

AEDE FOR THE EDUCATION TO EUROPEAN CITIZENSHIP

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The issue of European citizenship is **relevant and complex**: European citizenship is additional to national citizenship and shall not replace it, representing a dimension of complementarity and not substitution. Above all, it refers to a common value framework: common and shared goals, multiple identities that are not mutually exclusive, but complement, enriching the heritage of every citizen.

Being European, in fact, implies a status that includes a set of rights and duties, explainable on the basis of a common membership, here projecting the challenge and complexity of European integration.

In the category of **common values, education and training of the future European citizen** come to the right.

Citizenship was born in the Greek polis and in the Roman civitas, to indicate the condition of those who are part of a political order, as it contributes to the formation of the will of this regulation: the right and duty of political participation.

The same condition to qualify as a "European" citizenship, a concept generally referred to a specific nationality, is a significant innovation.

Yet on the basis of this first consideration it is felt as necessary to examine European citizenship as something dynamic.

To understand the meaning and scope of European citizenship, you can, then, restrict its analysis as a simple summation of rights (above ALL) and duties, but it is essential to identify the potential "centrality", not only from a symbolic, but also from a substantial point of view, in the evolution of the process of European integration.

It is known that European citizenship was formally established by the Treaty of Maastricht.

It is the Maastricht Treaty, that makes as legally relevant, what had been the common feeling of the Community institutions and Member States, namely that the subjects of the regulation are primarily the citizens being part of a new "community", as subjects of law in "egalitarian position": that is, we are faced with an integration system that has, as its pivot, the person as a "citizen", with his/her accompanying claims. Maastricht

,then, spoke about a situation, where the foreign community in possession of a legal status, in which some typical rights of citizenship, such as freedom of movement within the territory of the State, have already been widely screened on a European scale, identified as the reality of a common space in which to move freely. The innovation introduced by Maastricht, moreover, is not sudden, as it has to be placed in the context of the deep changes produced in the concepts of citizenship in the globalization era. Large migration flows and the increasingly globalized business of people are gradually changing, according to someone, even making the definitions of "belonging" and "citizenship" obsolete, making the correspondence between "nationality" and "citizenship" less consistent, so anachronistic., So, a cosmopolitan citizenship, without nationality, is to emerge.

With the establishment of European citizenship, belonging to a territory, a community and a culture defined by national boundaries is, for the first time, referred to an entity of supranational type.

.A form of citizenship that is not directly an expression of a national belonging, is to emerge, even if still on the assumption of the possession of the nationality of a Member State. Therefore, the traditional concept of citizenship, which was connected to nationality and territoriality, providing as its replacement, a composite system of rights, duties and loyalty policies, as a decisive prerequisite for the democratization of Europe, is gotten over. European citizens cannot have that different nationalities, not being unified on the basis of ethnic origin; moreover, "the seal of the bonds of identity becomes more and more uncertain, as the scope of a geopolitical state expands, to include cultures that are very different from each other". In this context, the unifying elements, then, become the common "founding values" and the common "political project" .

Therefore, for the first time, the "sacred" bond between citizenship status, nationality is broken, and people are finally taken into account as such, and as citizens, not as mere "factor of production" or "consumers." As it is known, the recognition of European citizenship requires the possession of the nationality of one of the Member States: so this is a secondary law. It is not the European Union to give its own citizenship.

"Citizenship of the Union shall be additional to national citizenship." The leap in quality is clearly visible, indicating the prospect of establishment of a real "second citizenship."

The common identity coincided, until today, with the "homogeneity" of culture, language, race, historical traditions. Supranational cannot but be regardless of the homogeneity and must, therefore, revisit the notion of common identity, when there is no shared history, language, culture.

The most recent choice of the European Union, to focus much on fundamental rights, is certainly a "discontinuity", with respect to the past. On the other hand, integration through rights is a real "high road."

In particular, the Charter of Nice comes to a clear statement of "universalism", in which the idea of citizenship expands, not just "projecting the citizens of each member country beyond its borders, but it also welcomes those who do not belong to the States of the Union. "

For these reasons, European citizenship means today being a part of a process of unification that does not deny the various identities, rather enhancing them by finding a higher synthesis.

Hence the need for a strong collaboration of the various organic and public bodies (vertical subsidiarity) and private (horizontal subsidiarity).

An EU based on a network of "pluralism", not only nation-states but also of peoples, individuals, associations, local authorities should therefore be conceived.

European citizenship, stateless and without a real territory, could be, instead, the engine through which to develop a fully unique and unusual design in history, founded on values that are now "inside" the legal order of the Union and that have become a precondition of its own legitimacy, but also universally enshrined and recognized values, not as an expression not of a dominant culture, but as a "common sense" built through diversity.

The "**right and duty to peace**" should be added to the catalog of rights and duties, by which the European citizenship substantiates, as the first fundamental value of the person and the specific characteristics of the community built in the process of European integration. In this respect, the EU enlargement itself, beyond the complex problems that brings with it, expresses a central meaning, precisely through the

concrete "export" of the project-model of peace, that, until a few decades ago, could appear utopia and, instead, today is an undeniable and clearly established conquest.

With the European Union, from the fifties onwards, in a noticeable growing, they began to overcome the absurdity of borders, and to share in the construction of joint projects.

It is so, that we began to have a sense of belonging to Europe, that Europe, which is primarily a community of thought, seeking to build a future based on human rights and democracy.

European citizenship is cannot be reduced just to the rights, objective rights: to live, work, study in another EU country.

Citizenship has a strong emotional component: it is belonging to a community; it is joining a common project.

The challenge of European citizenship is to try to develop a common heritage, without borders and beyond nationality.

But citizenship must be on, developing the consciousness of solidarity, commitment to community service, to of values.

An essential dimension of citizenship is no doubt that the acceptance of others.

Europe is a utopia of peace but also a utopia of solidarity.

Building peace on the ruins of our divisions is a true utopia, a major cause of life and hope.

The hope becomes active citizenship when you add the commitment, when the recognition of the common heritage strengthens the consciousness of solidarity, respect for the rights of others, of democracy.

That Europe we are creating, has no fixed boundaries; we were six Countries and today we have become 28.

Europe has always symbolized a bridge between cultures, the passage between East and West and, therefore, "Europe contains the other in itself," an element that comes back in the events of the last days in the south of Europe which has, although tragically, continued to be a haven of salvation for many people.

Europe is freedom from the customs constraints, it is freedom to travel and learn new languages. Europe and its integration have encouraged dialogue between different cultures and have created well-being and a situation of peace in our Continent, like never before.

But the very idea of Europe is an idea that is never enough, it is a variation of cultural integrations and it was a great act of peace after the wars that, in the twentieth century, ravaged our Continent.

European citizens will be players in the world, together with the other growing and competitive parts of the world, and, thus, EU citizenship will help tackle the challenges of the future with a great identity: that of Europe. While, if nation states will come back strongly to dominate with respect to the concept of European citizenship, then the nations themselves will become subordinate to other, larger worlds.

Therefore, European citizenship should be increased. It is a growing process, and, as stated by the founding father Jean Monnet, "a bike that, if you stop pedaling, falls." Undoubtedly "there is still much to do."

, AEDE must engage in this process of formation. It will work for the strengthening of the European dimension in education.

European dimension which must have, as its foundation and **objective, openness to the other, acceptance and appreciation of diversity as richness.**

It is in this context, that the AEDE must continue its work by continuing to make its contribution to the training of new generations to European citizenship.

We need to engage, through school, in preparing young people to play an active role in a democratic society; This assumes an information but also an awareness on the part each of us is personally responsible of, for a smooth running and effectiveness of the system.

Today in Europe, anti EU positions have gained acceptance in many of the largest and most important European countries, and today, more than ever, we are witnessing a disaffection on the part of citizens towards the European institutions.

Hence, the need to educate a future elite on the values of the European community and national levels, to create such a public administration that effectively looks at Europe.

That defined by the media, the "Erasmus generation", must be that generation. Students who have grown up together with the European Union have fully enjoyed the freedom that the integration has led, they were born European citizens and too often they do not remember that.

But this is precisely the time to remember that the European machine only works if you are walking, we are at a "crossroads". It is necessary, if not vital, to feed the desire of European citizenship, remembering that it means freedom, beyond the economic issues that have unfortunately had the biggest fault in disaffection, in order not to make the anti-European forces prevail.

"Europe is possible" , it IS not " the dream of a few", but a "reality" made of exchanges and opportunities, spreading and amplifying each year.

We must strive **to get to know the best side of Europe**. Not that of banks and bureaucracy, but that of today and tomorrow citizens! "