inadequacy and restarting the engine of dreams for the younger generations.

Over these sixteen days, guided by the harmony of nature, surrounded by the Ocean, in this 'no-place', drawing inspiration from the *Universal Declaration of Human Rights* and *Nutopia*, we have drafted this *Manifesto* setting out the values we identify with and some concrete solutions for innovating society.

Yoko Ono and John Lennon announced, on 2 April 1973, the birth of a conceptual country, Nutopia, of which everyone was a potential citizen. The country was represented by a white flag to pay homage to peace. Nutopia, which is one of the inspirations of The Ark of Change, has no territory, no borders, no passports, only people.

Ours is a journey in search of ideas, plans, and evolutionary visions in order to counteract the nihilism and obscurantism that threaten our hopes and dreams, knowing that within darkness there is always the precious opportunity to turn on a light.

The sailboat we are traveling on has been transformed into a floating work of art thanks to the extraordinary contribution of Mimmo Paladino, who has depicted young people's messages of change in 40 artistic flags arranged into an 80-metre-long Gran Pavese.

We thought for a long time about how this Manifesto should begin, and we believe that in a world ever more bound by hate and money, one of the things that connects all young people around the world are the desire for peace, disarmament, non-violence and respect for creation. This is why we thought that our sailboat could retrace the Atlantic slave trade and that our manifesto should begin with the younger generations becoming aware of all the horrors committed in the history of humanity, for which we all want to ask forgiveness today.

It is impossible to mention them all, but it is necessary to symbolically mention a few so that our energies of light can reach the heart of humanity in the hope that something may change.

From the *Holocaust* to slavery, from the *Armenian genocide* and the *Srebrenica* (Srebreniz) genocide to the Mongol invasions of *Genghis Khan* (Gengis Kan) in the Middle Ages; from Chinese forced collectivization to the Indian famine; from apartheid in South Africa to the

genocide of Native Americans; from the collapse of the Ming dynasty to the Taiping civil war; from Stalin's dark era to the Nakba; from the conquest of the Americas to the genocide in Cambodia (Cambogia); from the Anfal genocide of the Kurds to the genocide in Rwanda; from the Bhopal (Boupol) disaster in India to the Chernobyl nuclear explosion; from the conflict in Darfur to the more recent Gaza genocide and the Russo-Ukrainian war. From the *landings of migrants in the Mediterranean* to *femicide* and all *violations of women's rights* throughout the world. From the *war in the Democratic Republic of Congo* and *Sudan* to the *horrors of the Epstein case*.

At the dawn of a new spring, in this long period of apnea that is forcing us into a delicate, profound metamorphosis, it is our duty to ask ourselves what urgent changes are needed in our society.

Although we know our souls are different, with different thoughts, we have a shared vision of the future and evolution. We are aware of the urgent necessity of change, and so we have set out below the values in which our generation identifies, along with some practical solutions to imagine a new possible future.

Our values

1. We believe in a world where wars and genocides don't exist anymore, where peace means justice and accountability. We believe in a humankind that relinquishes all forms of weaponry, that invests in dialogue and diplomacy as peaceful tools to resolve and prevent wars and conflicts, and that works in parallel with the disarmament of consciences.
2. We believe in the universal right to education, with special emphasis on the most disadvantaged areas of society, and a civil society that guarantees equitable opportunities for education and access to work.
3. We believe in a community that ensures everyone can profess their faith and values spiritually as a social tool of identity and balance. Without an inner life, we live in silence.
4. We believe that we should no longer talk about inclusion but about coexistence of diversity.
5. We believe in the universal right to access sustainable and affordable energy that enables everyone to meet the essential needs required for a dignified life. Consequently, in order to keep pace with global digitalization, it is necessary to guarantee access to the internet for all socio-demographic groups so that they can benefit from basic governmental, healthcare, and educational services.
6. We believe in a world free from the capitalist and colonial system. A world that is not based on money and power but on a conscious balance that guarantees universal collective well-being.

7. We believe in a world where everyone is free to express themselves, be themselves, and behave as they wish - as long as they don't hurt others - without being forced to censor their thoughts and actions for fear of judgment.
8. We believe in a world where media is not biased, and information is truthful and spread without censorship. We believe in information that flows freely and is objective and meaningful, not a slave to manipulation, fake news, politics or censorship. We believe in information that gives more space to good news in order to help us better understand the present so we can venture more responsibly into the future; information that provides tools to develop critical thinking for each individual and discourages standardization.
9. We believe in a world where we learn to experience life and death as one unbroken thread. Death is not the cessation of life, but its continuation.
10. We believe in the importance of rebuilding the village, because "Together we can, together we will, and together we're strong"
11. We believe that all families, the media, organizations, and political and cultural bodies must once again take responsibility for the mission to educate the new generations. To do this, is necessary for local institutions to guarantee free public and community spaces.
12. We believe in a community that creates a safe space for children to practice social-emotional learning starting in early childhood, so children feel empowered to face their emotions and explore and express their inner and outer selves.
13. We believe in a world where we don't have to stop dreaming of a better future only because we are currently in a flawed one.
14. We believe in a world in which each individual is aware of the privileges that come from the sum of their identities. Privileges are not a guilt but a responsibility, and it's important that we achieve a more intersectional vision so that no one is left behind, not even non-human animals.
15. We believe in a world where human beings are not superior but equal to all sentient beings. With an equal approach, we should accept our limit and learn from animals, to understand and respect the law of nature. Our actions and behavior are altering these complex environmental balances and accelerating phenomena that will make life on the planet unsustainable or simply uninhabitable.
16. We believe in interdependence and mutual care. This connects human rights, mental health, environment and dignity. Healing is a collective responsibility.
17. We believe in a world that has no culture of egoism that is masked by green choices when it comes to beauty products or food. Multinazionale Who actually have the power and finances are these tgT can actually make a change and not impose change onto the consumere. We believe in a world with less hypocrisy, where the people who are trying to save the planet are not forced to be part of its destruction.
18. We believe that the debate on equal opportunity must be ongoing and proactive through the conscious analysis of the deep feelings that unite or divide us in relation

to the contexts that generated them. We must work on prejudice, understand why it exists, eradicate it and develop the ability to question our way of seeing things.

19. We believe in a society where the reputation and judgement of others are not obstacles to the freedom and protection of women and men who are victims of violence, stalking and abuse.
20. We believe in a school that prioritize human relationships over individual skills, so that children understand the balance between building self esteem and building healthy relationships, both are core to mental health. We believe also that grades are important parameters for educators and students to understand their learning progress. Grades should not be positioned in any form to define the future options of students.
21. We believe in a society where dignity and security for older generations is provided while preserving fairness and opportunity for younger ones. Intergenerational solidarity requires balanced policies that protect social welfare systems without placing disproportionate burdens on future workers.
22. We believe in a society that acknowledges and rewards each individual's talent and work, where competition can more often be transformed into cooperation. Everyone must be aware of their responsibilities as citizens and workers, acting with passion and dedication in their own areas.
23. We believe people need positive role models to identify with again, to set aside their current overarching distrust of institutions and the political establishment. We hope for governance that embodies philosophies and actions that gaze far into the future for the sake of the community, not governance based on consensus seeking, but rather on a forward-looking vision of the future.
24. We firmly believe in fighting organized crime (Es. Mafia, drug cartels etc.) to ensure greater safety and protection for citizens and to support the most vulnerable.

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Some useful ideas for change

Education

1. Only through an education of social and emotional intelligence, can we train tomorrow's citizens to abide by the Constitution and the Universal Declaration of Human Rights, which all countries should adopt.
2. Learning to respect the environment and our extraordinary cultural heritage must begin in early childhood. For example, in Japan children in elementary school spend the last half hour of every day cleaning their classroom. Using a small, personal kit, they tidy the classroom and take turns cleaning the school toilets once a month, using gloves and masks. This teaches them the value of respect: if I make a mess, I have to clean it up. If I don't make a mess, I show respect for myself and for others. In Tibetan communities, people of all age from every family gather monthly to pray

for world peace, taking the time off to chant, rest and eat well collectively. This leads to an awareness of balanced relationship between care for self and care for others.

3. Mandatory community service performed a few afternoons with local community business and community leaders a week or concentrated at certain times of the year can prepare children for life in society and the complexities of the future.
4. It is necessary to ensure digital literacy for all citizens starting from primary school, so that everyone is equipped with the tools needed to use and understand new technologies and to protect themselves from the risks and dangers of the digital world.
5. Artificial Intelligence, if properly regulated, can enable access to basic education in remote and impoverished regions and can become a valuable universal tool for developing increasingly personalised learning systems that respond to the needs of each individual, including supporting people with cognitive disorders or learning difficulties.
6. In a world that is once again plunging into high illiteracy rates, partly due to the excessive use of social media, schools need to take responsibility for teaching the younger generations to read and write, starting from childhood, using nature, music and literature as creative learning tools. In France, Wednesdays are used by schools for sports and recreational activities, which increases children's concentration, their physical health and improves the peer relationships.
7. Young students should have free access to work training and internships that prepare them for their professional careers, and be guaranteed a minimum wage from the state or the company they work for.
8. School could introduce book free Friday, where students focused on on practical and human center learning such as cooking, communication, emotional awareness, teamwork, problem solving, life skills, and the study of cultural traditions and local natural resources. Many young people graduate from formal and theory but not knowing how to navigate life.
9. Finding time to spend with family, to talk together or, for those who are religious, to pray and share moments of reflection, can help each of us feel part of a collective energy and help us rediscover our humanity.
10. We have forgotten the value and benefits of dialogue and poetry. Make the effort to mute your phones and leave them in another room so you can pay attention to the people dining with you. Franco Arminio, poet and "paesologist," suggests keeping a collection of poems in your dining area and opening it randomly at the beginning of each meal. Before starting to eat, have a member of the family or community get up, open the book of poems, and read one. "'We all stand alone on the heart of the earth pierced by a ray of the sun's light and then it is night.' Salvatore Quasimodo. Enjoy your meal!".

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1. It is necessary to speed up international legislative processes in light of scientific evidence that requires immediate and decisive action to protect the environment.
2. The planet needs our attention, but the system seems deaf to its demands because it privileges political and economic interests with short term profits. What if we could prove that sustainability long term is also worthwhile? We must care for the environment through small daily gestures and by changing our habits.
3. It is imperative that we transition to renewable energy. We must limit our use of fossil fuels, fossil-fuel power stations, and drilling to the bare minimum in order to prevent further global temperature increase and aim to decrease ongoing temperature changes and promptly working towards decreasing the current temperatures unfortunately already over 1.5 °C. It is also necessary to raise awareness in all countries about the urgency and consequences that the climate crisis is having and will have on our lives and on the survival of the human species. Negligence on the part of companies in this regard should be prosecuted as a crime against humanity.
4. Climate change is making water an increasingly precious resource. It is necessary to inform and raise awareness among people in the community about this issue and urgent to invest in the development, construction, and maintenance of water systems worldwide, with particular attention to developing countries where, thanks to new technologies and bio-architecture, it is possible to implement solutions that serve the collective good using sustainable resources and infrastructure compatible with local ecosystems. At the same time, citizens in more industrialized countries must change their daily habits to prevent waste; for example by using bathtubs less frequently and turning off the tap while brushing their teeth or washing dishes.
5. In order to guarantee affordable costs for citizens and businesses in the medium term, a cap should be placed on the price of energy to combat inflation and curb speculation. At the same time, a minimum level of energy provision should be established to ensure that people living in energy poverty receive a basic supply of free energy for essential needs such as heating, cooking, and lighting.
6. The transport industry is the main generator of greenhouse gases. Governments should encourage a reduction of the number of gasoline-powered cars in favor of electric cars and recharging infrastructure and encourage freight transport by rail and sea to reduce heavy vehicle traffic on roads while rethinking our mobility model, reducing the costs of public transport and bolstering it. Scheduled domestic and short-haul flights should be replaced by high-speed trains where possible, while private air travel should be strongly discouraged and taxed, except in medical emergencies. It is also important to invest more in bicycle-friendly urban plans with pedestrian areas and bicycle lanes.
7. In some states, daylight saving time decreases the number of daylight hours in winter. Eliminating this time change so we can make the most of afternoon light would prevent energy waste and pollution.
8. Millions of offices, supermarkets and shopping centers leave their lights on even after closing time for no reason. Regulations should be imposed to protect the

environment from energy waste and the overuse of energy resources that could be saved.

9. The fast-fashion industry offering new collections weekly at highly competitive prices, made with poor-quality and polluting materials, prompts consumers to make frequent, often superfluous purchases. This industry is responsible for twenty percent of the world's water pollution. It is urgent to inform and raise awareness among people in the community about this issue. Every year we buy more and more clothes whose shelf life in our wardrobes has dropped dramatically compared to the past. It is estimated that every second the equivalent of an entire garbage truck full of clothes is thrown away worldwide. Most of these clothes are produced in countries like China, India, Asia, or Africa, where there is no real legislation governing the textile industry, labor is cheap, and working conditions are unacceptable: a modern form of slavery. It is our responsibility to raise our awareness about what we are buying. In Malawi, for example, due to economic constraints, the population tends to buy mostly second-hand clothes. If this habit were to become universal in all countries around the world, it could be beneficial and help the environment.
10. Animals are as much a part of our ecosystem as we are. Respect and protection for animals should be values inherent in our culture starting in early childhood. It is essential to crack down on crimes against animals, where laws are often non-existent or inadequately enforced.
11. In the 1960s, people returned empty glass bottles after using them in exchange for cash. Even today in some European countries there are collection points where citizens can bring in glass, cans, and clothes and get paid for their return by the piece or by weight. Introducing this system would incentivize recycling while generating big savings for companies and less pollution for the planet. Young people, adults, and the elderly could “work” by collecting recyclable waste and get paid legally.
12. We must recognize that major infrastructure projects and economic policies can cause long-lasting environmental damage that will shape the world inherited by future generations. Environmental sustainability must therefore remain at the centre of public decision-making, favouring low environmental impact development models.
13. As is the case in many countries to encourage the population to purchase electric cars, governments need to invest resources to control the cost of organic products by incentivizing their sale, at the expense of polluting or unregulated products, which would therefore be subject to higher taxation.
14. The meat and animal products industry is one of the main contributors to the current climate crisis (e.g. deforestation, greenhouse gases, etc.). It is necessary, particularly in the most industrialised countries, to raise awareness among the population about the ethical, environmental and health benefits of a plant-based diet.

15. In an increasingly fragmented world, small communities can help us live better and build stronger, more lasting relationships. An urban planning system redesigned around small, self-sufficient neighbourhoods - accessible within 15 min by walking - where essential services (e.g. schools, clinics, places of worship, gyms, markets) are available would discourage car use and restore ancient and valuable forms of dialogue and community sharing.

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Human rights

1. We still have a long way to go in terms of women's rights and fighting gender discrimination. Men must become aware of their responsibilities in these matters, especially when it comes to feminicide, rape, harassment, double standards, etc. Ensuring equal pay and supporting parenthood by extending benefits for mothers to fathers as well, something currently largely lacking, are only a few of the measures needed to achieve this goal.
2. Every day we witness unjustified murder and violence. It is crucial that we enable anonymous reporting when there is clear evidence of stalking, rape, or harassment by activating strict preventive criminal intervention.
3. We must guarantee the safe reception of refugees and foster cohabitation and integration by offering places and opportunities for intercultural exchange. It is fundamental that we safeguard the obligation to provide assistance at sea enshrined in international law and amend the Dublin Regulation on the distribution and management of asylum applications in order to privilege migrants' choices and family ties.
4. Due to the constant increase in the number of orphaned children, it is vital that we reflect deeply on adoption, also by single people and same-sex couples with strong parental inclinations and good economic standing who are currently unable to adopt. We need to streamline and humanize eligibility processes by broadening the applicant pool while staying very focused on the profiles of adoptive parents and protecting children's interests and the transparency of adoption agencies.

At the same time, it is necessary to encourage and promote more among citizens the possibility of taking in a foster child, without necessarily adopting them, supporting their growth and education and ensuring their well-being in their own country.
5. We support laws on the treatment and social reintegration of prisoners and the funding of the CEC (Communities Educating Prisoners) project, mental health support, work and rehabilitation into society after incarceration.
6. In an increasingly patriarchal society, in order to reduce violence and promote dialogue and peaceful coexistence, it is necessary to educate boys, about self-awareness and mutual respect.

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Health

1. We dream of a world where all people, regardless of their economic status, have access to guaranteed, high-quality, free basic healthcare and holistic care; a world in which every country invests in preventive health information and guarantees healthcare workers adequate pay and favorable working conditions. This will allow to prevent shortages of professionals, long waiting lists and, in some areas, corruption and class inequality.
2. Fewer and fewer young people choose to pursue a career in medicine, and university entrance examinations pose further obstacles. Financial support plans must be drawn up for the doctors of the future, providing incentives for their studies and professional development.
3. The State should contribute more, in cooperation with voluntary associations, to supporting vulnerable people and their families (e.g. the disabled, the elderly, and the seriously ill).
4. Mental health disorders, especially in the aftermath of the pandemic, are on the rise even among very young children. It is essential to normalize the use of psychotherapy as a valuable tool for inner understanding and personal healing, promote homeopathic treatments, and to extend psychological support to those in need through joint action between central and local governments while promoting a widespread network of assistance. Recent studies show that involving people suffering from depression and other mood disorders in volunteer projects can significantly improve their mental health. People should have easy and free access to psychotherapists.
5. Overpopulation, poverty, and the unacceptable waste of basic goods in industrialized countries are the plagues of humanity. Our modern era of mass consumerism is generating an increasing supply of cheap, low-quality food fueled by an industry that is now the second largest climate destroyer. Tempted by ever-lower prices, we buy more, even when we do not actually need it. To maintain this regime, food giants invest in intensive livestock farming, antibiotics and synthetic agriculture and exploit the agri-food sector, crushing producers, consumers, animals, and the entire planet. The consumption of this “junk” food negatively affects our health. So It is essential to inform and raise awareness among people in the community about this issue and call for legislative action that guarantees quality production and local supply chains with more native food varieties as well as a focus on environmental sustainability and the protection of agricultural labor in order to fight illegal recruitment. Greater awareness, including better information, about our food choices will lead to reduced waste, buying only what we actually need, and the consumption of more plant-based foods. By incentivizing and systematizing solidarity networks and monitoring expiry dates, free food consumption could be made available for vulnerable citizens.
6. The Western medical system is very male-focused – gender medicine. A more intersectional approach is needed, involving equally in-depth studies of female

pathologies and related symptoms and of discriminated communities, such as transgender people, about whom too little is still known in terms of medical research.

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Economy and development

1. We believe in a society where the political, economic, technological powers should be separated from one another and distributed between as many members of society as possible and guarantee the cyclical rotation of each power and the balanced distribution of resources through elections, taxation and technological education.
2. Most industrialized countries have high tax burdens, gripping workers, entrepreneurs, and retirees and creating an environment conducive to rampant tax evasion. So concrete instruments must be devised to ensure greater traceability in favor of adequate tax fairness (e.g. the use of electronic money) while appointing highly professional individuals to monitor the effective return of taxes paid to the State in terms of services to citizens and businesses.
3. Economic development must be based on qualitative growth, with the understanding that the concept of “value” cannot only include monetary value, but rather must increasingly include areas such as healthcare, education, the environment, and inner wellbeing. Non-monetary parameters such as the Human Development Index (HDI) assessing citizens’ quality of life or the GINI coefficient statistically measuring income distribution should be included in political and economic assessments.
4. The last few decades have been marked by an exponential increase in unemployment, poverty, and labor exploitation, especially of young people, with prolonged internships in large companies where they have no guarantee of employment and are underpaid, unskilled jobs in inhumane conditions (e.g. call centers, delivery people, manual laborers). It is imperative that we put people back at the center by guaranteeing minimum wages for all workers, promoting recruitment, and implementing flexible working systems that allow people to work from home or on a task-based basis (rather than on an hourly basis). Reducing working hours from forty hours per week to thirty-two for the same wage could help adjust the economy to the needs of society and the environment, combat unemployment, and allow more time for family, social relations, and personal growth.
5. In a community increasingly focused on the needs of individuals, we need to revive mutual institutions and the concept of “social bartering,” where I provide you with my skills, my time and my material resources and you give back according to your means (e.g. The Time Bank). A farmer offers vegetables and early season produce in exchange for psychotherapy that they would otherwise not be able to afford. Practicing mutuality in our daily lives also leads to greater empathy and creativity.

6. The actions of major technology companies are too often free to override local governmental legislation and human rights in the absence of legal accountability between national regulations and international corporate practices. It is therefore necessary that, prior to the release of new technologies, governments require companies to develop a clear framework for their use that formally incorporates the fundamental principles of ethics and transparency in order to safeguard the collective interest.
7. The pace of technological development has reached a speed that society can neither fully understand nor effectively manage. Certain technologies, such as artificial intelligence, may fundamentally reshape our socio-economic structures. In order to prevent high levels of unemployment and the concentration of economic and political power in the hands of a few technology owners, it is essential to develop policies that redistribute the benefits of technological progress, protect workers during periods of transition, and ensure that innovation contributes to collective prosperity rather than deepening inequality.
8. Young generations increasingly struggle to access affordable housing, particularly in large urban areas where property prices have risen far faster than wages. A stable home is a fundamental condition for personal independence, family formation, and social stability. Public policies should promote access to affordable housing through responsible urban planning, incentives for long-term rental markets, and measures that discourage speculative real-estate practices that drive housing beyond the reach of ordinary citizens.
9. In many countries, the economic and social cost of raising children has become a significant barrier to family formation. Societies that wish to remain vibrant must support families through policies that promote work-life balance, affordable childcare, parental leave for both parents, and favorable economic conditions. Supporting families is not only a private matter but a collective investment in the future of society.

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Public Administration

1. In our daily lives, we are crushed and overwhelmed by antiquated, cumbersome, exasperating bureaucracy that robs us of our precious time. So it is essential to streamline and simplify bureaucratic processes, also through digitization, and optimize the efficiency of public offices to create a public administration that is increasingly at the service of citizens.
2. It is crucial that we encourage the active participation of citizens in public life, starting with their choice of representatives, also by introducing new technologies and digital identity in voting as an alternative to paper voting for those who want to use it or need it (e.g. for people who live abroad or away from home or have health problems).

3. Updating traffic laws is a priority in order to educate, prevent and raise citizens' awareness regarding road safety and to crack down on rule breakers using new technological tools to curb speeding and drunk driving and increase regulations in this regard, for example by regulating alcohol consumption. In some developing countries, there is an urgent need to provide basic driver training and to implement road signage, which is often vandalized or stolen. It is also necessary to verify the transparency of driving tests, which are often corrupt. The local officers serving the community should hold community workshops to build positive relationships with citizens in the community.
4. With new technologies, it is now possible to detect when a person is driving and consequently force the device into a 'driving mode' that does not allow access to the phone's manual functions, thereby preserving road safety.
5. Public trust in institutions depends on transparency, accountability, and integrity in political life. Corruption undermines democracy, weakens public services, and erodes citizens' confidence in government. Strong legal frameworks, independent oversight bodies, and transparent decision-making processes are essential to ensure that public power is exercised in the interest of the community rather than for private gain.

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Communication

1. Social media has democratized access to certain information, especially for marginalized communities. It is a space for survival and community and has been instrumental in amplifying many social movements. They have brought us both grate benefits but also serious risks. When cars were invented, the first traffic accidents made people realize they needed road signs and driving rules. Right now, since we are clearly facing daily "accidents" connected to the use of social networks, it is crucial that we create signposting, including legislation, to regulate virtual society, such as:
 - D. Mandatory minimum age requirements to access and use social networks;
 - E. Maximum time limits for social network use (The Great Minds behind the web giants set daily limits for their own families using specific apps, beyond which virtual activity becomes harmful and dangerous);
 - F. Each social media profile must be transparently associated with whoever manages it through a digital identity card or public identification system. This would solve the problem of fake profiles being opened and allow anyone engaging in verbal violence, fraud, or crimes against people to be immediately detected, with criminal consequences;
 - G. All too often social networks portray glossy, perfect lives that make people feel fragile, inadequate, and unhappy. These models are impossible to achieve because they are fictitious. Just as cigarette packets carry shocking images and statements

like “Smoking kills,” and “Smoking is the leading cause of lung cancer,” social networks should display a banner that says, “Not everything you see is real”;

- E. Why is it that, even though we live in the age of communication, we often feel misunderstood? Communication is a basic need; it has to do with sharing. Because we are bombarded by stimuli, we have realized that more information does not correspond to better judgment, understanding, or truth. The most important digital companies, currently among the richest on the planet, offer us free or cheap services in exchange for our data and loyalty, violating our privacy. We must move toward an ecology of communication and learning to understand its mechanics without passively succumbing to them and holding them accountable.
- 3. It is the responsibility of public institutions to require news outlets and scientific communication platforms to adopt clear methodologies that ensure the accuracy and reliability of the information they publish, in order to safeguard the collective interest and be accessible free of charge for the scientific dissemination of knowledge to the community.

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Innerness

- 1. The world—and especially the West—has lost faith in the mystical energy of the Unseen. Society is torn between excruciating suffering and glimpses of love. A split world creates broken souls. Despite the crisis of the great religions, our need for the Absolute has never ceased. So we must reclaim time for contemplation through silence, prayer, and reflection. Teaching children to meditate from early childhood onward would lead to a change in the collective consciousness in the long term.
- 2. You can tell a person’s level of education by their ability to discern and analyze. The language of violence is easy and immediate, yet the vocabulary of understanding is complex and articulate. In our daily lives, we learn first hand how to handle conflict, how to lower our voices when confronted by an angry person, and how to channel the driving force of anger into reasoning. Believing in peace means striving to resolve conflict in our lives, learning to forgive, and apologize.
- 3. We believed we were the masters of nature, we believed we were superior to it, and this is how we missed the opportunity to learn; to resist, not run away; and to be reborn, in spite of it all.
- 4. In a world of increasing consumption and nagging slogans and advertising campaigns offering us new paths to wellbeing every day, dazzled by money and wealth, we find it hard to remember and be grateful for our good fortune, whatever it may be. Every night coming up with ten little-big reasons to say “thank you” teaches us gratitude by turning emptiness into the fullness of light.
- 5. The emotional poverty resulting from social disintegration brought on by phenomena such as pandemics and the rise in virtual interaction among people can worsen in situations of loss and mourning. We should learn to re-establish contact with reality and with those who are no longer physically present in our lives through

small sensory immersion exercises. Surrounded by nature, we breathe, look at and touch our surroundings, and imagine we are transmitting and sharing our feelings with those who are no longer here. We will be the breath of the world.

6. Why are diamonds more precious than iron? Because they are rare. Death is a transition that, by placing a limit on our number of days, transforms iron days into diamond days. Death makes our lives precious, reminds us of the value of each day and each moment, giving us space to dream, to aspire, to wonder, to discover. What we should be afraid of is not the death of the body, but the death of the soul. So it is essential that we ask ourselves: in life, am I really alive?
7. Learn to experience life and death as one unbroken thread. Death is not the cessation of life, but its continuation. Through poetry, music, art, or the stillness of an afternoon tea, every quiet encounter with mortality teaches us how to live fully. When we hold life and death together in our daily awareness, we find a sense of true completeness and profound balance.
8. Poison and medicine are not contradictory; rather, medicine can act as poison, and poison can heal as medicine, depending entirely on the proportion and how it is handled. The same principle applies to the thoughts and concepts that flow through the river of the mind. While it is vital to differentiate the positive from the negative, we must eventually move beyond dualistic thinking. After all, positivity in excess can easily become its opposite, and vice versa.
9. The mind is often compared to the sky, while our thoughts, fears, and identities are merely passing clouds. Death is like a wind that clears those clouds away, yet the sky itself remains untouched and undamaged. While death may be experienced as a form of suffering, we should try not to deny or demonize that pain. Suffering is not our enemy; rather, it is a vital ingredient in the cultivation of wisdom.

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