

2 History and memory

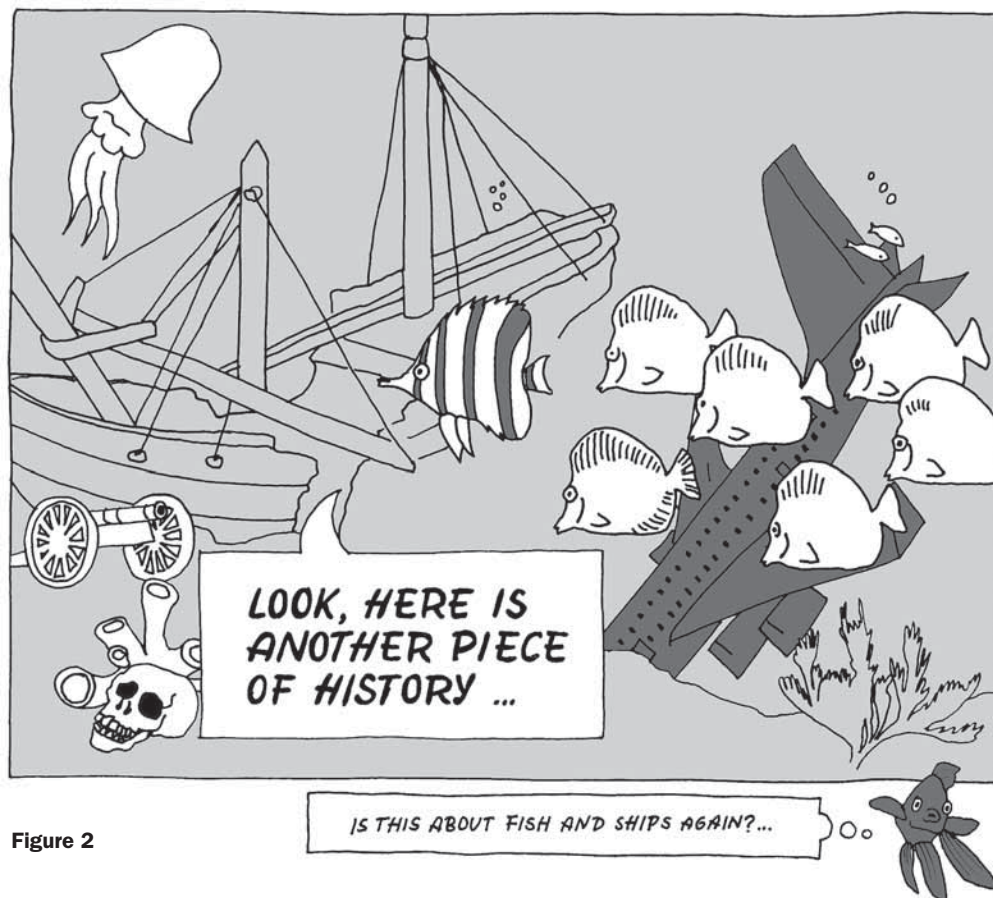


Figure 2

Every point of view is a view taken from a particular point in social space.

Pierre Bourdieu¹

2.1 Introduction: origins of the Mediterranean meal

Close your eyes and imagine what is called a Mediterranean meal: what would you include in it? Let's try: cheese, tomatoes, sliced green peppers, olives of different kinds, maybe with olive oil and different spices – perhaps you would like to pour this over your bread. What about some marmalade? Would you like some lemon with your tea? Some stuffed aubergine in your lunch or dinner? Perhaps some baby corn or boiled corn seeds in your green salad? A glass of wine or grape juice to accompany your meal? A cup of Turkish coffee or mint tea after the meal? Maybe smoking some *hooka*, *argilah* or *shisha* ('waterpipe' in English) would complete the taste circle of Mediterranean pleasures. And then a nap or siesta in the shade of some eucalyptus trees.

If one asked the first important historian of the Mediterranean (and maybe Europe) that we know of, Herodotus, his reply would be substantially different from the above, because he would simply not know many of these items. Tomatoes, peppers, aubergine

and corn, as well as the tobacco of *argilah*, were all brought from the Americas many centuries later, following Columbus' voyage; oranges, lemons and some other citrus fruits, as well as tea and most spices, came from the Far East after the merchant cities of what we now call Italy succeeded in reaching China to set up a trade route; likewise, coffee came from Ethiopia; and finally eucalyptus trees arrived from Australia. There were only olives, grapes, wheat for bread or yeast for beer, and date palms in Herodotus' time, together with figs. Is it not amazing to think how many of these were brought to this area, when people can hardly think of their homeland, life or landscape without them? A Mediterranean coastline without oranges, lemons or eucalyptus trees, without cactuses and their delicious prickly pears, without herb or spice bazaars?

2.2 The sixth continent

A Turkish writer of short stories, Cevat Şakir Kabaağaçlıoğlu, also known as the "Fisherman of Halicarnassos", has named the Mediterranean Sea the Sixth Continent. A sea as a continent, when even its name means "the sea in the middle of lands"? His intention was to emphasise the existence of the Mediterranean as the meeting place and breeding ground of civilisations, something differing from the hinterlands of the continents surrounding it, but ultimately influencing them to a great extent.

Nautical archaeology and thousands of years of shipwrecks provide us with evidence of a Mediterranean-wide network of trade and interaction, demonstrating similarities in patterns of production, for example in the shapes and structures of these ships as well as in the products they carried. It is possible to find Galatians' tombs and graves both in central Anatolia and northern France, megaliths of similar kinds in Malta, the Balearics and northern Spain and also in Wales, and it is no secret that the Vikings and Phoenicians travelled as far as the eastern coasts of the Black Sea. Renaissance art started in Florence, Italy, then spread all over Europe, as did the baroque style originating from Rome and Spain; the mosques of Istanbul imitated Byzantine churches, later being imitated by those in Iran and India.

The pizza and the kebab can be found everywhere in the modern world, modified to local tastes in different countries. Whatever has been included in the region has been adapted, inherited and spread again, like those edible plants which these days are identified with the Mediterranean. Intentionally or not, the Mediterranean has been a common product of those people living around its basin. The meaning attached to it has also changed throughout history as well.

Both "Europe" and the "Mediterranean" have been and are socially and politically constructed throughout history and are characters of the history in themselves, rather than being simple geographic descriptions.

"History" can be approached as a continuous questioning of the past, starting from contemporary problems and challenges. Today, the Mediterranean presents both ancient and extremely modern aspects in the same scene: the industrial settlements in Mestre and the gondolas of Venice are only a few kilometres apart. The ultramodern library in Alexandria is built in the name of the ancient one that used to stand side by side with the Lighthouse.

One understands, perceives and interprets the past starting from today's images; one attributes one's own meanings to the events and works of the past. To what extent was ancient Athens a democracy in the modern meaning of the word, when slaves, women and foreigners were not considered as free citizens, and working was considered by

free, wealthy, tax-paying citizens to be a humiliating activity of slaves? History is the product of these attributions and the narratives created about them; people can never fully comprehend the viewpoints of those people who used to live in particular times in all their complexity, but instead tell their own tales about them from the particular perspective of what they know and see, placing them within their own visions of life.

For example, the epic (hi)stories of the Iliad and the Odyssey by Homer of ancient Greece were about the battle of Troy, even at that point leading to a strengthening of Greek identity in the name of the Athenians as a consequence of this confrontation with the Trojans. And what would Homer have thought if he had seen the modern Hollywood movie versions of that story? What do modern Greek people think about them?

History and historical images in the Mediterranean provide a good opportunity to introduce another approach to history, of daily human life separate from the epic approach of empires and emperors, war, glory, failure and plunder, all of which are very often ethnocentric, reductive in approaches, focus and purpose.

2.3 The history of Europe and the Mediterranean as Mediterranean stories

One can claim (as Fernand Braudel² did) that what has formed the Mediterranean is the never-ending mobility of people and the continuous interaction between different peoples, and therefore a continuous process of meeting and confronting the stranger. This confrontation has sometimes been voluntary (as in the case of voyages, trade, migration or even the adoption of some imperial hegemony, like the Romans, with the expectation of gaining wealth), but sometimes forced (as in plundering, battles, occupations, war, forced emigration or exile).

Whatever form it took, these complex forms of interaction have resulted in stories, sometimes traumatic, but in any case acting as replications of culture, providing images of “other” communities and places to compare with “one’s own”. At different times, this “other” was the barbarians for ancient Greeks, the crusaders for Muslims, the merchants and colonists of Venice and Genoa, or sometimes Muslim empires, for Turks or Arabs. Each side aroused curiosity about themselves on the other side, resulting in the long-distance journeys of such travellers as Marco Polo, Evliya Çelebi, Ibn Batuta and others up to the present, and their subsequent narratives. All these narratives – including the narrator’s own comments and impressions, sometimes even exaggerations – contributed to building an image of the “other”.

And then, starting from the interpretation of this image, the perceived “other” produced both a self-image and an image of the imagined “other” in a never-ending circle. This is a complicated process that has even led to the creation of academic disciplines (“Orientalism”) and art styles (“arabesque”) among Europeans, and which is reflected in the self-image of “oriental” communities as well. Orientalism as an attitude has not remained only in the world of art but is still reflected in the views of European and other Western peoples towards non-Western (mainly near-East) “developing” societies. It has also been reproduced by these “oriental” communities in their own self-image, in that they also present (and market) themselves to Western societies using the same images. For example, take not only the tourist advertisements for these countries in Western media, but also the discourse of “yes, but we are different” in the views of the elites in those societies.

Meeting and confronting the stranger has therefore acted as a mirror for ourselves throughout time. Both Europe and the Mediterranean could be seen as a network of cities and social spaces, and even a combined network of networks, such as Lycian, Roman or Hellenic networks, or networks of oases. Similarities between wrecks of vessels on different coastlines indicate their origins and prove the extent of trade in the Mediterranean that was reached even in ancient times. Venice was the richest city in Europe between the fourteenth and the sixteenth centuries, being the centre of the transport system, and this wealth was transferred to other towns like Frankfurt, Augsburg or Vienna, or harbours like Bruges and London, as the Mediterranean “spread”.

This trade and transport system was reflected in the liveliness of market places in each town, but these could easily lead to the peace and quiet of narrow back-streets in just a few steps. The street was used as the extension of the house; little tables were put out on the street in late summer afternoons and evenings for an extended chat with neighbours, with clothes hung out to dry over the street. Streets and market places – *agora*, *forum*, *plaza* and *meydan* – were the central spaces of citizenship and participation in city life in its various forms.

The same goes for public baths. The origins of these baths date back to the Hellenistic and Roman periods, though they are commonly known as “Turkish baths” nowadays. Baths were important common social places for people to meet, and they still are somehow as authentic tourist attractions. The style and use of baths varied in different eras and places: a Moroccan bath is not the same as a Turkish one. Similar observations can be made about public fountains, which also served as gathering places, especially for women, before the introduction of domestic plumbing.

Moving indoors, living rooms – from eastern to western Mediterranean countries – used to be kept untouched for guests, with doors shut to keep children out, to prevent them spoiling this showroom with their curiosity and playfulness. Indoor spaces also used to be designated according to the sex of the people using them, influencing the architecture accordingly.

In any case, the wealth of Mediterranean cities was linked to the trade with the eastern “far away”, via Islamic traders. The wars between the Ottomans and other European forces were often about control or hegemony over Mediterranean trade routes. The age of discoveries started with the search for new routes to eastern suppliers as a result of Ottoman tax regimes. However, after the hegemony of British and Dutch trade in the Mediterranean was established (following a series of naval victories and the capture of Gibraltar by the British), eastern harbours like İzmir and Alexandria also regained importance as the shortest way between Europe and India via the Middle East. Therefore, Mediterranean encounters in a historical sense should not be seen as detached entities, but as a continuous interaction.

Facing a period of modernity and rapid change in the modern world, some people are somehow detached from their past habits and attitudes while others, even in the same society, try to sustain themselves in their own understanding of traditions. To what extent are these traditions affected by the realities of modern life, such as new ways of doing things, new ways of working, and new technological devices that penetrate into people’s private spaces and increase individuality within communities, even the most conservative ones? Were relations between men and women the same even one or two decades ago? How do these differ around the Mediterranean Sea? History is also now and future; and people continue to live in it as well as in their geographical space.

Elias Sanbar: a historian speaks

Our Arab identity is a multidimensional one, made up of concentric circles like the waves on the water when you throw a stone in it. We want to deconstruct the nonsensical idea of a constant and non-changing Arab identity. Throughout the different periods of history, there have always been different ways of being an Arab. Moreover, even if you feel like you are part of a wider body, being an Arab takes on different forms and colours according to the place or country you live in, be it Algeria or Syria. How can one not get annoyed when you hear about the loads of nonsense uttered by 'experts' about the 'true nature' of Arabs? Some would like to lock us in fanaticism, bloodthirstiness and the cult of death as part of our genetic make-up. This is intolerable. Considering oneself an Arab is as simple and complex as considering oneself a European. Being European is as obvious and complicated as being an Arab.

(excerpt from interview in *Le Nouvel Observateur*,
1 December 2005, No. 2143 – Réflexion: original in French)

2.4 European and Mediterranean power games

How are young people confronted with the history of Europe and the Mediterranean at school, in the media, in politics and among the public at large? One can remember the empires, tribes, battles and wars with all the meanings attached to them. Some tribes, empires and kingdoms in the distant past, which constituted "our" roots, were glorious; some were oppressed or defeated, but always good and proud, while others were oppressors, traitors or their political allies. This perception of history emphasises separations rather than continuities: Carthage against Rome, Greeks against Persians, Seljuks and Ottomans against Christian allies, Catholics against Protestants, Balkan peoples against Ottomans, or French against Germans.

The historical spaces of Europe and the Mediterranean and their nations were formed as a result of power games, victories and sufferings, mostly at the cost of people's common values. Epic tales and legends of heroes – as well as those of oppression, occupation and unfair treatment – have helped to construct national narratives and myths as a basis for national pride. Even findings of archaeological excavations and studies, pieces in the puzzle, are still used to prove our claims. These tales and narratives serve also as justifications for our politicians for their acts against other nations or communities, either for peace or reconciliation or for violence and conflict.

On the other hand, the economic basis of all these struggles and power games is not always that obvious. Throughout history, one can see the struggle for control of land and trade, sometimes hidden behind notions of idealism and nationalism. Traces and remnants of empires and colonialism, the original aim of which was the control of trade routes and strategic locations, have continued physically in the presence of originally external powers in Cyprus, Gibraltar, Ceuta and other places. These remnants can also be seen politically, in the only recent attainment of independence by Cyprus and Malta and in the ongoing conflicts (to differing degrees) between nation states and communities: Arab countries and Israel, the Turkish and Greek communities in Cyprus, and religious communities in Lebanon, but also in Spain, Georgia, Britain,

Russia and Morocco. Can one ignore the economic background of the ongoing violent conflict of, for instance, Israel and Palestine and deal with it only as a simple cultural, religious and political conflict?

Events in the past led some people to a kind of trauma, which was experienced not only in the community but also at a personal level by parents and grandparents, uncles and aunts, neighbours, “human beings” and individuals, as well as those who were blamed as the perpetrators. But where were these individuals in our history lessons, in television arguments or in our governments’ foreign policies?

And how do people deal with the past, with the traumas and emotions that they feel for each other? Do they prefer to forget and not talk about the past, or do they bring it out continually in a search for some form of justice (defined only by themselves for their ancestors)? Or do they try to confront each other with what has happened in a search for reconciliation between themselves and others? For example, in what way can museums and historical sites be organised and structured in a balanced remembrance, while leading to a peaceful reconciliation and empathy rather than sustained hatred?

Predrag Matvejevic: a professor of comparative literature speaks

Nationalisms destroyed my whole country. 200 000 lost their lives, 4 million were displaced, Srebrenica has been the biggest genocide in the region since the Second World War. 200 000 Serbs were expelled from my native Croatia; they constituted 12% of the population previously, but now only 3%. Kant says in his essay on the permanent peace project that everything should be done not to permit what is irreparable. In Yugoslavia, the irreparable happened. We cannot go back. The madness of ethnic cleansing assassinated the Yugoslav model. I still feel heartache while saying this today.

(excerpts from interview in *Le Nouvel Observateur*,
1 December 2005, No. 2143 – Réflexions: original in French)

Such questions can be part of Euro-Mediterranean youth work as well, in search of empathy and understanding towards a defined “other” in history. This is frequently the case when a youth activity brings one into contact with individuals to whom one attributes some negative or positive features only because they belong to a certain nation with which one’s own nation had good or bad relations in the past. It might turn out that they either get into heated discussions without any result or try to avoid any deeper contact. But what happens if young people talk about their daily lives or even personal histories – for instance, how things used to be in their childhood? Do they find more things in common or different? Or looking from a distance, what happens if they compare the history textbooks that they used in school? How do they each perceive the same events, those they have read about in books, heard from epic tales or have witnessed themselves?

2.5 A short timeline of Mediterranean history³

The “creation” of the Mediterranean (up to c.1100 BCE): First evidence of towns and ports, trans-Mediterranean navigation, trade, migration. Hegemony of Egyptian dynasties of pharaohs and other Greek, Aegean, Anatolian and Mesopotamian civilisations, as well as start of interaction between different societies.

Network (c.1100 to c.400 BCE): Greeks, Phoenicians and Etruscans prevail and encompass whole Mediterranean. Increased interaction, trade and replication of goods and cults. Dissemination of alphabet. Greek city-states and colonies, invasions from the east. Monotheistic Judaism.

Hellas, Rome and new horizons (c.400 to c.150 BCE): Alexander the Great reaches as far east as western India. Cultural exchange as well: Alexandria as a nodal point between east and west, north and south, old and new civilisations. Rise of Rome as replacement of Greek and other civilisations.

Mare Nostrum – unity under Rome (c.150 BCE to c.500 CE): Roman Empire and identity everywhere. Multiplicity of cultural figures and spread of religions, rise of Christianity. Jewish diaspora. First infrastructures for inland trade routes.

Two “Romes” and two religions (c.500 to c.1100): Fall of Rome and western Roman Empire, rise of Byzantine (eastern Roman) Empire. Birth of Islam. Expansion of Islam over the south and to the Iberian peninsula. Tensions between Umayyads, Fatimites and Abbassids, Sunni and Shiite; imposition of a new economic unity from the south. Islamic merchants take over trade of luxury goods over long distances. Start of the Crusades; Jerusalem taken over by the crusaders.

Era of citizen merchants (c.1100 to c.1300): Rise of Pisa, Genoa and Venice as merchant cities, but crusaders for Catholic Church as well. Mamluks, Seljuk Turks in Anatolia. Jerusalem retaken by Muslims. Intellectual engagements between Christians, Muslim and Jewish people in multiple contact points such as Jerusalem, Constantinople, Iberia and Sicily, resulting in transfer of technologies like gunpowder, paper and compass as well as ancient Greek texts of basic philosophy and science preserved via translation into Arabic.

Mediterranean Renaissance (c.1300 to 1500): Defeat of the Arab kingdoms in Andalusia. Modest port towns as points of trade, eastern influence on European art and architecture. Birth and rise of Ottoman Empire, resulting defeat of Mamluks and capture of Constantinople, fall of Byzantine Empire.

Spanish-Ottoman struggle for control and age of explorations (c.1500 to c.1750): Ottoman control over eastern Mediterranean and trade routes, resulting in trans-oceanic voyages and discoveries of new lands; start of colonialism; battles for control of Mediterranean (Battle of Lepanto in 1571); Süleyman the Magnificent, Philip II and other figures; Dubrovnik, Livorno and Smyrna as rising port towns despite shift of trade to Atlantic gates of Antwerp and Amsterdam. Expulsion of Jewish people and Moriscos from Spain, resulting in great numbers ending up in North Africa and Anatolia.

Battlefield Mediterranean (c.1750 to c.1900): Entry of northern powers into the Mediterranean; conflicts between Britain and France; Britain captures Gibraltar, bases on Malta, Cyprus and Ionian islands; Red Sea trade route established by French, Corsica captured from Genoese, Napoleon’s ambitions over Mediterranean and Egypt, Algeria as French colony; colonialism. Ottomans in decline and seeking allies of Christian origin to regain control. Nationalism and nation states. Opening of the Suez Canal and changing character of the sea route. Age of Orientalist fascination among Europeans and search for roots of European civilisation in ancient Greece.

Globalising Mediterranean (c.1900 to the present): Dissolving Ottoman and Austro-Hungarian empires lead to new nations or colonies; migrations and humanitarian tragedies. The Russian Revolution and the foundation of the Soviet Union. Rise of

Arab nationalism and creation of independent Arab states. World wars and Jewish Holocaust. Independence of former colonies of Britain, France and Italy, decolonisation. Zionism, Jewish immigration to Palestine and the foundation of Israel. Oil as a strategic resource. Dissolution of the Soviet Union and establishment of Commonwealth of Independent States. Tourism as a new economic driver with transformative power over societies and the environment. Conflict in Cyprus between Turkish and Greek Cypriots. Arab-Israeli Wars, Intifada and the Oslo Peace Agreements between Israel and Palestinians. European Union as another transformative formation and consecutive enlargements, including Malta and Cyprus in 2004. The Gulf Wars and the invasion of Iraq by the USA.

2.6 History and education⁴

Three reasons might be put forward for dealing with history in education and training: 1. developing a critical historical consciousness among citizens; 2. promoting a shared sense of belonging and identity; 3. contributing to the building of individual learners' capabilities that cannot be achieved by other means.⁵

→ 2.6.1 A sense of history

Developing a historical consciousness can be explained as leading one's comprehension to a concept of continuity of time as well as space. History is a tool for the perception of the present and, starting from this past, for a concept of the future. It may help the individual place themselves in this time flow and thus help to shape their attitudes to see things in a more predictable and stable manner, providing a medium for normalising change and a peaceful society.

What is historical consciousness? Four alternatives might be seen as challenging each other:⁶

- i. loyalty to traditional ways (where "change" is seen as a threat to the pillars of society);
- ii. emphasising successes and failures in the past to determine prospects for the future (a pre-modern approach);
- iii. dealing with the process of development in its entirety (a modern approach); and
- iv. a critical approach to the consequences of past traditions, to create a demand for change.

→ 2.6.2 A sense of belonging

Promoting a sense of belonging and identity linked to the past has long been the basis for a sense of national identity and national citizenship along with its cultural aspects, including religion. At first, this was a direct result of the Enlightenment on the one hand, in the transfer of ultimate authority from divine sources to people themselves, and of the industrial revolution on the other hand, requiring the transformation of the individual sense of belonging from smaller scales of space (village/town) to wider ones (city/country) as well as from a smaller scale of time (momentary, seasonal and limited lifetime) to a wider and more durable one (years, decades and centuries).

In this sense, a national history equipped with golden ages and myths (each of them specifically created for that nation, mainly relying on the events of imperial times) served as a tool to form national identity. Differences among nations were emphasised as inherent and unchanged, and a discourse of superiority over “the other” was adopted. Driven mainly by this purpose, history was (and for many people still is) taught only as political history, a history of dynasties, wars and treaties, which is used to reinforce the legitimising grounds for modern wars or conflicts. An alternative approach for modern needs is a cosmopolitan history dealing with the concept of multiple, overlapping and even conflicting identities, involving also a localised and humanised history related to the daily lives of people, both now and then. This would form a direct sense of individual history linked to daily lives based on a democratic citizenship and a perspective of human rights.

→ 2.6.3 Individual understanding

The building of individuals’ capabilities that cannot be provided by means other than by studying history works towards:

- a concept of time and linking this with social change;
- improving the ability to consider different scenarios for the future;
- empathetic understanding, using the lives of people from the past;
- developing the ability to do research; and
- use of concepts and languages for writing.

Q: Which of the above three purposes was dominant in your history education? To what extent (and at which points) was daily life included in your history lessons? And are there any moves towards change, in content or methodology?

→ 2.6.4 Changing histories

New developments, in the Euro-Mediterranean region and in the world, are forcing a change in approach to identities and therefore in the function of history education. In a Europe and Mediterranean where people are expected to live in peace despite extensive diversity, encouragement of hatred due to past and present events is not useful or desirable for peaceful co-existence. In that sense, history and history education have a role in understanding and promoting respect for cultural differences. As Schwimmer states, “learning about the ‘other’ through the past is a culturally liberating experience if not approached through polarised concepts”.⁷ Already some efforts to revise textbooks and use creative, participant-focused teaching methods as well as extra-curricular activities can be seen in some countries, and these efforts are likely to be disseminated to others. But what should this new approach towards history in education be structured around?

In terms of the substance of a new approach towards history teaching, the Council of Europe's Council for Cultural Co-operation project entitled "Learning and teaching about the history of Europe in the 20th century"⁸ can provide some insights. Its findings state that history teaching in the 21st century should include a critical study of the actual concepts of history and historiography, and encourage (young) people to think about the hows and whys of both their distant and their immediate history. This points to, among other things, the understanding that "no single version of history should be considered as final or correct".⁹ One of the special goals of this project was "to produce teaching resources for secondary schools which would encourage both teachers and students to approach the events of the 20th century (and historical events in general) from a critical and analytical perspective, using the same skills and assessment criteria as historians".¹⁰

In terms of the methods of a new approach to history teaching, the empathetic understanding of a learner-centred approach is likely to come to the fore in a group environment (as opposed to a teacher-determined approach in a passive environment), where individuals' capabilities can be developed collectively. This approach is likely to bring a human dimension to history and its teaching. It is not the same to talk about thousands of casualties of wars, on one side or the other, if one names some of them, talking about their personal lives and remembering they were also fathers/mothers, sons/daughters or brothers/sisters. Accordingly, the teacher's relationship with the learners should be more of a guide, leading learners to an enriching experience.

This educational approach is very much related to education as a dialogue rather than investment in the student, and it therefore involves non-formal methodologies of performance, experience and (self-)observation/reflection on the learner's part. It encourages interaction with the instructor as well as with the learner's own environment and with other learners, and stands in contrast to the conventional formal methods of lectures by the teacher.

Can you see some parallel approaches between these new approaches to history education and your non-formal education experience? How can this approach be complementary to history education (or even challenge the conventional approaches) through non-formal youth activities? What do we have as material to hand? Archaeological sites, museums, monuments in our cities, street names, textbooks and banknotes, as well as our own lives and experiences. How can you use them for training events or youth activities?

2.7 The institutional framework: the Council of Europe, the Euro-Mediterranean Partnership and historical heritage

The historical interaction between Europe and the Mediterranean has also been influential on the meaning and importance of history given by the institutions of these geographical areas. The institutions and institutional frameworks are the products of history, while they are also constructs that shape history. It is interesting to look at the past of such institutions as the Council of Europe (CoE), the League of Arab States, the European Union (EU) and the United Nations (UN), and see how they are the products

of history. They were all formed right after the devastating Second World War, as a means of preventing war by the protection of human rights and the rule of law (for the CoE and UN) and deepened economic, social and political integration (for the European Union and partly for the League of Arab States). It would have been almost impossible to establish such a complete set of international and regional human rights and peace legislation and related institutional frameworks within a few years and with the common will and consent of nations, if it had not been right after the dramatic war which caused millions of casualties and had brought about a world in ruins and beset by scarcity.

Another example, the Euro-Mediterranean Partnership, has been the result of a search for stability and increased interaction between the EU and the eastern and southern Mediterranean, in the context of the increasing pace of simultaneous European and global integration, together with the regional co-operation required by such regional and global problems as immigration, ecological devastation and intolerance.¹¹

At the same time, the institutions shape history: they contain features of international and intergovernmental structures and are not independent of the political intentions of their member states. In themselves, they constitute a political arena of power relations and are therefore constructs of the ongoing dynamics of these relations. In this context (and also as a consequence of this), they initiate various policies and activities that are related to young people's concerns.

In terms of history teaching and youth work, these institutions have provided frameworks for action. Since its foundation in 1949, history teaching and textbooks have been on the Council of Europe's agenda. Its Committee of Ministers has redefined the aims of history teaching and a European dimension has been proposed together with contents and new methodology.¹² Its co-operation programme on culture and heritage, on the other hand, entails devising common policies and standards, developing transnational co-operation networks, providing technical support for member states and organising schemes to increase awareness of heritage values, including heritage and education.¹³

From the EU perspective, the Barcelona Declaration includes the following statement referring to components of history (although the Euro-Mediterranean Partnership process does not include direct provision for history education): "the traditions of culture and civilisation throughout the Mediterranean region, and dialogue between these cultures and exchanges at human, scientific and technological level, are an essential factor in bringing people closer, promoting understanding between them and improving their perception of each other".

Outcomes of supported projects within the Euro-Med Heritage¹⁴ programme of the European Union provide opportunities for both regional networking and co-operation on common historical heritage as well as significant examples of educational methodology and materials for teaching history (or the use of history in education). The variety of the issues covered in the selected projects within the programme gives an idea to those in youth work of how history in a very comprehensive sense can be referred to and used in different youth activities. Although the themes related to history are not limited to the examples provided below, they still provide youth workers with a starting point to reflect upon and exploit: from festivals to classical music, from archaeological sites to oral histories and memories of the people living in this particular part of the globe.

Some projects supported by the Euro-Med Heritage Programme

PISA¹⁵ compared the management of nine archaeological sites: Cherchell (Algeria), Jericho (Palestinian Authority), Bibracte (France), Pella (Greece), Caesarea Maritima (Israel), Pompeii (Italy), Tharros (Italy), Lixus (Morocco), and Dougga (Tunisia).

One of the aims was to show policy makers and business leaders the potential social and economic benefits of integrated management for archaeological sites. The studies analysed objectives for the management of each site and examined the links between them and the surrounding local economy. A handbook for the integrated planning of archaeological sites was produced, encouraging a close and sustainable relationship between heritage conservation, tourism and local business. The outcome of PISA's final conference in 2002 was a Euro-Mediterranean Charter on the Integrated Enhancement of Cultural Heritage.

Mediterranean Voices¹⁶ comprises a series of neighbourhood-based studies involving the collection and recording of oral histories and memories of residents in the cities of Alexandria, Ancona, Beirut, Bethlehem, Chania, Ciutat de Mallorca, Granada, Istanbul, Las Palmas de Gran Canaria, Marseille, Nicosia North, Nicosia South, and Valletta. These are then placed in an interactive, multimedia and multilingual online database. The collected oral histories include family histories; memories of places and important events; local folklore, rituals and customs; festivals and holidays; as well as a number of daily practices. The project seeks to reverse the customary emphasis given to monumental heritage and to create a space for the expression of less frequently heard voices, which are often absent or effaced in monumental aspects of urban cultural heritage.

Training, Education, Management and Prehistory in the Mediterranean (TEMPER)¹⁷ aims to promote awareness of the Mediterranean's prehistoric heritage in five pilot sites: Ubeidiya and Sha'ar Hagolan (Israel), Kordin III (Malta), Çatalhöyük (Turkey) and Paliambela (Greece) and to tackle issues of site management, training for heritage professionals, and interpretation at these five pilot prehistoric sites. Educational programmes as a part of Temper have involved over 1 000 children, and about 600 children have visited a prehistoric site and participated in on-site educational activities. Interactive educational programmes about and using pre-historic sites have also been developed.

MEDIMUSES¹⁸ seeks to achieve a sense of the common basis of the Mediterranean's fascinating heritage in classical music. Although this is partly preserved through written archives (primarily Byzantine manuscripts), the real source is the continuing oral tradition, which can offer remarkable insights into the music of ancient times. Numerous concerts, the production of a CD (Great Mediterranean Masters) and a series of books (Great Mediterranean Composers) encourage people to hear the echoes of ancient Mediterranean culture.

Les Fêtes du Soleil (Sun Festivals)¹⁹ draws attention to the unique spirit of local festivals as a valuable and vulnerable feature of Mediterranean life. Video and CD allowed the project to capture the sights and sounds of 47 festivals throughout the Mediterranean. Some date back to antiquity while others, like the Almond Blossom Festival in Agrigento (Italy), only date back a few decades. These events are as much part of Mediterranean heritage as the stones of the Acropolis, but while tourists like to photograph the Acropolis without people, this makes no sense for the Palio in Siena (Italy), or the Moussem Idris Zerhoune in Meknes (Morocco).

History and history teaching is important for youth work for many reasons. Individuals living in communities, nations and regions have a notion of and approach to history affected by various factors throughout their lives. Especially in dealing with complex historical realities such as the history of the Mediterranean, youth work provides a valuable opportunity to reach young people and work with them to establish a common history rather than individual histories, with an approach reflecting questioning rather than shaming and blaming.

More opportunities for young people and youth organisations around the Mediterranean to conduct projects involving history and historical heritage are provided by the Euro-Med Youth Programme,²⁰ from which the following examples are taken. They illustrate how various concepts and components of history and history teaching can be translated into, and exploited within, the aims of youth work to raise awareness of young people on history-related issues.

A SALTO training course titled Common Memory, Common Heritage²¹ was organised in Greece in June 2005 to search for ways to use common tales and oral traditions of the Mediterranean in youth work and training. Tales are somehow memories of societies, and similar tales give some hint about common memory and past interaction as opposed to isolation. The course aimed to provide participants with a self-reflected intercultural learning experience, with an emphasis on common features and differences of heritage, inheritance, values and memory, as well as reinforcing the quality of Euro-Mediterranean youth exchanges while enhancing participants' competence in dealing with cultural aspects in their projects.

It is very striking how a youth activity could help young people to look at things from another (usually a new) angle. In a youth exchange entitled Shadows of Human Rights, young people came together in Matera, Italy, to use the ancient tradition of Shadow Theatre, a common but endangered (historical) cultural practice all over the Mediterranean. They used it to tell human rights stories.²²

One of the Italian organisers shared a dramatic experience during a youth exchange: "I am used to listening to daily 'normal' stories of war and I had already met someone from that area; but for the first time, their eyes, their voices made me feel responsible, as a member of this powerless Europe unable to avoid the drama of a people like the Palestinian one. ... After the first week of the exchange ... everybody was happy and fine. We were having a nice evening out eating pizza. One of the Palestinian guys received a call [from] his hometown. Seven of their childhood friends had been killed during an uprising. One by one they left the table. The Tunisians did the same and when I arrived at the hostel I found them praying all together." Would it have been so striking if he or she had heard about the casualties from the TV as one of the ordinary news items of the day? Is not this also history that we are living in?

Notes

1. Derived from Bourdieu, P. (1989) "Social space and symbolic power", *Sociological Theory*, Vol. 7, No. 1 (Spring, 1989), pp. 14-25. At page 10, Bourdieu refers to "a relativity that is by definition inherent in every point of view, as a view taken from a particular point in social space".
2. Braudel, F. (1995) *Akdeniz: Mekan ve Tarih* ['Mediterranean: Space and history'], Metis, İstanbul. Original in French, Braudel, F., *La Méditerranée*. Tome I. *L'espace et l'histoire*, Flammarion (4 January 1999).

3. Any timeline, like any history writing, reflects a choice and emphasises the selected events. For the compilation and structure of this timeline, outlines of David Abulafia's books, *The Mediterranean in history* (2003), Thames and Hudson, London, and *The Great Sea: a human history of the Mediterranean* (to be published) have been used.
4. This section is a revised version from Akyüz, A. et al. (2003) "History and education: dealing with the past!" in *"The region I love" – youth and intercultural learning in the Balkans: voices of young people from the Balkans*, Council of Europe, Strasbourg.
5. Tekeli, İ. (2002) *Yaratıcı ve Çağdaş Bir Tarih Eğitimi İçin* ('For a creative and contemporary history education'), Tarih Vakfı yay. ('History Foundation publishers'), İstanbul.
6. Von Borries, B. (1998) "What were we looking for and what did we find?" in van der Leeuw-Roord, J., *The state of history education in Europe*, Koerber Stiftung, Hamburg.
7. Schwimmer, W. (2002) "History education and cultural pluralism, in the 20th century – an interplay of views", from Final Conference of "Learning and teaching about the history of Europe in the 20th century", Bonn (Germany), 22-24 March 2001, Council of Europe Publications, April 2002. Available at: www.coe.int/t/e/cultural_co%2Doperation/education/history_teaching/history_in_the_20th_century/final_conference/InterplayE.asp.
8. See www.coe.int/t/e/cultural_co-operation/education/history_teaching/History_in_the_20th_century.
9. Schwimmer, W. (2002).
10. Ibid.
11. For more information about these institutions and the Euro-Mediterranean Partnership, please refer to Chapter 1 of this T-Kit.
12. For further details, see www.coe.int/T/E/Cultural_Co-operation/education/History_Teaching/.
13. For further details, see www.coe.int/T/E/Cultural_Co-operation/Heritage/.
14. See www.euromedheritage.net/index.php.
15. See www.euromedheritage.net/en/euromedheritage/eh1/pisa.htm.
16. See www.med-voices.org.
17. See www.temper-euromed.org.
18. See www.medimuses.gr.
19. See www.euromedheritage.net/fr/euromedheritage/eh1/fetes_du_soleil.htm.
20. For more information on the Euro-Mediterranean Youth Programme, please refer to Chapter 1 of this T-Kit and the website of the programme at http://ec.europa.eu/youth/priorities/euromed_en.html.
21. Some tales produced by participants can be found at www.salto-youth.net/commonmemory.
22. Further information can be found at www.salto-youth.net/ and in the online magazine *Meet in Euromed*, December 2004 issue, downloadable at www.salto-youth.net/meetin/?SID.