

Conius Statement 2018*

Guidelines: the human condition today and the reference to the universal principles of human rights (1); reflection on ethics and human rights (2; 3; 4); gap between theoretical principles and government action (5); migration and the rights of citizenship as a terrain in which human rights are exercised and the concrete action of governments (6; 7; 8; 9); cultural identity, religious dialogue, inclusive societies: the role of education and migration (10; 11; 12; 13); the role of local territories and governments in the management of migration, in the promotion of integration, in the exercise of the respect for human rights (14; 15; 16; 17; 18); role and functions of the UNESCO Chairs (19; 20).

1. The current human condition urges rapid progress along the road of pluralising citizenship as an answer to the twofold requirement for the respect of human dignity and for social cohesion within States.

2. The exercise of human rights is the grammar of the democratic governance. Every process of participation, decision, evaluation and control has to be analysed in the light of the effectiveness of the rights involved: the realization of each right, with the freedoms and responsibilities that are associated with it, defines an authentic relationship for the quality of life and the daily construction of a democratic culture. Every human right indicates a level of security from which the development of law is not only possible but, through inclusive governance, ensures that every person is respected as being worthy, free and co-responsible for development.

3. To work for peace, justice and institutions means starting from the ethical dimension that is trust in the human being and the search for consistency between the different rationalities that constitute the human knowledge; but it is also a dialectical method for building a dialogue which is the result of exchange, of listening to people, above all of those who have known the heaviest sufferings. Ethics involves the development of the dignity of each person through cooperation with others, within the framework of fair institutions and organizations able and legitimate to manage the conflicts.

4. Ethics is the learning of responsibility and it is defined by the ability to respond to the requests and needs of others. Ethics is the fight against all that is inhuman, against violations of human rights and its reference criterion is human security defined by respect for human rights seen in their interdependence and indivisibility.

5. As far as human rights are concerned, there is a growing gap among countries' declared (and perceived) external actions and their actual performance at both international and domestic level. The construction of a country's international reputation and credibility has to be based on its commitment to responsibly contribute promoting an effective integrated approach to human rights, peace, justice and sustainable development.

6. Compared to historic national citizenships, «universal» citizenship corresponds to the recognition of citizenship rights to any person living within the municipal boundaries. As a consequence, the traditional notion of citizenship, must change from a view to exclusion (*ad alios excludendos*: foreigners, non-EU citizens) to one of egalitarian and inclusive citizenship.

7. This commitment concerns primarily the European Union, as the pioneer of pluralisation of citizenship. As the original experiment in multilevel and supranational *governance*, the EU is not only a *legal space*, but it is also a *territory*, which can be used to exercise fundamental rights and freedoms, including the free circulation of people, as well as of goods, services and capitals.

8. In our multicultural societies, immigration and citizenship are not contradictory issues. They both fall ontologically within the field of rights for the «equal dignity of all members of the human family». Both citizenship and the institution of citizenship must be framed so that the *ius humanae dignitatis* prevails over other parameters, especially over the *ius sanguinis*, in the framework of a migrants friendly integration approach.

9. In Europe, the *acquis communautaire* represents a new frontier open or closed to migrants and refugees according to the Dublin Agreements and their revisions. Though the frontier of the European Union was conceived as a commercial frontier, it now represents the access to the entire *acquis communautaire*, as a standard of civilization and a byword for the European identity.

* With the contribution of the UNESCO Chairs of the Universities of Basilicata, Bergamo, Brescia, Cagliari, Ferrara, Firenze, Genova, Padova, Roma Ateneo Pontificio "Regina Apostolorum", Roma La Sapienza, Siena, Venezia IUAV and of Istituto Maritain.

10. It is necessary to restore a community cultural identity, its historical connection with the site, the common care of cultural resources, in order to safeguard its universal value. Dealing with the community in the definition and the consciousness of a cultural identity related to the history of the place, means an expressive understanding of the authenticity of the heritage as a still alive world.

11. Successfully facing the challenge of building inclusive and diverse societies in cultural and religious terms is not only necessary for countries to be able to devote themselves to other priorities, such as economic growth and the eradication of poverty; thus, ensuring that the full religious and cultural freedom for all is itself a fundamental goal to reach.

12. Education can become an instrument of political change if it succeeds in making people and groups work together in the search for a status of equal rights for all; and it helps educating qualified teachers on social construction as an opening to a new phase of history capable of initiating a process of personal, local and communitarian rehabilitation. And, again, education can create social cohesion only if it manages to keep abilities, personal skills, cognitive styles, differentiated learning processes and respect the individual and social dimensions of the person, making this the master force of his expression in the world.

13. Researchers have shown that students with migratory background are considered as a disadvantaged and vulnerable group due to several economic, educational and psycho-social factors. In the same time, their resilience – conceived as the capacity to reach adequate levels of adjustment across multiple well-being dimensions – is significant, not only in terms of protective factors, but also as a contribution to enrich host societies and promote intercultural communities globally.

14. Migration demands a multiple answer, at European, national and municipal level. The resources required to face housing, school, health, and mobility needs must be provided largely by the central government, but the efficient and equitable allocation of them is the responsibility of the local level of government.

15. A EU citizenship having as its administrative parameter a «European» *ius soli*, clearly requires a reversal of the *ratio* which currently informs the Union citizenship. It should be up to the local government to promote the operation directed at a proper pluralisation of the institute of a new citizenship within the European Union.

16. Local Governments are fully entitled to claim and share the principle of the «*responsibility to protect*», launched by the United Nations at the start of the third Millennium, looking to States as the main subjects of reference. But people, families and groups turn to local government bodies, as their closest institutions, in order to ask for protection, security and social services. Human rights are indeed protected or violated in the places where people live their daily lives.

17. As Eleanor Roosevelt stressed: «Where, after all, do universal human rights begin? In small places, close to home - so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighbourhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination».

18. The 2019 Global Education Monitoring Report “Migration, displacement and education: building bridges, not walls”, states that education provided equally builds bridges; unequal provision raises walls between migrants and refugees and their host communities.

Two new global compacts on migrants and refugees recognize education’s role and set objectives aligned with the global commitment to leave no one behind.

19. Established to foster cultural diversity, intercultural dialogue and a culture of peace, UNESCO Chairs have a crucial role as thinktanks and bridgebuilders between academia, civil society, local communities, research and policy-making. UNESCO Chairs, in agreement with their international partners, promote the dialogue among civilizations, cultures and peoples, based upon respect for commonly shared values as prerequisite for social cohesion and peace.

20. The Italian UNESCO Chairs, very concerned about the future of our societies, stand in favour of the rights inherent to the equal dignity of all human beings and against all discrimination based on the *ius sanguinis* in favour of the recognition of the equal status and social justice for all. This is why the Italian UNESCO Chairs act in line with the goals, objectives and indicators of the Agenda 2030 and of the Global Compact of the United Nations.