The new generations, especially those born at the turn of the late 80 'and early 90' of the last century, have been formed in Italy in an ideal tension, that of having to contribute to the establishment of a new dimension social and cultural as well as national, the European Union.

Among adolescents and young Italians this education imperative was read and translated in a very peculiar sense of recent history: the "grandparents", ie the constituents of the European Union, the aftermath of World War II, were those who looked at ' Europe only in terms of reduction of borders, creating interdependent and economic structures of a common corpus of legislation, as evidence to secure peace in Europe for good and avoid the horrors of the battlefields, bombed cities, the population deported; the "fathers", aka the Establishment government that led to the euro, the common European currency, were those who looked to Europe only in terms of possibilities for economic growth within a common area of free movement of goods.

In contrast adolescent and youth culture, understood as a set of values, definitions of reality and codes of conduct shared by people who share a specific way of life, was European. The grandfathers and fathers did not have to create a new community identity, which chase!

Specifically, the members of the new generation, projected horizon geographical Europe is already perceived as a community feeling to have in common, despite the diversity, the same origins, a shared culture, a channel of communication common language, values, customs, forms of power, literary and artistic forms groupal, adolescents and young Europeans were aware of hearing the same music, read the same authors and the same magazines, watch the same television programs, have the same values and cultural patterns of reference, drink, eat and dress the same things and, in their linguistic forms national, talk with slang similar structures. European soil on the town in meeting these generations, the first to move very easily between a capital and the other, thanks to code communicative English, quickly discovered that this was much that united more than what they differed. Young Europeans have felt

to act as one people, insisting on a uniform geographic space, and, by virtue of this commonality, adults should and could, in respect of their role as guarantors of intergenerational transmission, organize themselves into a sovereign state . In fact, the constituents of the European Union, to create the conditions in the Community, they aim to build a common framework of universal values which inspired to build a "common house" made of bricks is no longer shared, but shared. Constituents within their reflective values attributed to the term, as in a downward spiral, meaning that went from the guidelines, and endorsed in social facts. In the first case, to be clear, the values are intended as guidelines from which descended the ends of human actions, compared to the existing transcendent purpose and will, therefore, a need to be a tendency towards an ideal state of affairs deemed desirable, but that is not, or not yet realized, in the latter values are understood as social facts as facts of social groups which orient them on the basis of their action, and then values as motivations of behavior, values are in the third construed as being endorsed, adopted by individuals or groups by processes more or less conscious choice.

The more, in a society, its values will drift from facts to social facts and, finally, to the guidelines, becoming the tension described above, the more they cease to be special to rise to universal expression is not more than one underlying mindset to a given space and at a given time, but the assumption of a just society in its etymological derivation from jus (ie the right and then deal). According to the constituents of the birth of the EU was to take place not only in recognition of deep historical ties that bind the fate of European populations from the fourth century AD, not only for the deep cultural ties literary, artistic, etc.., Who had created in the passing of time, for the common religious, geographical and climate space rather uniform, but as for the choice made by people in the Community: universal values, values of the "all" aspire to, to identify with and mirror, head of the boundaries of decency, basic, essential and indispensable, defining the nature of the social pact.

In this sense, the constituents defined peace as a value for the nascent EU since repudiated the idea of exaltation, present in European culture since the fall of the Roman Empire until the first half of the twentieth century, the war as a value against which to measure the power and the dignity and honor of the people. Next to the value of peace in relations between the peoples of Europe, put the value of mutuality and respect, freedom, equality and human dignity.

They recognized also, because it was the presence of a community of citizens who were choosing a set of rights and duties at the base of their ideal society, which in the constitution of the state formation would precede that of the nation's constitution. Immediately felt the danger of choking the formation of a European consciousness, a cultural area that could be called the European nation, by an apparatus euro-statal if not offset by the processes of interaction and integration of the mechanisms of the member states.

Such a situation for the Italians, as well as the Germanic people, is unknown, since recalls the formation of a nation state as the unification of a plurality of states under the regional hegemonic thrust of one of them.

To avoid this, to overcome the selfishness of the various member states, foresaw a long period of encounter-national comparison of the devices through which everyone could understand and analytically re-know each other, start a process of acceptance and justification of diversity and a horizontal process of acculturation in the sense of cultural and psychological changes due to sustained contact with people from different cultures (Sam, DL 2006).

In this sense, attributed great importance to educational institutions as a means through which to create, in the centrality of the person, a new nationality, a new humanism, a new value-universal cultural heritage of inspiration. In recent years, the legislative community, education and training, however, was limited to directives to increase the degree of competition of European citizens, social mobility, and therefore social cohesion. Little or nothing has been done in terms of a

confrontation, politically planned, systematic, not occasional, between the different school systems outlining the specificity, the contact points, the strengths and weaknesses, compared to skills such as reflection on the concept of competence, the relationship between knowledge and know-how, knowledge, skills and knowledge, the role of soft skills in the learning process, the relationship between disciplinary knowledge and skills, or rather methodologies, such as pupils' motivation, learning methods for conscious organization times, places, tools and methods of teaching, as necessary to network schools, and finally to the value-choices. But as you can think of a process of integration between national training systems in order to create community facilities that provide, equally, to every EU citizen the same opportunity if you do not know each other by the hand? Same opportunities aimed not only competitive but as spendable as the full expression of the self of every citizen, the individual potential within a framework of reciprocity, human dignity and freedom and universality of values as conceived by the constituents. This work is intended, even in part, to try to remedy this by offering a comparison between the EU and national school systems then allow a greater understanding of how to care for the child, the true mirror of society, in different community places. The nations that have been taken into consideration, in addition to Italy, were Spain, the United Kingdom and Belgium. The first choice is relapse on nations that have recently joined the EU for reasons closely related to the availability of sources, both because these are countries that, to some extent, have already begun integration policies if only for what concerns the Community objectives competitive training. The choice was then made taking into account that many beliefs and intellectual habits combine to form a community cultural space, which account for this variability, at a time, a critical factor and an element of wealth and that they are reflected in the agency training for all excellence: the school. For example, Italy, Spain and Belgium are predominantly Catholic countries, the United Kingdom but is mostly covered in that area which for simplicity we define the Protestant religion.

Even in modern societies witnessing a process of secularization is no doubt that there is an interaction between religious and moral aspects. Although the geographical space of Europe is marked by the Judeo-Christian, Catholic countries have, in terms of mentality, a higher correlation with the Christian tradition and, conversely, those Protestants with Jewish tradition.

It follows a different attitude, as cultural background, in respect of wealth (and poverty), which is reflected in the value-educational purposes. Still, all four countries studied are confronted with demands for autonomy within them which find their highest expression in the separatist aspirations gradually more and more of French and Flemish part of Belgium.

Beyond the elements of actuality is interesting to see how Belgium has tried to reflect the recognition of otherness and human dignity of "minorities" in educational institutions, Bank of challenge for future community facilities. The existence of a minority component Belgian Flemish, or Dutch, that of West Germany, see also, in linguistic terms (not only) to the closer proximity between the English and Dutch (and German) with respect to French-speaking part of Latin like Spanish and Italian.

The linguistic structures that refer to different strains of type Europids reflect, as is the word that the brain structure, different mental habitus, diverse approaches to knowledge.

The comparison of school systems opens interesting insights not only on skills but on how the concept of the relationship between culture and corporeality modify the concept of competence in the common frame of reference in Europe. The examples given surged as the comparison of school systems has not only a value of ontological knowledge, but can offer some interesting reflections on different ways of understanding learning, educational objectives, the value-purposes, but also to solve the challenge of that is, the twenty-first century multiculturalism. All the elements from which a community school can not ignore