

**“Operatori di Pace - Campania” [Peace Workers - Campania] ONLUS**

## **Something about Sailor ship on European Citizenship...**



**Wrocław [Srebrna Gora, Poland] - February 3<sup>rd</sup> - 11<sup>th</sup>, 2008**

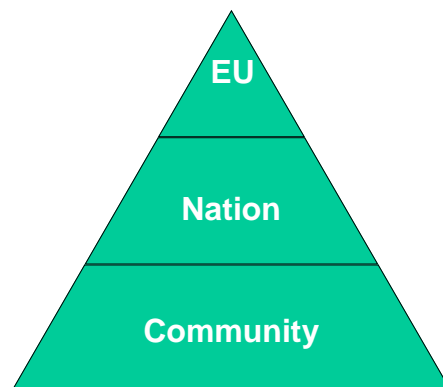
## Something about my Sailor ship on European Citizenship... Wrocław [Srebrna Gora, Poland] - February 3<sup>rd</sup> - 11<sup>th</sup>, 2008

Gianmarco Pisa, "Operatori di Pace - Campania" [Peace Workers - Campania] ONLUS

**European Citizenship** as major issue: this can be regarded as one of the core-themes to be focused in our Sailor ship to youth activation, civil society net-work and development of participatory approaches on the European and EU level, well-learned on the differences between European and EU citizenship and full-aware about the three levels of citizenship, which spreads its aims on a community (local), national (State) and international (European and EU) level.

There's something important to be dealing with: the idea that "citizenship" is not just a conceptual frame or an abstract ideal, but something concrete on the European dimension, according to the common heritage of European cultures, ideas and values, as well something developing on the EU level, given that the Maastricht Treaty (1992) has already issued the frame of "European citizenship" but a complete statement has to be fulfilled in the structural and constitutional spheres.

Right now, we can approach the citizenship frame as a "process", a "practice" and a "question".



**Backgrounds and Foregrounds** are relevant, as like as for any "process".

Background frame works on the sphere of different national and cultural previous experiences and is a key statute in order to try and share differences and to foster a common European understanding. It means also working on the personal level, try to make personal experiences something important in own development and a learning acquisition for others, in order to establish a better communication inside our-self and with others. It's a lesson learned from "gender perspective" and the movement of women, which was one the most significant passages in European recent history.

So: “starting from own-self”, “approaching differences without segregation” and “genderism” as tracks to follow.

Foregrounds belong to the future perspective of a common work, as way to a “bottom-up” constitutional building of the European vision: that not only means a living Constitution along-side the formal one to be approved, but also represents a way to approach a common feeling of Europe.

Is this common feeling working from one side to another of the XX century “iron wall” between Western and Eastern Europe? We have three stages to cross:

- 1) the first about our personal experiences as citizens of the European Union
- 2) the second about our understanding about rights, duties and freedoms as citizens of countries of the EU or “citizens” of the EU, which counts now 27 members and is opening new doors to Turkey and, in perspective, Serbia, Bosnia, Montenegro, Macedonia and Albania accession
- 3) the third about the role of democratic participation and European youth, which means a personal work with youngsters and an inner experience as youth in Europe and outside as European ...

This has been the challenge of my Sailor ship to European citizenship, along the five different stages constituting the eight Wroclaw learning days:

- a) methodology approach
- b) seminar procedures
- c) learning activities
- d) reflection groups
- e) overall feed-backs

There’s a huge lack in this list: has the complex of social and personal experiences to be listed too? I’m sure of this, but collective photos and personal memories can easily be produced to testify the richness of “movie nights”, “karaoke nights”, “Wroclaw-by-night meeting” etc. etc. ... Not to talk about our Sailor-guide Johni ...



For future use, a draft of the **learning program** can be useful as well:

1. **focus on: warm up**

- a. presentation
- b. needs
- c. expectations
- d. fears
- e. way of personal involvement

2. **focus on: team building**

how to create a “group” in order to develop a target-oriented staff and a feasible architecture for a “community of practices” (hopefully: “good practices”), meaning the deployment into action of the entire participant group, in the common work-agenda and the development on the national-based activities (coming back to own countries, with a better awareness to belong to a common super-national environment ...)

3. **focus on: citizenship**

- a. “concept” and different concepts of citizenship
- b. understandings of citizenship
- c. history (and maybe: “histories”) of citizenship

4. **focus on: community**

- a. approaching community
- b. how to imagine a perfect community
- c. how to turn a “perfect” community into a “real” community: that means “feasibility” and “turn into reality”...

5. **focus on: good practices and lessons learned**

6. **civil society network building:** from the “fair” of organizations to the way to link associations, to establish contacts and to build a common work-ground

- a. how to make knowledge
- b. how to design convergences among different groups
- c. how to realize a network inside civil society

7. **focus on: nation**

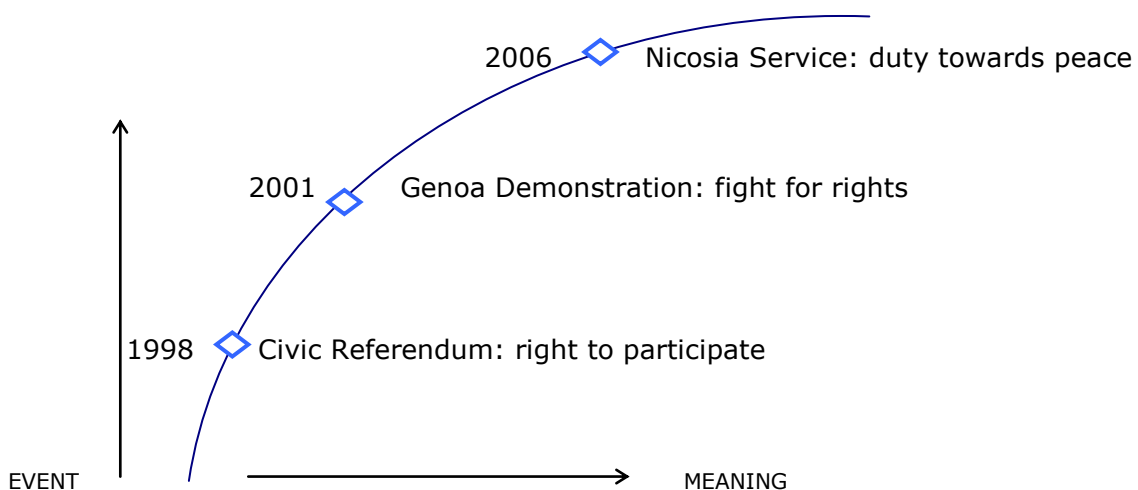
- a. representation of the nation
- b. approaching the nation
- c. participation inside the nation, with special regard to: “nation” & “State”; “community” & “society”; “involvement” of individuals and groups

8. **my personal experience, perception, background:** me in my community and my State; me in Europe, as a citizen and a citizen of Europe; me and the major issue of European and EU citizenship

## 9. roots and future of citizenship

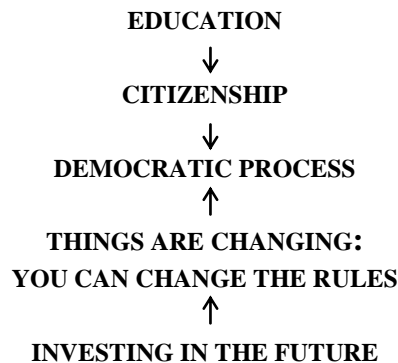
10. **citizenship and civic education:** how to generate a European common sense, to promote spreading and sensitization on European issues, to develop “peer-to-peer” education and methodology (are peer-to-peer and non-formal education a good way to exchange, to deep and to learn?)

As we said, a good way to approach the general issue of the citizenship consists on starting from own self and personal experience as part of the society and as citizen of a community. My **personal experience** is a collective one: this experience is a mix of facts, events and awareness topics and I can consider some major point about my citizenship and personal/collective responsibility. I try to design a sort of personal time-lime of citizenship, out-lining the major events giving me a feeling of being part to a system of freedom and responsibilities, either in a positive way (understanding of rights, choices and opportunities according to the general frame of citizenship) and in a negative one (violation of personal freedom or authoritarian handling of personal duties):



Mainstreaming **building-points of citizenship** are: election (right to vote, to elect and to be elected, to actively participate in selecting leadership, to be involved in the decision making process, either in the representative democracies and in the participatory or “direct” ones); duties and freedom, which serve to regulate the system of personal behaviour inside a collective context (in the European Union, the architecture of freedom is based on the so called “four freedoms”: to move persons, goods, capitals and services); and the tax system, as major way to rule a common responsibility to the social system and to correct inequalities. According to this mainstreaming, it’s possible to schematize three frames.

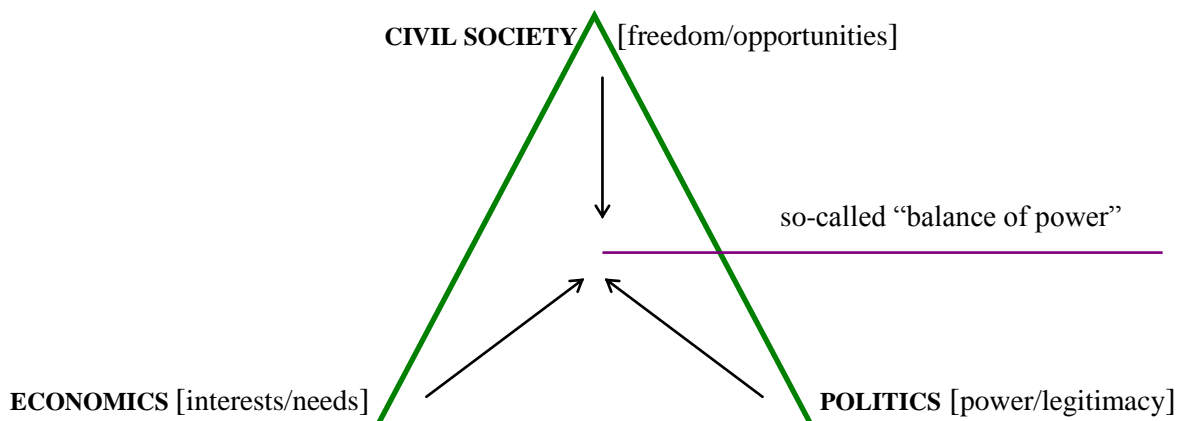
The first concerning the idea of citizenship as a civic process, based on education, awareness and participation in order to set up the future



The second is based on the fundamental idea of freedom, on a personal basis (to express/take part) and as collective issue (to communicate/exchange):

- a. freedom of expression > communication, cooperation, solidarity
- b. freedom of involvement > to participate, to express, to face problems
- c. universal communication > to understand constitutive democratic themes
- d. global citizenship > self-engagement on levels: Community, Nation, Europe

The third regards the core contradiction between “civil society” (which is the relation system on the grass-root level among actors of participation, development and citizenship, e. g. third sector and business) and “politic society” (regarding the institutional level, the way politicians deal with common problems and the environment of political mediation) and the system of actions/reactions among the different actors of democracy:



Getting deeper in these formats can be helpful to better understand roots, meaning and the future of citizenship. Looking back to the past can be meaningful as well. The history of Europe is a history of citizenship-agreement processes, since the foundation of the modern State was realized in our part of the world and since then the social history of Europe was the track for the progressive involvement of social groups into the general interest of the nation.

The **citizenship concept** changed Europe and was the turning point from “nation” to “State”; three major roots of this process are the following ones, belonging to different ages of our common history but, all of them, fully representative of great changes in the view of citizenship:

- a. *classic Greece* - with the example of the 5<sup>th</sup> century Athens, the development of philosophies of participation in the name of the right behaviour and the connection between morality and justice and the first experiments on “how to constitute a *demos*”
- b. *Renaissance* - with the “Thirty Years” War, the development of Modern State and the spreading of new ideas about man and society, thanks to Humanistic philosophy and the arrangement of a new way for human being to represent own-self in the core of social and economic processes (man as centre of the world and the development of manufacture)
- c. *Enlightenment* - with the example of the French Revolution, in its bourgeoisie-based phase (1789) and its popular-based moment (1793), which gave a major improvement to the idea of “general will” and “collective representation”, the development of the so-called “third state” and the constitutional frame placed at the basis of modern State.

This aspect requires some further thoughts, because Enlightenment was an effective key point in history of citizenship for modern Europe, as it was clearly testified by the development - from its roots - of alternative general concepts of democracy, the liberal one (based on the idea of freedom of individuals and the Industrial Revolution) and the socialist one (pursuing the aim of equality among individuals and based as well on the Industrial Revolution).

**Enlightenment** represented the born of a new approach to “sense for human”, “freedom” and “responsibility” since: 1) universe is critical/rational; 2) no room - to set up a right democracy - for personal advantages as consequence of own contribution to political decision; 3) new way for right, freedom and constitution, just thinking about the raise of the modern constitutional process, with the 1789 French Constitution and the 1787 American one.

My way to “live” this concepts inside the Wrocław Sailor ship to Citizenship has been: “action drama”. A quite simple and very learning process: act out the concept of democracy/citizenship, as “citizenship for the few” and “citizenship as idea”.

For this reasons, we decided - in work-group - to act a smart representation where J. J. Rousseau character embodied the idea of liberal/enlighten democracy and further characters represented the different social interests moving to the enlargement of democracy, from a citizenship just for bourgeoisie (Enlightenment is a bourgeois era) up to a democracy for masses (the XX century approach). This also means that: democracy is a process and citizenship is an enlarging process, spreading effects and involving the largest number of people and groups.

<b>Roots for Citizenship</b>	
Ancient Time <ul style="list-style-type: none"> <li>- place/origin of birth</li> <li>- money/wealth</li> <li>- gender</li> <li>- citizenship as root</li> <li>- citizenship as benefit</li> </ul>	Middle Ages <ul style="list-style-type: none"> <li>- aristocracy and clergy</li> <li>- land/money</li> <li>- concentration of power</li> <li>- authoritarianism</li> <li>- arbitrary</li> </ul>
Modern Times <ul style="list-style-type: none"> <li>- industrialism</li> <li>- urbanization</li> <li>- enlightenment</li> <li>- personal position vs. external authority</li> <li>- bourgeoisie primacy</li> </ul>	Nowadays <ul style="list-style-type: none"> <li>- politics and participation</li> <li>- general suffrage</li> <li>- civil societies NGOs / GO. NGOs</li> <li>- critical reason and science</li> <li>- popular activation</li> </ul>

The process involves people, individuals and groups into a three-stages root: from community to nation, from nation to State and from State to the international level, our international dimension being the European one.

**First step: community.** A community is a social group made by individuals providing for self-regulation/shared-duties and living a common sense of belonging, according to linguistic, ethnic or historical matters. More precisely, a “local community” is a geographically defined group of people, living close to each other and able to directly influence the local environment and context situation; for sure they have “some” relation among each other and are concerned about the collective well-being as a group. Their existence is recognized by different Constitutions (the Italian one, for instance) and by European Union, one of whose official structures is the “Committee of Regions”, which collects the representatives of local authorities coming from the different local systems, territories, provinces and regions of EU.

The root to explore the community meaning is not a one-way. Our Sailor ship followed three steps:

- a. discovering
- b. dreaming
- c. destination

Our **discovery** was accomplished through a study case: a local quarter in London [UK] with a strong presence of migrants coming from different countries in Europe, Asia and Africa; a well-known situation and also a way to explore how a community can constitute itself coming up from understanding diversities and trying helping people from different backgrounds to integrate into a common social system. The focus point is the dialectic between “local community” and “local government” (which is the usual dialectic between society and politics).

Local community can provide a self-mixed regulation in driving services of inter-cultural exchange (languages, cultures, traditions etc.) or functions of multiple citizenship (advisory, social assistance, job assistance etc.). Local government can foster a feeling of proximity, being the closest institutional structure, and turn into effect the different levels of authorities and the multiple stages of decision making (level of popular involvement and participatory strategies).

Our **dreaming** about a perfect community tried to out-line a three-stages process: 1) to grant equal access to social services and common functions for all, according with items already issued; 2) to promote an inter-cultural (more than multi-cultural) integration to give value and properly combine all the differences (so to look at differences as constitutional ones); 3) to develop an “integrated community” through the insurance of equality of conditions for all and each. The problem is the so-called “matrix of control”: it means how to promote, foster and develop social control of the decision-making process.

Finally, our **destination** addressed at defining a strategy to conceive a “perfect” community. We faced one more problem: how the community needs to be organized in order to grant equality/opportunity/access and how a strategy can be set up as “coherently feasible”. A lot of things is required: a) targeting; b) need assessment; c) feasibility evaluation; d) drafting; e) funding; f) monitoring; g) implementation: from good practices to lessons learned. In one word: organizing community means developing “social capital” via promoting human resources, sustaining human development and making sustainable efforts. This is the UN orientation as well, as it’s clearly shown in the frame for Human Development and the Millennium Development Goals [MDGs] strategy.

... But Community is also something more: a “**glocal**” issue. “Glocal” means “global” & “local” in the same time and represents a “causality-oriented” approach: what you act on local level produces effects on global highness. The sphere is a double one: this means responsibility and care of. In brief, a community is an important dimension of citizenship since it’s the local ground for the global activation. In fact, every action starts in community and can produce an effect or develop a projection on the comprehensive environment; it can change the surroundings and deploy meanings on the global context; it provides the fundamental atmosphere for citizenship even if nowadays citizenship is also international and European as testified by the fall-down of borders (just

considering what happened between Italy and Slovenia along-side the Gorice border in 2004 ...) - and, even if we usually act locally, we can go on thinking globally and in a way we aim to change the world through our actions ...

The European definition of Community as organized Community is that: “community organizing” is a process engaging people together to act in common self-interest. Organizing means people are involved by inter-acting with each other and Community organizes the set up strategy for a common agenda (things to think - things to do). An “organizing community” makes up a social activation (from participation to movement) and, just for that, fore-grounds the development of a most general “common space”, passing through different steps: from “community” to “common space”, from “common space” to “common goods” or “commons”. Maybe, this is one of the most powerful examples of general effect issued by local activation: the community-based action to save “commons” is a general fight saying commons belong to communities and so belong to the entire human space (land, seeds, water, food, bio-diversity...). But this concern can move us very far from the point...

**Second step: Nation.** First, a preface: talking about “nation” means talking about the constitution into subjectivity of a feeling of “common belonging”. This also concerns three key points: civic awareness, sense of common life, participation. Looking at the issue from a different point of view, this is also something connected with our Sailor ship to Citizenship: it’s sometimes difficult to agree on a common understanding about “citizenship” because it is delivered by different context-based perceptions and experiences, most of all according to the type of community which one belongs to. In one word: citizenship approach is “nation-conditioned”. So: what’s “nation”?

Nation is something stronger and less strong than community at the same time: stronger because the community perceives itself as a nation if living common identity, language, religion, folklore and traditions but less strong because it is no more a self-regulated community and the development of matters and tasks requires an external authority which it needs to constitute into. In the “nation-building” process what really counts is the communication of common back-ground, feeling and ideology the group can refer to. Clear example is the way national history is learned at school: not only because history is just the history of “winners” but also because it’s the way to out-line an “idea” of the nation (examples: Italian history as major accomplishment of Humanitarianism and American one as major fulfilment of Freedom).

We are ready now for a definition: “Nation” is a group of people sharing commons (history, language, religion, culture and tradition) and aiming at constituting an external authority which to deliver political power to (through a contract, with regard to European “Contractualism”). This authority is the State...

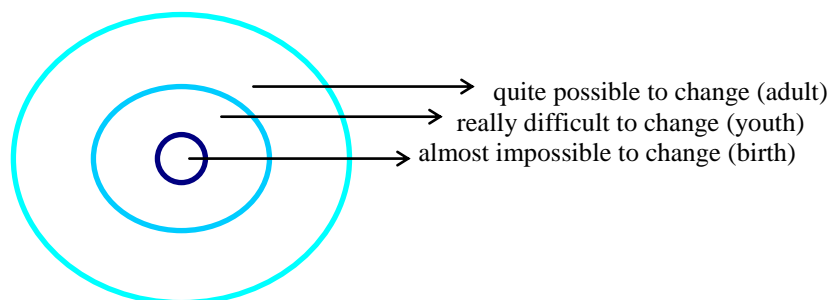
**State means “State authority”:** this is defined according to the key-issue of the State which is the legitimate monopoly of the violence exercised over a social system made up by people, territory and border. The “State authority” is also a legitimate decision making procedure issued by an institutional frame and an administrative organization. State is also the frame giving legitimacy to the concept of citizenship: in fact, if the community is en-lived by the feeling of belonging, the State is based on the recognition of the citizenship (rights and duties, freedoms and responsibilities...). It’s not casual that our “Sailor ship to Citizenship” way to deal with and better understand this point passed through the reading & acting of a “naturalization questionnaire”, by putting on comparison the US one, entirely based on the matter of freedom/rights and with a special focus on constitution and values of US society, and the German one, completely tailored over the targeted immigrant communities (Arabs and Turks, mostly...). “Idealism” vs. “Citizenship reduction to State-security”: are we sure there’s not any “third way”?

May be... yes: a “third way” to citizenship through four key-points:

- a. *tolerance* (in approaching differences)
- b. *activation* (in moving decision-making process)
- c. *flexibility* (in facing tasks/difficulties/contradictions)
- d. *nationality* (in dealing with own personal/social background)

... and finally: **third step: International.** For what’s up to us: Europe. If Europe is a continent (geographical area) and European Union [EU] a super-national system made up by 27 member States - and in the next few years someone more, e. g. Turkey, Serbia and Albania, and how many meanings and implications in this ... - (political space), it means we need to distinguish between European citizenship and EU citizenship.

**European citizenship** is placed on two levels: European identity and personal belonging to one of the EU member States. Matter of Identity is controversial for sure, but necessary, even if we turn our attention to similarities and differences. In Wrocław University we tried to apply a funny scheme, the “onion scheme”, as a representation of personal identity, through: a) what’s the “core” or (quite, because “impossible is nothing ...”) impossible to change; b) “middle” or difficult to change and c) “external” or (quite, because matters of identity are never so easy ...) easy to change.



One of the major issues is “how to build a European citizenship on the fact of European identity”; in other words, what should we properly consider “identity-constituting” in European history? A feasible approach can be the historical one, or the cultural one ... but we can also combining them, trying to single out personalities, events, cultures and ideologies we really maintain as “decisive” in the history of Europe:

<b>Roots for European Identity</b>	
Personalities - Alexander the Great - Napoleon 1 <sup>st</sup> - Albert Einstein	Events - Colonialism - French Revolution - World Wars
Cultures - Classicism (Athens/Rome) - Monotheism - Humanitarianism	Ideologies - Contractualism (rights) - Democracy - Socialism

Of course ... this is just a personal choice, among all the possible ones ... but it’s instructive since completely (like all the others) euro- or ethno- centred in that part of Europe which it belongs to: many people from Central and Eastern European countries (Poland, Slovakia, Czech, Romania, Bulgaria ...) can be maintaining as much more relevant Cyrill and Methodius among the personalities, Schism or Vienna Battle among the events, Orthodoxy or Pan-Slavic among the cultures and Mysticism or Socialism (but from a very different point of view and personal/social experience) among the ideologies ...

This is a clear evidence for the fact that the 27 and more national communities all around Europe can share a mutual understanding about commons and basics but not a common history or feeling about the past (Socialism is again a very good example: what made the country free in Italy and Portugal is the same that made the country oppressed in Poland and Romania ...). The title-problem: is it possible to write a **common history of Europe?** ...

... may be it’s possible to write a common history of Europe, but, as said before, just along two directions: the main line of events (and nothing more than this) and the specific relevance of single events (and nothing more than this).

To better understand: it’s sure French Revolution and World Wars are key-events for any community from Atlantic to Urals, but it’s sure as well there’s no common understanding about the consequences of those events in the different contexts. Sharing history is not a task, but a process: a learning process to be promoted by common legitimized authorities and to be made alive on the grass-root level.

Another problem is: how to be “European citizens” since we are “**citizens of Europe**”. Being citizens of Europe means to be part of a common cultural and social space regarding the history of Europe and the future of European cooperation. It especially means:

- sharing common fundamental values
- being part of a whole-European system
- availability of rights and freedoms
- feeling about a common historical back-ground
- a common European Parliament vote-process
- participation into a system of Treaties establishing a common European legitimized authority [EU]

European citizenship is not EU citizenship, which was established by adopting the Maastricht Treaty (1992) but requires to be developed on material fields, since the European Constitutional process is not completed yet, it's difficult to single out a common European identity on matter of culture and history and, most of all, it's quite impossible to figure out a European civil society, since the social interests are not balanced and a common tax system is not established yet. But, if we close this recognition to the official level, EU citizenship exists and is based on rights and freedoms.

*Focus on: rights*

- vote and stand for local election
- vote for the European Parliament
- move and stay freely in any EU member State [m. S.]
- access to job-system in any EU m. S.
- protection from embassies and consulates of any EU m. S.
- petition address to European Parliament or Ombudsman
- free compulsory education in any EU m. S.

The concepts of European/EU citizenship are different since it's different the conceptual approach behind:

Council of Europe > Sense of Belonging > European Citizenship:



European Union > Legal Status Frame > EU Citizenship

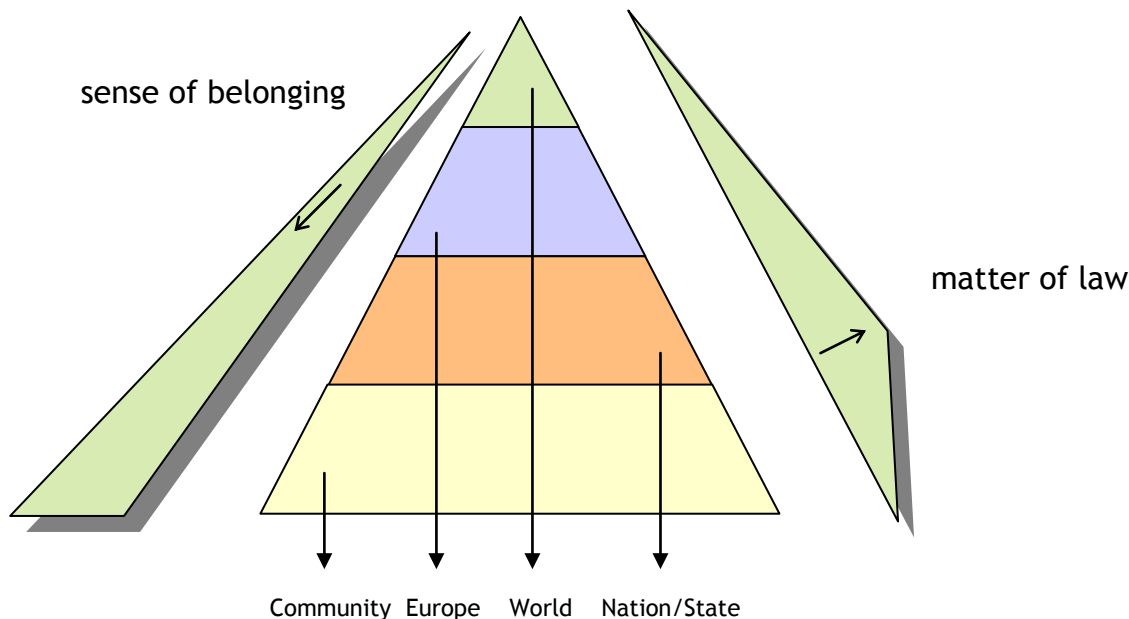


Maybe, it's useful to draft a synoptic schema to drive similarities and differences between those two fundamental institutions ...



<b>Council of Europe</b>	<b>European Union</b>
Inter-Governmental Institution	Super-National Institution
46 member States	27 member States
Main Topics: <ul style="list-style-type: none"> <li>- Human Rights</li> <li>- Democracy</li> <li>- Euro-Cultural Identity</li> </ul>	Main Topics: <ul style="list-style-type: none"> <li>- Economic Union</li> <li>- Monetary Union</li> <li>- Political Union</li> </ul>
Main Structures: <ul style="list-style-type: none"> <li>- Presidency</li> <li>- Committee of Ministers</li> <li>- Parliamentary Assembly</li> </ul>	Main Structures: <ul style="list-style-type: none"> <li>- European Commission</li> <li>- European Parliament</li> <li>- European Council</li> </ul>
Basic: European Convention of HR	Basic: Treaties (1992, 1996, 2000)

Before getting deeper in the concept of European Citizenship, we can sum up what said up to now in the so-called “**pyramid of Citizenship**”, according to the structure in three levels and to the dynamics between “feeling” (of belonging: culture) and “right” (of citizenship: law).



This means there are four dimensions of citizenship as well:

<b>Dimensions for Citizenship</b>	
Political Dimension <ul style="list-style-type: none"> <li>- rights/duties</li> <li>- decision making process</li> <li>- human rights system</li> </ul>	Cultural Dimension <ul style="list-style-type: none"> <li>- common cultural heritage</li> <li>- inter-cultural experience</li> <li>- cultural environment</li> </ul>
Social Dimension <ul style="list-style-type: none"> <li>- solidarity</li> <li>- equality</li> <li>- access</li> </ul>	Economic Dimension <ul style="list-style-type: none"> <li>- net individual/society</li> <li>- labour market system</li> <li>- economic opportunities</li> </ul>

... and now, step by step ...

❖ **Focus on: Political and Cultural Dimension**

The political dimension of citizenship is based on the “rights & duties” system. This represents a hard point for European process, since it inquires the way EU fosters the Treaty implementation and the modalities to save European fundamental rights according to the Nice Agreement (2000).

This constitutes a “problem in the problem”: the Nice Treaty is the “Fundamental Chart of European Values” and is supposed to become part of the European Constitutional Treaty but not everyone inside European Community agrees with this (especially UK).

Another sensitive point regards the decision making process, in the sense of developing a balance between the procedures of representative democracy and the spaces for popular participation.

The frame can be discharged in the following five directions:

1. strengthening the role of the European Parliament
2. empowering the functions of “community-based” committees (e. g. the Committee of Regions and the Social & Economic Committee)
3. issuing round-tables for sharing between institutional and popular level
4. re-framing the system of a common European cultural heritage
5. improving the system of the four freedoms as major key-points in European cooperation (freedom of movement for: people, goods, capitals and services).

❖ *Focus on: Social and Economic Dimension*

The key-challenge is to power the system of civil rights and freedoms. European communities need more space for an effective European citizenship, especially through the harmonization of social standards (based on 27 different nation-oriented backgrounds) and to the establishment of an harmonized common profile, not only on the monetary field but especially on the social field. Now, the harmonization of the social standards has to be raised at the highest level, not the lowest one, so it’s important to reform the harmonization procedure, in order to find a better agreement and a more satisfying solution, especially in the sectors of labour and social protection (“Lisbon process”) and university and culture (“Bologna process”). Some key points: equality of access, gender balance, job opportunities for all, social standards, approaching the future.

Another sensitive point is linked to the structures of our societies, especially regarding economic issues. We need to improve a better common Europe, starting from the economic integration and the market system cooperation, non only from the monetary union and the macro-economic parameters (in Italy, for example, they constitute a sort of national “trauma” ...)

More five directions in the economic field:

1. market regulation, with a strict legal frame against monopoly
2. “anti-trust” with a procedure to fight vs. conflict of interest
3. opportunities for young and women in the field of motility and trans-European search for study and job
4. programs to promote full employment & labour protection
5. democratic economic program to be coordinated through the 27 member States.

One of the core-words promoting a European citizenship is “education”: it was regularly declared during the Wrocław Sailor ship and it’s clear it can constitute a way to foster right, justice and tolerance. But education is something special: it can be “formal”, “non formal” and “informal” and the “Youth Pass” itself is quite a diploma in order to certificate competencies and experiences of the trainer.

Formal education is matter for educational system, from school to university; informal education is matter about street and outer ways to share information and formation (learning issues in everyday “common life”) and I cannot forget the extraordinary experience realized in my city, Naples (South of Italy) by the “street-teachers” to meet children and boys/girls and to fight against the school-dispersion. Finally, non formal education is matter of “methodology”: it’s a way to develop learning issues and actions on alternative ground, with the help of a conceptual frame and the availability of a physical space to meet.

More or less, it’s what happened during the Wrocław Sailor ship, thanks to the adoption of multi-dimensional methodologies, the availability of a common space in Srebrna Gora (Silver Hill, near the city) and the set-up of a conceptual frame, about “European Citizenship and Youth Activation” inside the European Programme “Youth in Action” 2007-2013.

**Key word: methodology.** And this is just a list of conceptual rooms and method approaches in order to develop learning contents:

- ✓ brainstorming
- ✓ simulation
- ✓ learning on doing
- ✓ active/pro-active learning
- ✓ feed-back & evaluation
- ✓ case studies
- ✓ role plays
- ✓ story telling
- ✓ open space technology
- ✓ peer-to-peer methodology and also:
  
- ✓ focus group building
- ✓ visual art
- ✓ net-working...

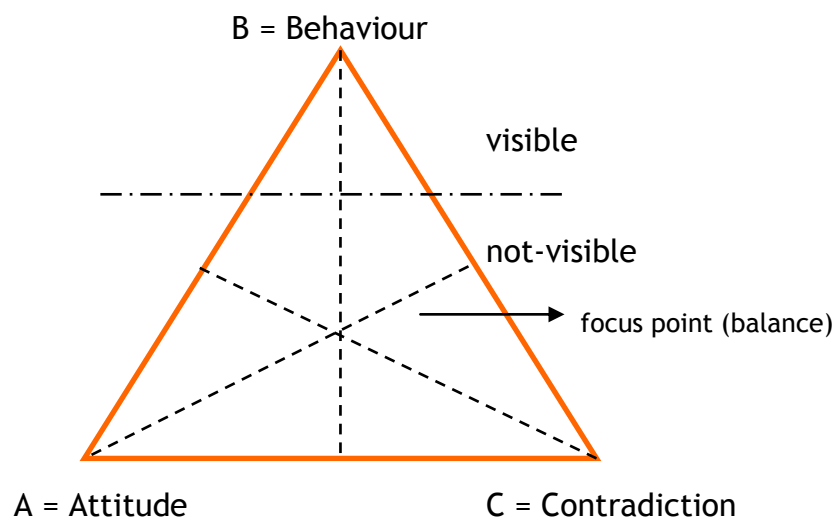
According to these different methodologies, it’s possible to out-line a strategy, not to be regarded as a universal one, but just as a possible way to develop a common learning root (anything depending on the target groups, the specific context, the learning issue etc. etc.)

Brainstorming > Discussion > Items Presentation >  
 Case Study > Simulation / Role Plays > Visual Arts / Net Deepening >  
 De-briefing > Feed-back > Evaluation

Drafting Map:

<b>Roots for non formal Education Methodology</b>	
Presentation <ul style="list-style-type: none"> <li>- issue</li> <li>- set-up</li> <li>- diversity</li> <li>- right time / right space</li> <li>- energizers</li> </ul>	Discussion <ul style="list-style-type: none"> <li>- environment setting</li> <li>- atmosphere</li> <li>- team building</li> <li>- inclusions</li> <li>- dialogue to share</li> </ul>
Simulation <ul style="list-style-type: none"> <li>- real life / real facts</li> <li>- case study</li> <li>- simulation</li> <li>- role play</li> <li>- action drama</li> </ul>	Action learning <ul style="list-style-type: none"> <li>- role taking over</li> <li>- case simulation</li> <li>- action oriented workshop</li> <li>- case discussion</li> <li>- de-briefing / feed-back</li> </ul>

Looking for a methodology to address the question of citizenship, we set up a “triangle-scheme”, as general format to out-line learning contents about identity as matrix for citizenship. Nothing new, of course: just an adaptation of the J. P. Lederach “ABC triangle to Conflict Analysis”, a very useful tool in peace-study and peace-building:



This methodology requires the following steps:

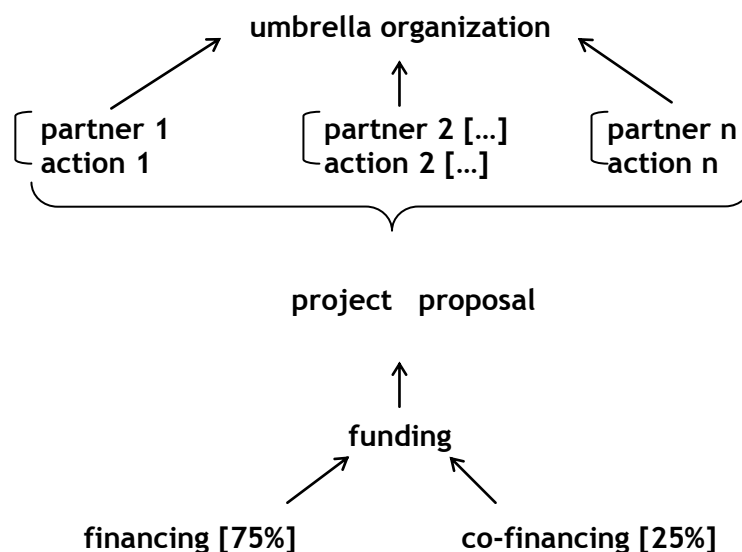
- a. discussion about pros/cons and post-it questions/sentences
- b. categorising the outputs according to their A/B/C pertinence (clustering)
- c. ordering inside the A/B/C categories to put a list of different outputs (ranking)
- d. discussion about the approach to cluster/ranks
- e. singling out from the list the A1 B1 C1 as main thematic issues to citizenship...

[This and more available on: [www.sailorstraining.eu](http://www.sailorstraining.eu)]

A learning methodology is also an **action-oriented methodology**; so, it's very hard to sharply distinguish between learning issues and learning tools. An help can be offered by methodology-oriented programmes with an overall aim to promote youth activation, sensitisation and citizenship. In a Sailor ship role-play, we just imagined to constitute a civil society organization named ACCESS (Alternative Culture and Communication in Education and Social Service but the original one was: "Alternative Culture for Communication and Education Service in Srebrna-Gora" ... ), oriented to the development of alternative cultures in any form and devoted to activities in the field of fairy land, art-crafts and hand made products. Then, to apply for handling an hypothetic "association house" in Srebrna Gora (not casually, *of course...*) trying to fulfil as well the following criteria: a) opportunities for youngsters, b) health life-style in the village, c) meeting point setting, d) inter-generation dialogue, e) encouraging people to stay.

Finally, to address a strategy to win the application:

1. how to promote European citizenship according to the issued criteria
2. how to structure a coherent partnership to design the best strategy (common interest partnership, effectiveness, sustainability)
3. how to handle with all the different stake-holders...



According to this, we could also try and define a project proposal on one of the key points of European citizenship: the **inter-cultural dialogue** (but this is just one of the multiple possibilities, spacing from “genderism” to “youth citizenship”, from civil society “professionalism” to innovative arts & crafts etc. etc.):

- *frame*: inter-cultural understanding
- *aim*: citizenship oriented inter-cultural dialogue
- *applicants*: associations in Wrocław sailors coming from:  
Italy, Poland, Romania and Turkey
- *stakeholders*: 24 participants from 20 to 30 years old  
[2 x 12 EU countries and Turkey]
- *criteria*: members in civil society organizations balanced  
between pre-2004 and post-2004 accessed EU countries
- *action*: foster common inter-cultural understanding about  
European citizenship between Western and Eastern/Central  
EU members and target community based associations
- *duration*: 7 days according to the following program:
  1. Culture: mine/yours/ours
  2. Symbols
  3. Community/Identity
  4. Europe and European Union building
  5. Values and Freedom; Rights and Duties
  6. Citizenship: European and EU
  7. Feed Back; Evaluation; Transfer

This is a root for the future: from learning contents to action contents...  
Our Sailor ship to European citizenship is going on...

... and, for our happy end, a list of references from the Wrocław Sailor ship materials:

- . VV. AA.: *Compass - A Manual on Human Rights Education with Young People*.  
Strasbourg : Council of Europe Press, 2003: [www.eycb.coe.int](http://www.eycb.coe.int)
- . Jean Campell: *Creative Art and Group Work. games and exercises...lots!*  
Speechmark Publishers Ltd, 1993
- . Don Pavey: *Art-Based Games*, Methuen, 1979
- . Arthur B. VanGundy - Linda Naiman: *Orchestrating Collaboration At Work*,  
Jossey-Bass/Pfeiffer, 2003
- . Arthur B. VanGundy *101 Activities for Teaching Creativity and Problem Solving*,  
Pfeiffer, 2004
- . All Different All Equal ([www.coe.int/youth](http://www.coe.int/youth))
- . Intercultural Education, Training and Research ([www.sietar.com](http://www.sietar.com))
- . Guidelines on Creative Ways of Reflection ([reviewing.co.uk/pictures/pictool1.htm](http://reviewing.co.uk/pictures/pictool1.htm))
- . [www.youth-worktraining.org](http://www.youth-worktraining.org)
- . [www.salto-youth.net/toolbox](http://www.salto-youth.net/toolbox)

## Summary of basic contents

### Something about Sailor ship on European Citizenship... Wrocław [Srebrna Gora, Poland] - February 3<sup>rd</sup> - 11<sup>th</sup>, 2008

backgrounds and foregrounds	2
learning program	4
personal experience	5
building-points of citizenship	5
citizenship concept	7
Enlightenment	7
first step: community	8
“glocal” issue	9
second step: Nation	10
State means “State authority”	11
“third way” to citizenship	11
third step: International	11
European citizenship	11
a common history of Europe?	12
“citizens of Europe”	13
“pyramid of Citizenship”	15
“education”	17
key word: methodology	17
“triangle-scheme”	18
action-oriented methodology	19
inter-cultural dialogue	20

