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**Symposium on
“Globalisation and Images of the Other: challenges and new perspectives
for History Teaching in Europe?”**

**Organised jointly by the Council of Europe and Research Centre for Islamic
History, Art and Culture (IRCICA), Organisation of the Islamic Conference**

**Symposium sur
« Mondialisation et images de l'autre : défis et nouvelles perspectives
pour l'enseignement de l'histoire en Europe ? »**

**Organisé conjointement par le Conseil de l'Europe et le Centre de Recherches sur
l'Histoire, l'Art et la Culture Islamiques (IRCICA),
Organisation de la Conférence Islamique**

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1.0 Introduction

The Symposium ‘Globalisation and images of the other: challenges and new perspectives for history teaching in Europe’ was held at the Yildiz Palace in Istanbul on 30th November and 1st December 2008. This was the second symposium to take place in the context of the Council of Europe project: ‘The Image of the Other in History Teaching’. There were 78 participants representing 30 countries and several international organisations. The symposium was organised jointly by the Council of Europe and the Research Centre for Islamic History, Art and Culture (IRCICA). The involvement of IRCICA in this meeting has added an important new dimension to the project. IRCICA represents the peoples of 57 countries across several continents. Like the Council of Europe, IRCICA has much experience of bringing together educators in workshops to discuss multi-cultural and global issues.

The symposium was opened by Mr Halit Eren on behalf of IRCICA and by Ms Gabriella Battaini-Dragoni on behalf of the Council of Europe. A Key note address was given by Ms Cecilia Keaveney, Parliamentarian, Ireland and Mr Muammer Guler, the Governor of Istanbul, welcomed all participants to Istanbul and the Yildiz Palace.

The choice of Istanbul for this symposium was symbolic and significant because it is situated at the cross roads of Europe and Asia and has a rich history of the interactions of major faiths and regimes of the world. It is particularly pertinent at a time when the discords and misunderstandings of Muslim and Christian histories are exposed in the global environment; there is a need to settle discords and acknowledge the importance of periods of peace and cooperation between cultures. The intersection of the fates of the peoples of the world requires a new morality; Istanbul, despite the vicissitudes of history, can symbolise the tolerant encounters between cultures. Different beliefs have existed at different times and modern Istanbul demonstrates the integration of cultural, economic and social processes very well.

The Council of Europe white paper on Intercultural Dialogue: ‘Living together as equals in dignity’ (Council of Europe, 2008) based on shared values of human rights, democracy and the rule of law provided an important backcloth to the symposium. The white paper offers a new social model for the integration and democratic management of diversity, including the approach to a range of sub-cultures in societies such as regional cultures and youth culture. The best of the concepts of assimilation and multiculturalism are combined in an approach that emphasises the need for dialogue between cultures. In relation to education the white paper suggests that a range of intercultural competencies needs to be identified, developed and taught. “Intercultural dialogue allows us to prevent ethnic, religious, linguistic and cultural divides. It enables us to move forward together, to deal with our different identities constructively and democratically on the basis of shared universal values” (Council of Europe, 2008). Intercultural dialogue is a driving force for progress and the best weapon against the risk of new rifts between continents. This present project on ‘globalisation and images of the other’ provides a critical platform for the involvement of various agencies in taking forward the aims of the white paper.

Before this symposium an understanding of the complexity of the project, ‘The image of the other in history teaching’ had been recognised; an open minded and positive atmosphere maintained and important personal contacts developed. During the two days of the symposium in Istanbul it was clear that the complexity continues to grow with important inputs concerned with the consideration of the impact of globalisation on the image of the other and on history teaching. It is even more important to maintain a positive and an open ended atmosphere, and for all participants to continue to benefit from the multiplying personal contacts.

The symposium had four key objectives:

- To highlight the impact of globalisation on history teaching in Europe
- To identify competencies to be acquired by students and the skills to be attained by teachers to teach those competencies
- To identify strategies for partnership with other history professionals
- To continue to collect examples of good practice.

At the outset of the two days work Arild Thorbjornsson, chairman of the project group, reaffirmed the need to keep in mind key concepts such as multiperspectivity, cultural diversity and an interdisciplinary approach. To these concepts we may now add interdependency, mutual respect, collective responsibility and self knowledge.

Much of the discussion during the symposium reminded us that education is the key to learning to live together in today’s rapidly changing world. Education, now a global enterprise, is helping to remove barriers to participation of all citizens in society; education also has the power to remove local prejudices. It might be supposed that as the interactions in the world grow more complex and the amount of knowledge about the world increases at an exponential rate, syllabuses and curriculum will become overburdened and not be able to properly prepare the young for their future. In the context of history education and globalisation, the desire to include more than national histories, to teach world history and to teach many perspectives could be daunting. However, better education in the global context does not mean simply acquiring more factual knowledge, or even perhaps more intellectual concepts. Critically the consideration of the present global situation demands new ways of learning; the development of new competencies and the inculcation of a deeper awareness of the responsibility of the self towards the world we live in. Education is also central to the mission of creating a human rights culture and engendering respect for all as ‘equals in dignity’.

2.0 Globalisation

*“The World is one stage and the actions of all the inhabitants part of the same drama”
(Nelson Mandela)*

Various views on what globalisation means were put forward and discussed during the symposium; most referred to a ‘collective responsibility’ and all noted the complexity

and fluidity of the notion of globalisation. Some aspects of globalisation enhance chances for us all to recognise our common humanity. For some commentators globalisation suggests predominantly a standardisation, a reduction of diversity as we all learn to live together in a global village with a one-world mentality. For others globalisation is equated with Americanisation or, for Eurocentrics, Europeanisation and is dominated by one set of values. Professor Erhan, for instance, noted this view in his presentation at the symposium. On the other hand aspects of the interaction of diverse cultures are stressed by some thinkers; others suggest that the processes of global interaction 're-segments and transforms diversity' (Bright and Geyer, 2002). It is hard to agree a definition of what is an ongoing 'process' rather than an extant 'product'. It is perhaps best thought of as a 'multidimensional set of social processes' that 'reach deeply into the economic, political, cultural, technological and ecological dimensions of contemporary life' (Steger, 2003), although even this definition avoids mention of any ideological dimensions of globalisation. This set of processes operates unevenly at several levels as well as on several dimensions. Moreover the processes are not linear but have discontinuities which sometimes produce contradictory results. Fragmentations of previous stabilities lead to disorientations, but also to new ways of making sense and relating to one and another. The processes are organised in networks which transcend traditional hierarchical groupings within societies and between societies. All would agree that the phenomenon of globalisation does exist and that it has both positive and negative impacts.

We live now in a world where there is much greater mobility, geographical and social, than was found in the past; people move about the world as tourists, as workers, as migrants and as refugees. National boundaries are ignored and ethnic distinctions have become blurred. All this could tend towards the view that the cultural aspects of globalisation will lead to homogeneity. However, globalisation is not a single phenomenon; its forms are different in different parts of the globe. Experiences with intercultural dialogue, which sits very comfortably in a global perspective, have shown us the diverse forms of globalisation.

A key concept in any discussion of globalisation is the notion of the interdependence of a globally networked society or web; in particular interdependence in the economic arena, in the environmental arena and in the political arena. The removal of trade barriers and the growth in international trade means that global competition affects all societies. Environmental change in recent times has become increasingly globally connected. Ecological systems which were previously separate are now meeting each other and environmental damage previously experienced in particular regions is now experienced globally. Pollution of the atmosphere and the oceans, diffusion of wastes, risks associated with nuclear power and acid rain are all encountered across the globe now, causing a global response from new environmental movements which are organised in international networks. Both economic concerns and environmental concerns have led to new political behaviour that is no longer mainly dependant on geopolitical considerations, but embraces ecological, economic and social questions. Sovereignties are connected by an increasing number of intergovernmental institutions (Held, 2002). International effort to improve the management of global social issues relies mostly on

cross boundary networks and individual projects (Deacon, 2004), and there is some awareness of the need to move global policy towards social responsibility and away from neoliberalism.

Although exchanges between cultures do not preclude moments of tension or periods of overt hegemony, the overarching tendency of global interaction throughout the ages can be thought of on the one hand as normative and hence meditative, and on the other hand enriching in relation to separate and diverse human development. However greater risks and threats now exist because of advances in technology and the porosity of boundaries; against the new threats, no country, not even a hegemonic power, can be successful on its own. Humanity needs cooperation and solidarity but existing dynamics are not making it easy. Competitive environments cannot be long lasting and hegemonic power makes institutions of global governance less credible (Erhan, 2003).

It may well be that the idea of world government will always be a utopian one, but it is worth noting that an increasing complex of multilateral and global institutions do seek to influence international policy. These institutions are both governmental and non-governmental and may be global or regional. For the historian the question of whether the “rhetoric of global governance conceals an underlying historical continuity in the geopolitical management of world affairs” (Held, 2002) is an interesting one.

Globalisation has brought greater welfare to part of the world but for those in developing countries there are serious problems. Aspects of globalisation, consumerism, which affects all our lives, and large scale migrations, have brought to the fore issues of poverty, super slums, poor education and urban/rural divides, all of which occur across many cultures, and are modern discriminators. Castells (1998) has called the process that divides today’s world between privilege and dependency ‘fourth-worldisation’. It leads to social segregation, social neglect and denial of fundamental respect for individuals, populations and regions. It is greatly exacerbated by the rapid increase in super slums in the world’s mega-cities where communities are divided and unable to build relationships. The promise of globalisation as an analgesic to the pain of the brutal tectonics of neo-liberal economic policies, World Bank interventions and Structural Adjustment Programmes in the so called ‘third’ or developing world of the latter part of the twentieth century, has not materialised. Davis (2006), suggests that we are now in danger of having created a surplus humanity

There are new global risks faced by humankind, including global pandemics, organised crime and money laundering, unregulated digital environments, non-protection of intellectual property rights and threats to peace and security throughout the world.

The Internet and other communication technologies have transformed the way each of us can now relate to other cultures. In a globalised technological world all have equal access to information. There is a global flow of ideas, which are available immediately to anyone who has a computer and a modem or even a mobile telephone. However, it is important to remember that large numbers of the world’s population neither have access to computers nor do they have the means of travel. Cultural practices today are not

bound to fixed localities. Although in some respects the modern media and the internet tend to emphasise the homogenising tendencies of globalisation they also give rise to new forms of cultural expression. Roland Robertson (1992) for instance contends that global cultural flows invigorate local cultural niches and resultant cultural hybridity emerges.

Globalisation is not new; it has long historical roots. Civilisations have never been closed spaces; there have always been exchanges: economic, travel, commercial, technological and of knowledge. Historians and chroniclers of different ages and cultures, including Herodotus, Bishop Otto and Ibn Battuta have concerned themselves with global issues. The relationship of various elites has played an important role in the past.

It is possible to trace the historical antecedents of today's technological discoveries in earlier technological and industrial developments. The same applies to political and economic phenomena of today all of which were anticipated in some way by earlier developments. The globalisation of knowledge can be historically linked to the interchanges between cultures over time. Several major examples of historical globalising tendencies can be found ranging from the earliest human migrations, voyages of discovery and global circumnavigations, the development of interlocking global trade routes (such as the Silk Road and the spice routes) to the spread of communicable diseases. Other examples of globalisation could include aspects and humankind's response to the physical world, the relationship with climate, soil, use of water and so forth. In all these examples it is the transformation over time that characterises the development and globalising of the process. Thus for the historian there are interesting challenges in researching the various processes of globalisation and aspects of these processes in different periods and climes.

Contemporary globalising tendencies, however, appear to be of a different scale in so far as they affect nearly every aspect of the lives of every person on the planet. Crisis situations, whether they are of a financial, trade, technological, ecological, terrorist or political nature, are experienced world-wide. Cultures have become increasingly permeable. The question of whether contemporary globalisation represents a quantum leap from the past depends on one's viewpoint. Some views limit the concept of globalisation to those processes that are associated with the post-industrial or post-modern society or the neoliberal economic project, while others see an intrinsic link to modern industrialisation and the continual spread of European imperial power and industrialisation to the 'developing' world. Yet others make links to the development of economic phenomena of the last five centuries, and some scholars will not accept any definition that does not embrace human development in all its forms from the earliest times. In reviewing contemporary globalisation in the historical context of previous eras of global interactivity, the period of the hegemony of the western states in the nineteenth century could be seen as a temporary aberration in a more long term globalising tendency of human interaction.

Contemporary globalisation is not only of a different scale, it may be considered to be of a different kind. In her presentation at the symposium, Professor Schissler, quoting

Manuel Castells (1998), reminded us that various factors that have appeared only in the last 30 years or so, have led to new ways in which we experience the world. Castells listed:

“Chips and computers are new; ubiquitous, mobile telecommunications are new; genetic engineering is new; electronically integrated, global financial markets working in real time are new; an inter-linked capitalist economy embracing the whole planet, and not only some of its segments, is new; a majority of the urban labour force in knowledge and information processing in advanced economies is new; a majority of urban population on the planet is new; the demise of the Soviet Empire, the fading away of communism, and the end of the Cold War are new; the rise of the Asian Pacific as an equal partner in the global economy is new; the widespread challenge to patriarchy is new; the universal consciousness on ecological preservation is new; and the emergence of a network society, based on a space of flows, and on timeless time, is historically new.” (Castells, 1998)

Whether or not we believe that the globalisation in the last quarter century is of a different scale, of a different kind or not new at all, it is nevertheless part of our experience now and is a legitimate field of enquiry for the historian.

Contemporary globalisation gives us a new frame for encounters with imaginary ‘others’. The ‘other’ can take new forms, represent new threats and be more elusive. In the ongoing process of globalisation, diversities become more visible; there are clearly many ‘others’ and it becomes more difficult to refer to the one symbolic ‘other’ that was used to help define a national identity in the nineteenth century nation state political world. Moreover, because of technological developments in transport and communication, as well as computer and Internet technologies, it is much more likely that each of us will meet a real live ‘other’ at some stage either physically or virtually. This gives us a much stronger possibility of imagining that we are ‘the other’. Globalisation weakens the concept of us and them.

3.0 The impact of globalisation on history teaching

“Because of the convergence of historical evolution and technological change.....history is just beginning” (Castells).

The working groups of the symposium responded to the major inputs on globalisation by discussing some key questions. As one would expect their immediate conclusions presented a wide variety of viewpoints; an attempt to summarise the discussions along with some related comments follows here.

All agreed that globalisation had an important impact; to a certain extent the effects of globalisation were already being taught. More importantly, it was recognised that pupils were well informed about current global events and recent global history through their appreciation of media commentaries. In this context the media greatly helps school

history to be relevant. A consequence of the use of modern technology could be seen in students' use of the Internet for research. To some extent modern technology means that expert knowledge has become globally available and easier to access, but on the other hand the very democratisation of knowledge has made it less reliable. Particularly at university level, many students refer only to the Internet for sources and it is questionable how many students check the accuracy of what they find; in the worst cases they simply cut and paste information. Teachers of course can play an important role here by helping identify which Internet sites have trusted information as well as teaching the critical skills needed to make sense of the range of immediate information available on the Internet.

3.1 World history

There is a need for a new approach in history teaching with a focus on the interdependence of all peoples in the world. It would be possible to move outwards from national histories, to European history and so to world or global history. This approach would be subject to the difficulty of selection as there may be too much content. So perhaps it would be better to choose aspects of world history that clearly demonstrated the different types of interaction and interdependence that different cultures have experienced and examine these over time.

Symposium participants felt that it was important to use the teaching of world history to emphasise the role and impact of certain core human values such as human rights, tolerance and democracy; by studying history in a global context the repetition of the incidence of these values would serve to demonstrate their underlying influence on the history on mankind.

Global history transcends the history of regions because of the approach it adopts. It is unconfined by space and time, uses methodologies of comparison and connections and seeks to deepen an understanding of humanity. Former paradigms that imagined world developments as a culmination of western historical trajectories have given way to studying historical change in different global spaces; regions can be treated relationally and their interactions are shown within the world context. The dark ages of globalisation were the rise of the West after the industrial revolution and the belief that world history was led by western history.

Approaches based on connections underline the idea that all parts of the world have always been closely connected and that global aspirations are not new. Ms Zurndorfer gave a lively presentation at the symposium in which she showed, amongst other ideas, connections based on migrations of peoples and connections based on world trade routes. The world is seen as a web of communications. Approaches based on comparisons are focused on comparison of common phenomena in different geographical locations. Ms Zurnforder gave the examples of economic development, slavery, gender, diet and housing.

Interest in global history is stimulated by non-western historians who study the interaction of their region with the rest of the world. They emphasise interconnectivity

and see Euro-centrism as shallow. Interest in global history is also stimulated by international comparative studies of the economic success and failure of different parts of the world. These studies show that before the industrial revolution other parts of the world were well developed.

Zanden (unpublished) remarks that there are two big questions in global economic history: economic growth, for which population growth is a proxy, and failure to distribute growth equally. Growth has accelerated at a constant rate for the last 2000 years. The accumulation of knowledge is the most important factor behind growth. Economic growth is a global process. Inequality within regions (social differentiation) and between regions (spatial differentiation) is a linked phenomenon because of the necessity of increased specialisation in the knowledge explosion. While social differentiation has decreased during the latter part of the twentieth century, spatial differentiation has increased in the same period.

3.2 Recent history

Another approach suggested by participants was to focus on recent history and to enquire how globalisation has changed our view of history and of the world. This would help the teaching of issues associated with diversified cultural backgrounds which perhaps were brought into greater relief by the phenomenon of globalisation. In focusing on recent history it would be possible to include media reportage as part of the curriculum. Amongst other things this would help the integration of children from different backgrounds into a host country. It would be possible to teach parallel histories of the host country and the country of origin.

One of the fundamental issues in understanding a globalised world today was presented by Professor Schissler when she referred to contentious memories of recent history. Drawing on the work of Maier (2000), Schissler referred to three major narratives of the twentieth century that exist in the shared memories of individuals and communities: the Holocaust, the Gulag and post-colonial memories. The last is increasingly significant in teaching history in the context of globalisation. Schissler (2008) puts it in this way:

“Postcolonial memories are magnified through worldwide migration processes and the coexistence of people with highly diverse backgrounds as well as social and economic standing. This poses tremendous challenges for schooling in the 21st century. History textbooks have hardly even begun to tackle the questions of European guilt, of the long-lasting consequences of European imperialism, of uneven development deriving from world-wide imbalances, which have their roots in the past yet are as much transformed as they are reinforced through globalization processes.” (Schissler 2008)

History textbooks for the most part have not tackled more recent issues either. Of course it is not only textbooks that have these omissions; critically curricula do not include controversial events of the most recent times. But neither of these facts need prevent teachers from tackling recent issues. Indeed the big issues of the very recent past provide

an excellent starting point to teach critical history skills. A good measure of historical understanding can be gained from asking questions which are not about the past, but about the future.

The availability of information about very recent events on the televised media and the Internet is an obvious source for teachers. The key is to be able to link the immediacy of reportage to historians' wider contexts and look for reasons from an historical perspective. The complexity behind recent and contemporary events can be better understood in a global context with the help of historical enquiry and judgment.

3.3 A history of globalisation

There was some discussion on whether history teaching should include specifically a history of globalisation as a subject. This was seen as revolutionary by one group who contrasted this idea with the traditional content of history courses that focused on national histories. In any case, it was recognised that to make changes would involve considerable retraining of teachers; the concepts behind globalisation would need to be taught to teachers in their training.

Globalisation is a dynamic, organic concept. It is a process that demands of pupils and their teachers the capacity to accommodate change within the way in which they view the world; it demands the development of critical thinking skills. Globalisation places demands on teachers' abilities to deal with sensitive matters; in particular the transmission of appropriate values and the impact of rapid access to a wide range of information.

As an objective of history teaching, globalisation is not compatible with other objectives that have in the past been seen as appropriate; for example, the promotion of national superiority and the development of patriotic values. Moreover, there is a possible tension between globalisation as a key element in the curriculum and the wishes of society, politicians and the media who may commonly want the emphasis to be on national events and the redevelopment of perceived local cultural values.

Globalisation leads us away from a history teaching which emphasises a distinction between us and them; we and the other. It points to the fact that we each have multiple identities and acknowledges that I am also the other. One participant illustrated this point very well by a booklet produced by children entitled 'We the others'.

3.4 A reflective approach

Teaching history to take account of globalisation involves a new approach. The constraints of time and space are lifted and methodologies of connections and comparisons can be used. Exposing children to different interpretations of history gives them a chance of assessing different values within their own lifetime. On first sight this would appear to mean that children must be exposed to more content, more interpretations in more contexts. However, it is more important to adopt a reflective

approach and select content and situations that help children think critically about different interpretations. It is more important for children to gain an understanding of selected examples which illuminate and develop historical skills, rather than learn a string of unconnected facts. Globalisation should be seen as an ongoing process and the focus in teaching should be on developing skills and the ability to deal with change. More than teaching tolerance and a desire for mutual co-existence is required; an emphasis on interdependency and positive interactions is necessary. Barrett (2008) and his team at the University of Surrey UK, in his work for the Council of Europe in developing 'The Autobiography of Intercultural Encounters (AIE)' uses the term 'interculturality' for the capacity to experience cultural otherness. Interculturality also involves using the experience of others to evaluate one's own cultural perspectives.

3.5 The use of sources

Important pedagogic approaches in the context of globalisation include the use of sources to develop critical thinking skills, to seek explanations and to uncover messages that are distinct from the existing representation of an event in our minds. Representations are ways of understanding reality and events that limit us; representations may confine us to relying on rigid non-flexible categories of our own experience. Interactions between individuals and communities are organised through representations. This leads to the danger of thinking in stereotypes. It is therefore important to teach children to look closely at any source and establish what it is really telling us. Sources can be many things and are used to encourage the development of 'soft' skills of interpretation, evaluation, asking appropriate questions and seeking explanations for events from many perspectives. Using sources helps teachers to develop in their pupils the notions of 'how to think' rather than 'what to know'. When using sources teachers are not giving answers or asking pupils to memorise, rather they are helping pupils to think historically, to ask questions and to solve problems. Pupils can be asked to identify evidence to support their interpretations and views; in discussion, a range of views can be explored perhaps arising from the consideration of contrasting sources of information. Children can be asked to select sources which illuminate a particular narrative, and to write captions to any pictures they have chosen. The presentations of Ms Black, Mr Riley, Dr Harnett and Ms Leclercq gave stimulating examples of the use of sources.

Using sources in lessons helps to develop key transferable skills. In the first place the pupil could learn how to break down the information presented into its component parts, perhaps making notes under headings given by the teacher. Secondly the pupil can consider the implications of the information and cross-reference this to other sources or knowledge already learned. Next is the skill of evaluation. The pupil should assess the validity of the source and the reliability of the information that the source provides. Lastly there is the skill of recording and arranging the information in such a way to allow easy recall; for instance making linear notes, diagrams and flowcharts.

Then there is a further set of skills related to applying and using the information gleaned from sources. Firstly the information can be used to explain why or how something happened. Secondly pupils can assess possible interpretations, and then form hypotheses

for further testing. Sources can also be used to test a previous hypothesis, supporting or challenging it. Finally, sources can be used to support or sustain a tested hypothesis and explanation of historical process, thereby setting a thesis.

Effective teaching using sources requires that teachers are trained to constantly re-evaluate their own positions and memories; teachers become like pupils when facing interpretation of sources.

3.6 Developing empathy and understanding the narratives of the other

Approaches that help students identify with particular experiences and people and open their minds to different cultures are important. An approach that develops empathy asks pupils how they feel about narratives and helps students identify with situations. In presentations at the symposium Mr Riley and Dr Harnett gave several examples to show how teachers can help pupils develop enquiry skills in relation to different cultures. Because children may find it difficult to apprehend the extent of diversity, one approach is to focus on the experience of one individual and see history through the eyes of that person. Pupils can be led to build a big picture by looking at interesting particular questions, each of which deals with little pictures. The particular can be used to illuminate the general. In a recently published UK textbook the events surrounding the arrival of the first families from the Caribbean to Britain in 1948 is studied. Pupils are asked to think about how the arrivals might feel before they are introduced to more sources and evidence in the form of transcriptions from interviews with migrants.

Children generally think history is interesting because it helps give them a sense of identity; it also gives children a view of the other. It is important therefore for children to learn each others historical narratives. Dr Harnett presented the well documented example of the textbook written for Israeli and Palestinian children which contains narratives from both Israeli and Palestinian perspectives and leaves a part of the page blank for pupils to write their own version of events, drawing on whatever evidence and enquiry they can. Dr Harnett presented her own valuable research into children's perceptions of the other; other relevant research has been undertaken mostly by developmental psychologists and is not well known outside this academic field.

3.7 The tension with national histories

Teaching history in all European countries has been associated with nation building and the development of national identity. However, teaching to develop a national identity pre-supposes that there is a common and accepted view of the signifiers of such an identity. Whereas in practice the more explicit the definition of a national identity is, the greater the chance that some citizens could feel excluded from it and not subscribe to its values. All national identities have been articulated over time and they are constantly changing to accommodate shifting cultural influences and populations. Living in modern multicultural societies, the boundaries of any national identity are always blurred; so teaching history today inevitably takes account of cultural diversity. This blurring of boundaries, along with the features of globalisation discussed earlier may lead to

reorganisation of the methods of history teaching with less reliance on national histories as the basis.

Most teachers agree that a focus on national histories is too narrow in the context of a globalising world, but global history or even transnational history is rarely taught. This could be because teachers are ill-prepared or because the task is too large. Certainly curriculum makers do not hasten to make large changes, although all recent curriculum developments have included options for the study of comparative societies as perhaps a nod in the direction of world history. Perhaps an underlying reason is the inability to deal with the teaching of a changing society as it is happening.

4.0 Textbooks and curricula

“The curriculum should be treasured. There should be real pride in our curriculum.....Teachers, parents, employers, the media and the public should all see the curriculum as something to embrace, support and celebrate. Most of all, young people should relish the opportunity for discovery and achievement that the curriculum offers.”(Waters, Director of Curriculum, UK)

In a constantly changing society, curricula and textbooks which support them continuously have to be reviewed, revised and renewed. But how many countries have changed their curriculum and textbooks in the last five years? In most cases textbooks and curricula are out of synchronisation with what people want as well as irrelevant in a global environment. Not only academics and historians recognise this; so also do teachers, parents and pupils. Although much important research has been done on analysing textbooks, there is still more to be done. Research into how textbooks are used in the classroom and what children’s perceptions of textbooks are would be useful.

The work of the Georg Eckert Institute for International Textbook Research in analysing textbooks is now well established and well known; its work will continue to be relevant in the context of globalisation. Another organisation concerned with textbook research is the International Association for Research on Textbooks and Educational Media (IARTEM). IARTEM works to promote research on, and understanding of, textbooks and educational media; to establish contacts between all parties interested in educational media and textbook issues; and to strengthen the focus on educational media and textbook issues in teacher education and teacher training.

Important work on the image of the other in school books has been undertaken under the auspices of the Arab League Educational, Cultural and Scientific Organisation (ALECSO). Under the direction of Professor Bachir Tamer, textbooks in ten countries in the Arab World have been analysed. In this important work text and pictures, sources and their interpretation have been compared to see to what extent certain universal values are represented; how collective memory is represented; and how different identities are represented. A reading grid assessed the incidence of concepts and themes about the ‘other’. A set of guidelines was produced for the purpose of improving the image of the other in textbooks. Complementary to this work is a new research project at the

University of Stirling in Scotland, UK, which will analyse images of Islam in UK history textbooks.

Amongst the general conclusions researchers have found that most textbooks gave a disproportionate amount of space to knowledge and facts, to 'hard' history, whereas the encouragement of historical thought and the development of skills and competencies were not so well represented in the textbooks.

Rewriting textbooks to incorporate new ideas relating to globalisation means not only catching up with the present but also catching up with the future. But it is more important to change minds than to change textbooks. Children and their teachers need to be able to critique textbooks.

The question of state intervention in textbooks and curricula was discussed and participants reaffirmed that it is not desirable for the state or supra-state organisations to determine what should be taught or how teachers should teach. This is because of the dangers of using history teaching for political ends. These dangers have often been rehearsed. However, currently it appears that it is not possible to totally divorce the state objectives from those of schooling so this remains a perennial problem. Professor Schissler reminds us that only when people realise that their lives are intimately connected to an increasingly transnational world will debates on world history fall on fertile ground. She emphasises the need to move away from a 'parade of civilisations' approach, broaden students' horizons and prepare them to cope with the demands of the present (Schissler et al, 2005). Mr Chubaryan noted in his general introduction to the symposium that supra-state intervention could be seen as positive provided it kept to the broad level of ensuring that the presence of common values is clear.

5.0 Partnerships with other history professionals

"Museums are centres of knowledge and powerful educators for millions."(Group for Education in museums: www.gem.org.uk)

Education does not only take place in the formal setting of schools. Informal settings, such as museums, offer potential for learning and the development of social skills. Learning is often voluntary and self-directed in such informal settings. It is driven by curiosity, discovery, free exploration and the sharing of experiences with companions.

Partnerships between schools and other institutions such as museums, heritage sites and libraries are very valuable. Teachers can work with museum curators to enhance the experience of their pupils and make it relevant to the particular course of study being undertaken. In discussion groups on the second day of the symposium participants exchanged views and ideas about useful sites to visit.

5.1 Education and the Media

Education takes place through the media as well as in the classroom and informal settings; the ability to evaluate images and make sense of media messages involves critical thinking skills. In some ways children are able to make sense of media images more imaginatively than their teachers because the images and messages of the media are more in accord with youth culture than are images and messages in classroom textbooks. Nevertheless both producers and recipients of media information share a responsibility to select and prioritise. Journalists as well as educators need to have the skills to assess sources and verify their legitimacy and reliability. There are inevitably different media interpretations of events in different countries and even within a single country. The challenge is how to extract relevant information, recognise bias and advocacy and distinguish fiction from real evidence. In the instantaneous messages in the media, history in the making is correlated with existence.

A variety of media products can be valuable sites for history learning. These include newscasts, documentaries, series, comedies and soap operas. The media can bring to life events which have a major impact on our lives today, and help everyone discover what belongs to a common heritage. The world is no longer distant as media reportage is global.

In order to make the most of a partnership between education and the media, it was suggested that historians and teachers of history should get more involved in the media as writers, guest producers and advisors.

Both Ms Evelyne Bevort and Ms Effy Tselikas gave us interesting insights into the world of the media in education.

6.0 Teacher education

“An overriding objective [of teacher training] should be to open the student’s perspective and prevent ethnocentric provincialism” (Husen)

The development of teacher competencies is paramount in our consideration of the impact of globalisation, and therefore the structure and content of teacher education both initial and continuous in-service remains a key issue. As yet we are at the starting gate here. The tenets and structures for teacher education throughout Europe still underpin the teaching of national histories as the work of Professor Ecker at the University of Vienna has shown. They are thus preventing the development of coherent policies to facilitate the use of history to understand ourselves and others in a globalising world. A full report on the structures of initial teacher training is available in two Council of Europe publications: ‘Initial training for history teachers: structures and standards in 13 member states of the Council of Europe’, Strasbourg: Council of Europe Publishing; (Ecker, 2003); and ‘The structures and standards of initial training for history teachers in South-East Europe’, Strasbourg: Council of Europe Publishing (2004). The aims of these

studies are to make available data and information on Initial Teacher Training (ITT) structures for educational planners, training institutions, teacher trainers and for trainee history teachers; provide a central database for research on ITT with regular updates; establish an international network for the systematic discussion and investigation of important issues concerning ITT, ensuring permanent reflection on the relevant needs in teacher education and training and establish a basis for discussing the development of common standards at the European level.

One of the current findings relates to the preparedness of initial teacher training in regard to multi-cultural issues. Only half of all countries' syllabuses are conceptualised to prepare teaching in a multicultural environment and for the most part only 5% of time is given to this issue. In many cases there is provision for topics such as globalisation, world cultures, Muslim history, but rarely provision for developing new competencies in relation to these areas of the curriculum. The work of the University of Vienna is ongoing and a new programme aimed at developing competencies for intercultural learning and dialogue is in preparation.

There is a great chance to make changes to teacher education during the next ten years as a new cohort of young teachers replaces an outgoing cohort with ingrained presumptions about their role.

7.0 A Human History

"History is about understanding the social state of humans" (Khalidun)

The starting point for considering how to teach history is oneself, one's attitudes, behaviours and significant indicators of these; however, it is important to avoid inward looking behaviours related to personal baggage and ready made judgments. By starting with personal attitudes these can be compared to attitudes of others. Both common points and differences can be used in a reciprocal way. Mr Titz reminded us during the symposium that there is a need to think of the history of persons rather than the history of cultures or civilisations.

Because of the focus on national histories, teaching history has relied for the most part on a conceptualisation of history as the result of actions of outstanding people. However, the world has been shaped by ordinary people in societies as much as by governments, leaders and key individuals, (a point made by Mr Leclercq at the symposium) and social history has become an important part of teaching history today. A study of social history leads us to consider the human condition and how it has changed and developed over time.

A focus on the history of the human condition, helping us to understand ourselves in all our diversity, may be facilitated by the development of a global consciousness. The challenges of globalisation have made it necessary to conduct an investigation into the conditions of human life today. Professor Wulf (2008) has suggested the idea that the main aim of history teaching should be to develop an historical consciousness and that

this depends on developing an historical anthropology. He asserts that previous worlds, being historically developed, are modifiable and open ended. An awareness of the uniqueness, particularity and diversity of historical situations is a central goal of historical anthropology and aims to improve the self-understanding of human beings today in which human beings are the subject matter of research and teaching. This inevitably takes cultural diversity into account.

In fact, it is important to teach about cultural differences because this is what makes it possible for us to communicate with one and another. Through teaching about cultural differences it is possible for the learner to place themselves in the place of the other and develop empathy, whilst noticing the common aspects of different cultures will help to break down barriers between them.

In developing a global or world consciousness we need to “develop an awareness of the multiplicity of cultural differences and similarities” (Wulf, 2008). Aims of history teaching can be learning to live together in the present and the future and developing a concern for global citizenship. Learning to live together in the present and the future brings many challenges which are seen in sharper focus through a consideration of the features of globalisation. Amongst these challenges are the notions of the handling of cultural diversity, sustainable development and peace.

In studying cultural differences in human history, children can learn to experience foreignness. They can learn to think from the perspective of the other and then experience their own foreignness. This helps to minimise their chances of accepting stereotypes. There is a risk that encounters with representations of the other in history teaching will lead to disregard and indeed emphasise stereotypes. To help avoid such a reaction it is the responsibility of the teacher to appeal to the normative rules of humanity which are embodied in the Charter of Human Rights.

History teaching can help humanity towards the ideals of sustainable development and peace. Both are concerned with helping people to develop responsibility for living together in the future and are part therefore of the social learning process. Both are inextricably linked to the notion of global and collective responsibility.

In studying human history the world can be seen as a web of interrelationships. Societies can be seen as generative, creative, interactive locales that fit together. Where confident local cultures meet globalising tendencies and processes new vectors of vibrant hybridity emerge. Hybrid cultural forms are of interest not only because they mix elements of different cultures, but because they carry a new ‘DNA’ which embodies imitation of multiple cultural expressions rather than confrontation between one or more cultures.

7.1 Modes of learning

Developing a global consciousness involves a confluence of cognitive and emotional learning modes and of introspective and action-oriented behaviour. Professor Schissler offers a definition of global consciousness as “the cognitive as well as emotional abilities

to grasp the new world contexts” (Schissler 2008). For Schissler this consciousness is the compass we need in order to navigate a globalising world. Note, not for the first time, the emphasis on the verb, globalising, rather than on the noun, globalisation. The goal of the learning processes is to become a citizen of the world rather than a victim or puppet. This requires also introspection or self-knowledge and action.

7.2 Bringing global consciousness into the classroom

Bringing global consciousness into the classroom is difficult because of the mismatch of curricula to this aim. It is difficult because what choice of content should there be to help stress the positive interactions between different cultures? Which narratives can be taught to demonstrate that negative interactions can be thought of as tragedies and failures of the human endeavour and which narratives best demonstrate interdependency?

A new approach needs to recognise that the world has invaded everybody’s lives. Through media exposure we all know about the collapse of the Soviet Union, the high-tech wars in the Middle East, global democratisation, ethnic nationalisms, and fundamentalisms. Europe’s hold on the world and its imagination is being replaced.

But to be aware of the need for change is more important than to expand factual knowledge; a broadening of consciousness should be developed. Many recent developments enhance the need for change including: the existence of tensions and dialogues between societies; decolonisation; migrations; the broadening of human rights and social movements leading to liberation of sectors of society previously experiencing discrimination.

8.0 Summary, conclusions and proposals

This symposium has addressed the question of the impact of globalisation on history teaching in Europe and adjacent countries today. There were significant inputs during the two days that presented views on the phenomenon of globalisation and these have been reviewed with some additional reference to literature on the subject. The notion of a collective responsibility and concepts of interdependence and self-awareness were considered seminal. Working groups then considered the issues and developed some concrete ideas for the teaching of history in the light of globalisation; the essence of the conclusions of the working groups has been presented in this report with cross references to the major inputs of the two days from experts and to some additional research. The general point was made that there is a need for a new approach to the teaching of history, with more emphasis on developing critical thinking skills and helping children to put themselves in the place of ‘the other’, the skill of empathy. It was noted that more work needs to be done on the evaluation of children’s critical thinking skills.

The question of the mismatch between existing curriculum and textbooks and the objectives of teaching with reference to globalisation was raised at several junctures; so too was the nature of teacher training which was seen to be based on structures that underpin national histories. These areas, along with the role of the media and other

partners in education, were discussed in working groups on the second day of the symposium and some of the reflections of the groups are summarised in this report.

A rich selection of good practice was offered by the speakers on the second day of the symposium; it is hoped that all participants will maintain contact with attendees at the symposium and continue to share ideas. It should be possible for the Council of Europe to act as a collection point for examples of good practice in relation to the aims of this symposium.

An overarching theme of the discussions led towards the oft repeated idea in the work of the Council of Europe that the teaching of history should be more about a human history than about political and national histories. Teaching human history, the history of ordinary people, the development of humankind and an understanding of oneself in today's society and our potential for the future can be related to the contemporary global society by the development of a global consciousness that "transcends the limitations not only of national or local reference frames, but also of paradigms of knowledge that no longer serve us well" (Schissler, 2008).

If we are to make headway with this new teaching, required by the social changes of the world we live in, the first consideration must be the school curricula. This symposium therefore recommends that;

1. Pressure is put on national curriculum decision makers to recognise the importance of developing a world consciousness through the teaching of human history in the context of contemporary globalisation and to reassess school history curricula in the light of the impact of globalisation on all our lives. Curricula should be based on competencies, including important inter-cultural competencies. Evaluation of the impact of curriculum design should be constantly undertaken.

Reforming the curriculum, however, is not enough; the curriculum is delivered and mediated through teachers who have to develop the requisite competencies in relation to preparing children for the contemporary global world. This symposium further recommends:

2. That initial teacher training and continuous in-service training is reformed to help teachers understand what modern globalisation is. Training programmes should be constantly reviewed in the light of ever changing global phenomena. They should focus on the development of important skills and competencies as well as knowledge, and continue to show awareness that learning involves more than simply cognitive skills.

Teachers are assisted in their work by the range of educational textbooks and learning materials available. These too need reviewing to take account of a global dimension. This symposium therefore further recommends that:

3. The Council of Europe through appropriate international and neutral agencies undertakes research into textbook development for a global perspective. Ideally a set of guidelines should be produced for authors and editors and their publishers so that common and regular textbooks in classrooms take cognisance of the objectives of education for living in a global environment.

In implementing these three recommendations it should be borne in mind that curricula, teacher training and textbook development should reflect the broad principles of the Council of Europe: human rights, democracy and the rule of law. They should also promote the concept of the interdependence of all peoples of the world and explore ways in which history teaching and learning can be used as a vehicle for teaching sustainable development and peace.

This symposium has been an important plank in the work of the Council of Europe in its project 'The image of the other'. Participants left with increased understanding of the complex and fluid processes of globalisation and with a strong desire to make changes in their own countries' education to take account of the new competencies required by pupils and teachers to navigate the contemporary and future world.

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Addresses

Arab League Educational, Cultural and Scientific Organisation (ALECSO), B.P. 1120,
Avenue Mohamed V, TN- Tunis, Tunisia. alecso@email.ati.tn

Georg Eckert Institute for International Textbook Research: Celler Strasse 3
D-38114 Braunschweig, Germany. info@gei.de

International Association for Research on Textbooks and Educational Media (IARTEM).
c/o Bente Aamotsbakken, Vestfold University College, P.O. Box 2243, N-3103
Tonsberg, Norway. bente.aamotsbakken@hive.no

North-South Centre of the Council of Europe, Avenida da Republica, 15-4, 1050-185
Lisboa, Portugal

Research Centre for Islamic History, Art and Culture (IRCICA), P.O. Box 24. Besiktas,
80692. Istanbul, Turkey. ircica@ircica.org

RAPPORT de Brian CARVELL, Rapporteur Général

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1.0 Introduction

Le symposium intitulé « Mondialisation et images de l'autre : défis et nouvelles perspectives pour l'enseignement de l'histoire en Europe » a eu lieu au palais Yildiz, à Istanbul, les 30 novembre et 1^{er} décembre 2008. C'est le deuxième symposium qui s'est tenu dans le cadre du projet du Conseil de l'Europe « L'image de l'autre dans l'enseignement de l'histoire ». Étaient présents 78 participants représentant 30 pays et plusieurs organisations internationales. L'organisation du symposium est le fruit d'une coopération entre le Conseil de l'Europe et le Centre de recherche sur l'histoire, l'art et la culture islamiques (IRCICA), dont la participation à cette rencontre a apporté au projet une nouvelle et importante dimension. L'IRCICA représente les populations de 57 pays de plusieurs continents. À l'instar du Conseil de l'Europe, ce Centre de recherches organise souvent à l'intention des enseignants des ateliers portant sur des questions multiculturelles et internationales.

Le symposium a été ouvert par M. Halit Eren au nom de l'IRCICA et par Mme Gabriella Battaini-Dragnoni au nom du Conseil de l'Europe. Mme Cecilia Keaveney, Parlementaire (Irlande), a prononcé un discours inaugural et M. Muammer Guler, Gouverneur d'Istanbul, a souhaité la bienvenue à Istanbul et au palais Yildiz à tous les participants.

Le choix d'Istanbul pour ce symposium est symbolique et significatif car cette ville, située au carrefour de l'Europe et de l'Asie, jouit d'un passé riche en interactions entre les confessions et les régimes qui ont dominé le monde. Ce choix est particulièrement pertinent à l'heure où les histoires musulmane et chrétienne s'entrechoquent sur la scène mondiale ; il est nécessaire de régler les discordes et de reconnaître l'importance des périodes de paix et de coopération entre les cultures. Pour que les destinées des peuples du monde interagissent, une nouvelle moralité s'impose ; Istanbul, malgré les vicissitudes de l'histoire, peut symboliser les rencontres tolérantes entre cultures. Différentes croyances ont existé à différents moments, et la moderne Istanbul incarne parfaitement l'intégration des processus culturels, économiques et sociaux.

Le Livre blanc sur le Dialogue interculturel « Vivre ensemble dans la dignité » (Conseil de l'Europe, 2008), fondé sur des valeurs partagées de droits de l'homme, de démocratie et de primauté du droit, a constitué une importante toile de fond au symposium. Ce document propose un nouveau modèle social pour l'intégration et la gestion démocratique de la diversité, notamment l'approche de toute une série de sous-cultures présentes dans des sociétés (cultures régionales et culture de la jeunesse, par exemple). Les concepts d'assimilation et de multiculturalisme se fondent dans une approche soulignant la nécessité d'un dialogue entre cultures. En ce qui concerne l'éducation, le Livre blanc suggère la nécessité d'identifier, de développer et d'enseigner toute une série de compétences interculturelles. « Le [dialogue interculturel] nous sert, d'une part, à prévenir les clivages ethniques, religieux, linguistiques et culturels. Il nous permet, d'autre part, d'avancer ensemble et de reconnaître nos différentes identités de manière constructive et démocratique, sur la base de valeurs universelles partagées » (Conseil de l'Europe, 2008). Le dialogue interculturel est un moteur de progrès et la meilleure arme contre le risque de nouvelles divisions entre continents. Ce projet sur « la mondialisation

et l'image de l'autre » offre une plateforme stratégique idéale aux diverses agences qui souhaitent faire progresser les objectifs du Livre blanc.

Avant ce symposium, la complexité du projet « L'image de l'autre dans l'enseignement de l'histoire » a été reconnue, un climat ouvert et positif a été entretenu et d'importants contacts personnels ont été développés. Au cours des deux journées du symposium d'Istanbul, il est apparu clairement que la complexité ne fait que s'accroître avec l'incidence de la mondialisation sur l'image de l'autre et sur l'enseignement de l'histoire. Il devient même encore plus important d'entretenir un climat positif et ouvert et que tous les participants continuent de bénéficier des contacts personnels qui se multiplient.

Le symposium visait quatre grands objectifs :

- Mettre en lumière l'impact de la mondialisation sur l'enseignement de l'histoire en Europe
- Identifier les compétences à acquérir par les étudiants, mais aussi par les enseignants pour les enseigner
- Définir des stratégies de partenariat avec d'autres professionnels de l'histoire
- Continuer de recueillir les exemples de bonnes pratiques

Dès le début du symposium, M. Arild Thorbjornsen, président du groupe de projet, réaffirme la nécessité de garder à l'esprit des concepts essentiels tels que multiperspectivité, diversité culturelle et approche interdisciplinaire. À ces concepts, nous pouvons à présent ajouter l'interdépendance, le respect mutuel, la responsabilité collective et la connaissance de soi.

Les débats menés pendant le symposium rappellent avant tout le rôle décisif de l'éducation pour apprendre à vivre ensemble dans un monde aujourd'hui en rapide évolution. L'éducation, devenue entreprise globale, contribue à lever les obstacles à la participation de tous les citoyens à la société ; elle a aussi le pouvoir d'éradiquer les préjugés locaux. L'on pourrait supposer que, avec la complexification des interactions dans le monde et l'augmentation exponentielle de la somme des connaissances à travers le monde, les programmes scolaires vont se trouver surchargés et incapables de préparer les jeunes à leur avenir. Du point de vue de la mondialisation et de l'enseignement de l'histoire, le désir d'aller au-delà des histoires nationales pour enseigner l'histoire mondiale et de nombreux points de vue pourrait être décourageant. Toutefois, pour adapter l'éducation au cadre global, il ne suffit pas de simplement multiplier les connaissances factuelles ni, même, les concepts intellectuels. Pour prendre en compte la situation globale actuelle, de nouveaux modes d'apprentissage s'imposent ; il faut développer de nouvelles compétences et faire prendre conscience à chacun de sa responsabilité à l'égard du monde où nous vivons. Sans oublier que l'éducation est essentielle pour créer une culture des droits de l'homme et pour faire naître le respect de tous « dans la dignité ».

2.0 Mondialisation

« Le monde est un théâtre et les actions de tous les habitants font partie de la même pièce » (voir Nelson Mandela)

Durant le symposium, le sens de la mondialisation a donné lieu à une variété de points de vue, la plupart évoquant une responsabilité collective et tous mentionnant la complexité et la fluidité de cette notion. Sous certains aspects, la mondialisation renforce nos chances à tous de reconnaître notre humanité commune. Pour certains, la mondialisation serait avant tout une uniformisation, une réduction de la diversité puisque, tous, nous apprenons à vivre ensemble dans un village global avec une mentalité « universelle ». Pour d'autres, la mondialisation est mise sur le même pied que l'américanisation ou, pour les Eurocentriques, que l'europanisation, et elle est dominée par un seul groupe de valeurs – point de vue que, par exemple, M. Erhan évoque dans sa présentation. Parallèlement, certains penseurs soulignent des aspects de l'interaction entre diverses cultures ; d'autres — tels Bright et Geyer, 2002 — affirment que les processus d'une interaction globale resegmentent et transforment la diversité. Difficile de s'accorder sur une définition de ce qui est un « processus » permanent plutôt qu'un « produit » subsistant encore. Peut-être la mondialisation s'apparente-t-elle plutôt à un ensemble multidimensionnel de processus sociaux qui, selon Steger (2003), affectent profondément les dimensions économique, politique, culturelle, technologique et écologique de la vie contemporaine — même si cette définition ne fait pas référence à une dimension idéologique de la mondialisation. Cet ensemble de processus opère inégalement à plusieurs niveaux ainsi que sur plusieurs dimensions. En outre, les processus ne sont pas linéaires ; ils présentent des discontinuités qui, parfois, produisent des résultats contradictoires. La fragmentation d'entités jusqu'alors stables conduit à des désorientations, mais aussi à de nouveaux modes de pensée et d'identification mutuelle. Les processus s'organisent en réseaux qui transcendent les regroupements hiérarchiques traditionnels au sein des sociétés et entre les sociétés. Tous, nous admettons que le phénomène de la mondialisation existe bel et bien et qu'il a des incidences tout aussi positives que négatives.

Nous vivons aujourd'hui dans un monde où la mobilité, géographique et sociale, est plus forte que par le passé ; que ce soit comme touristes, travailleurs, migrants ou réfugiés, les gens bougent. Les frontières nationales sont ignorées et les distinctions ethniques se brouillent. Cette situation pourrait laisser croire que les aspects culturels de la mondialisation conduiront à une homogénéité. Mais la mondialisation n'est pas un phénomène univoque ; ses formes varient d'un endroit de la planète à l'autre. C'est du moins ce que l'expérience du dialogue interculturel, bien ancré dans une perspective mondiale, nous a montré.

Dans toute discussion sur la mondialisation, un concept fondamental est à retenir : celui de l'interdépendance d'une société interconnectée à un réseau mondial — en particulier dans les domaines économique, environnemental et politique. Avec la suppression des barrières commerciales et l'essor du commerce international, la concurrence mondiale touche toutes les sociétés. Les récents changements environnementaux se ressentent de plus en plus à l'échelle mondiale, des systèmes écologiques auparavant distincts en

viennent à se rencontrer et les dégâts causés à l'environnement dans des régions spécifiques se généralisent à l'échelon mondial. Pollution de l'atmosphère et des océans, diffusion des déchets, pluie acide, risques liés à la puissance nucléaire, tous interviennent aux quatre coins du globe, provoquant une réaction mondiale de la part de nouveaux mouvements écologiques organisés en réseaux internationaux. Les préoccupations d'ordre économique et environnemental ont fait apparaître une nouvelle conduite politique qui ne dépend plus essentiellement de considérations géopolitiques, mais englobe des questions écologiques, économiques et sociales. Les souverainetés sont liées par un nombre croissant d'institutions intergouvernementales (voir Held, 2002). Les efforts déployés au niveau international pour mieux gérer les questions sociales d'envergure mondiale reposent généralement sur des réseaux transfrontaliers et sur des projets individuels (Deacon, 2004), tandis que se fait jour la nécessité de s'éloigner du néolibéralisme pour orienter l'action mondiale vers une responsabilité sociale.

Bien que les échanges entre cultures n'excluent pas des moments de tension ou des périodes de franche hégémonie, la tendance dominante de l'interaction mondiale au fil du temps peut être vue comme normative (et, donc, méditative), mais aussi comme enrichissante en ce qui concerne la diversité du développement humain. Reste qu'aujourd'hui, les risques et les menaces pèsent plus lourd du fait des progrès technologiques et de la porosité des frontières ; contre les nouvelles menaces, aucun pays, pas même une puissance hégémonique, ne peut résister à lui tout seul. L'humanité a besoin de coopération et de solidarité, mais la dynamique en place ne facilite pas les choses. Les environnements concurrentiels manquent de pérennité et la puissance hégémonique rend les institutions de gouvernance mondiale moins crédibles (Erhan, 2003).

Certes, l'idée de gouvernement mondial restera peut-être toujours une utopie, mais il est intéressant de noter qu'un réseau toujours plus dense d'institutions multilatérales et mondiales tente bel et bien d'influer sur la politique internationale. Ces institutions, à la fois gouvernementales et non gouvernementales, peuvent avoir une envergure mondiale ou régionale. Pour l'historien, savoir si oui ou non la rhétorique de gouvernance mondiale masque une continuité historique sous-jacente dans l'administration géopolitique des affaires mondiales (voir Held, 2002) est une question intéressante.

La mondialisation a amélioré le bien-être d'une partie de l'humanité mais, dans les pays en développement, il reste de graves problèmes. Certains aspects de la mondialisation, consumérisme (qui touche toutes nos vies) et migrations massives, ont mis en avant des questions telles que pauvreté, bidonvilles, manque d'éducation et divisions entre milieu urbain et milieu rural, tous maux qui affectent de nombreuses cultures et sont des facteurs modernes de discrimination. La « quart-mondisation » (« fourth-worldisation », selon Castells, 1998) divise le monde d'aujourd'hui entre privilège et dépendance. Ce processus conduit à la ségrégation sociale, à l'abandon social et au déni de respect fondamental vis-à-vis des individus, des populations et des régions. Il se trouve considérablement exacerbé par la rapide prolifération des bidonvilles dans les grandes villes où les communautés sont divisées et incapables de construire des relations. La promesse de la mondialisation, en tant qu'analgésique à la douleur provoquée par la

brutale dislocation de la politique économique néolibérale, par les interventions de la Banque mondiale et par les Programmes d'ajustement structurel dans le monde en développement (le « tiers monde ») de la dernière partie du XX^e siècle, ne s'est pas concrétisée. Selon Davis (2006), nous devons aujourd'hui craindre d'avoir engendré une humanité excédentaire.

L'humanité se trouve confrontée à de nouveaux risques, notamment pandémies mondiales, crime organisé et blanchiment d'argent, environnements numériques non régulés, droits de propriété intellectuelle non protégés et menace à la paix et à la sécurité à travers le monde.

Internet et autres technologies de communication ont transformé la manière dont chacun de nous peut aujourd'hui se rattacher à d'autres cultures. Dans un monde technologique globalisé, l'égalité d'accès à l'information est quasiment devenue réalité. Un flux mondial d'idées circule, qui est immédiatement accessible à quiconque possède un ordinateur et un modem ou, même, un téléphone mobile. Toutefois, il ne faut surtout pas oublier que de larges pans de la population mondiale n'ont ni accès à un ordinateur ni les moyens de voyager. À l'heure actuelle, les pratiques culturelles ne sont pas liées à des localités fixes. Bien qu'à certains égards, les médias et Internet soulignent généralement les tendances homogénéisantes de la mondialisation, ils donnent aussi naissance à de nouvelles formes d'expression culturelle. Ainsi, Roland Robertson (1992) affirme que les flux culturels mondiaux stimulent les niches culturelles locales, faisant, ainsi, émerger une hybridité culturelle.

La mondialisation n'est pas nouvelle ; ses racines historiques sont profondes. Jamais les civilisations n'ont été des espaces clos. Quelles qu'en soient les raisons — économie, voyage, commerce, technologie et savoir — il y a toujours eu des échanges. Historiens et chroniqueurs de différentes époques et cultures, notamment Hérodote, l'évêque Otto et Ibn Battuta, se sont penchés sur des questions d'ordre mondial. Les relations entre élites ont joué un rôle important par le passé.

Il est possible de retrouver remonter les antécédents historiques de découvertes technologiques actuelles dans des progrès technologiques et industriels plus anciens. Il en est de même de phénomènes politiques et économiques actuels, tous procédant peu ou prou d'événements du passé. La mondialisation du savoir peut se rattacher, sur le plan historique, aux échanges entre cultures qui ont jalonné le passé. Ainsi trouve-t-on au fil des siècles plusieurs exemples importants de tendances « mondialisantes », depuis les toutes premières migrations humaines, les voyages de découverte et les circumnavigations, jusqu'au développement des grandes routes commerciales (route de la soie et routes des épices, par exemple) en passant par la propagation de maladies transmissibles. Parmi d'autres exemples de mondialisation, citons, entre autres, la réaction de l'homme au monde physique, la relation avec le climat et le sol, l'utilisation de l'eau, etc. Dans tous ces exemples, c'est la transformation au fil du temps qui caractérise le développement et la mondialisation du processus. Ainsi, pour l'historien, il est donc fascinant d'explorer les divers processus de mondialisation et leurs divers aspects à différentes périodes et sous différents cieux.

Dans notre monde moderne, cependant, les tendances globalisantes apparaissent à une toute autre échelle car elles touchent pratiquement tous les aspects de la vie de chacun sur la planète. Les situations de crise, qu'elles soient d'ordre financier, commercial, technologique, écologique, terroriste ou politique, se ressentent dans le monde entier. Les cultures sont devenues de plus en plus perméables. La mondialisation actuelle représente-t-elle un bond prodigieux par rapport au passé ? À cet égard, les points de vue divergent. Alors que certains limitent le concept de mondialisation aux processus associés à la société postindustrielle ou postmoderne ou au projet économique néolibéral, d'autres voient un lien intrinsèque avec l'industrialisation moderne et avec l'influence constante de la puissance impériale et de l'industrialisation européennes sur le monde en développement. Il en est même qui rattachent la mondialisation au développement de phénomènes économiques des cinq derniers siècles, certains savants allant jusqu'à refuser toute définition qui n'englobe pas le développement humain dans toutes ses formes depuis les temps les plus reculés. Si l'on considère la mondialisation contemporaine au regard des périodes antérieures d'interactivité mondiale, la période de l'hégémonie des États occidentaux au XIX^e siècle pourrait passer pour une aberration temporaire au creux d'une tendance plus générale à la mondialisation de l'interaction humaine.

La mondialisation contemporaine n'est pas seulement d'une échelle différente, mais, dans une certaine mesure, d'une autre essence. Dans sa présentation, Mme Schissler, citant Manuel Castells (1998), nous rappelle que divers facteurs apparus seulement dans les quelques trente dernières années ont engendré de nouvelles manières d'appréhender le monde. Selon Castells :

« Les processeurs et les ordinateurs sont nouveaux ; les télécommunications mobiles omniprésentes sont nouvelles ; le génie génétique est nouveau ; les marchés financiers mondiaux électroniquement intégrés et fonctionnant en temps réel sont nouveaux ; l'économie capitaliste interconnectée englobant toute la planète, pas seulement certains de ses segments, est nouvelle ; une majorité de la main-d'œuvre urbaine chargée du traitement de l'information et des connaissances dans les économies avancées est nouvelle ; une majorité de la population urbaine est nouvelle ; la chute de l'empire soviétique, le déclin du communisme et la fin de la guerre froide sont nouveaux ; la montée de la région Asie-Pacifique au rang de partenaire égal dans l'économie mondiale est nouvelle ; la remise en cause généralisée du patriarcat est nouvelle ; la conscience universelle de la protection écologique est nouvelle ; et, enfin, l'émergence d'une société en réseau, basée sur un espace de flux et sur un temps intemporel, est, d'un point de vue historique, nouvelle. » (voir Castells, 1998).

Quel que soit notre avis sur la mondialisation du dernier quart du siècle — elle est d'une échelle différente, elle est d'une essence différente ou elle n'est pas du tout nouvelle —, reste qu'elle fait aujourd'hui partie de notre expérience et que l'historien est entièrement fondé à en faire un champ d'investigation.

La mondialisation contemporaine apporte un nouveau cadre à nos confrontations avec un « autre » imaginaire. L'« autre » peut prendre des formes inédites, représenter de nouvelles menaces et être plus indéfinissable. Dans le processus actuel de mondialisation, les diversités deviennent plus visibles ; les « autres » sont multiples et il devient plus difficile de se référer à ce symbolique « autre » qui permettait de définir une identité nationale dans le monde politique des États-nations du XIX^e siècle. Qui plus est, étant donné les progrès technologiques en matière de transports et de communications, ainsi que les technologies informatiques et Internet, il est beaucoup plus probable que chacun de nous se trouvera un jour directement confronté à un « autre » réel, physiquement ou virtuellement. Ainsi nous est-il bien plus loisible d'imaginer que nous sommes « l'autre ». Avec la mondialisation, la notion « nous et eux » perd de sa force.

3.0 L'impact de la mondialisation sur l'enseignement de l'histoire

« Étant donné la convergence de l'évolution historique et du changement technologique [...] l'histoire ne fait que commencer » (voir Castells).

Les groupes de travail du symposium ont réagi aux principales contributions sur la mondialisation en examinant quelques questions essentielles. Comme l'on pouvait s'y attendre, leurs conclusions immédiates reflètent un vaste éventail de points de vue. Nous avons essayé de résumer ces débats et quelques-uns des commentaires auxquels ils ont donné lieu.

Tous les groupes admettent l'incidence importante de la mondialisation dont, jusqu'à un certain point, les effets sont déjà enseignés. Plus important encore est le constat que les élèves sont bien au fait des événements mondiaux actuels et de l'histoire mondiale récente grâce aux médias. En l'occurrence, les médias contribuent largement à rendre l'enseignement scolaire de l'histoire pertinent. Le fait que les élèves utilisent Internet pour leurs recherches peut être vu comme une conséquence de l'usage de la technologie moderne. Dans une certaine mesure, la technologie moderne signifie que le savoir spécialisé est devenu plus généralement disponible et facile d'accès ; reste que la seule démocratisation des connaissances les a rendues moins fiables. Au niveau universitaire en particulier, nombreux sont les étudiants qui se réfèrent uniquement à Internet pour rechercher des sources. Combien vérifient l'exactitude de ce qu'ils trouvent ? Au pire, ils se contentent de copier-coller des informations. En l'espèce, bien sûr, les enseignants peuvent jouer un rôle important en aidant à identifier quels sites Internet contiennent des informations fiables, mais aussi en apportant les compétences critiques nécessaires pour comprendre toutes les informations immédiates disponibles sur Internet.

3.1 Histoire mondiale

L'enseignement de l'histoire nécessite une nouvelle approche qui mette l'accent sur l'interdépendance de tous les peuples dans le monde. Certes, il serait possible de partir des histoires nationales pour s'orienter vers l'histoire européenne puis, ainsi, vers l'histoire mondiale. Mais cette approche présenterait l'inconvénient de la sélection : que choisir dans un contenu aussi vaste ? Mieux vaut peut-être choisir des aspects de l'histoire mondiale illustrant clairement les différents types d'interaction et

d'interdépendance qu'ont connus différentes cultures, puis examiner ces aspects sous un angle diachronique.

Selon les participants au symposium, il est important d'utiliser l'enseignement de l'histoire mondiale pour souligner le rôle et l'impact de certaines valeurs fondamentales telles que droits de l'homme, tolérance et démocratie. En étudiant l'histoire selon une perspective mondiale, la répétition de l'incidence de ces valeurs permettrait de montrer leur influence sous-jacente sur l'histoire de l'humanité.

De par son approche, l'histoire mondiale transcende l'histoire des régions. Elle ne connaît pas de limites d'espace et de temps, elle recourt à des méthodologies de comparaison et de connexion et, enfin, elle cherche à approfondir une compréhension de l'humanité. Les anciens concepts qui voulaient que les progrès mondiaux représentent un point culminant des trajectoires historiques occidentales, ont cédé le pas à l'étude des changements historiques dans différents espaces mondiaux. Les régions peuvent être traitées sous un angle relationnel et leurs interactions sont présentées dans le cadre mondial. La mondialisation a connu son âge des ténèbres : la montée de l'Occident après la révolution industrielle et la croyance que l'histoire mondiale était tributaire de l'histoire occidentale.

Les approches fondées sur des connexions privilégient l'idée que toutes les parties du monde ont toujours été étroitement liées et que les aspirations mondiales ne datent pas d'hier. Dans une présentation très vivante, Mme Zurndorfer a montré, entre autres, des connexions fondées sur des migrations et des connexions fondées sur des routes commerciales mondiales. Le monde est vu comme un tissu de communications. Quant aux approches fondées sur des comparaisons, elles s'intéressent à des phénomènes communs à différentes zones géographiques. Mme Zurnforder a donné les exemples du développement économique, de l'esclavage, du genre, des régimes alimentaires et de l'habitat.

L'intérêt pour l'histoire mondiale est stimulé par des historiens non occidentaux qui étudient l'interaction de leur région avec le reste du monde. Ils insistent sur l'interconnectivité et, pour eux, l'eurocentrisme est superficiel. L'intérêt pour l'histoire mondiale est aussi encouragé par des études comparatives internationales sur le succès et l'échec économique de différentes parties du monde. Ces études montrent qu'avant la révolution industrielle, d'autres parties du monde connaissaient un développement fructueux.

M. Zanden (inédit) observe que l'histoire économique mondiale contient deux grandes questions : la croissance économique, dont la croissance démographique est représentative, et l'incapacité à distribuer la croissance équitablement. Derrière la croissance, qui s'accélère à un rythme constant depuis 2000 ans, l'accumulation du savoir est le facteur le plus important. La croissance économique est un processus mondial. L'inégalité au sein d'une même région (différenciation sociale) et entre différentes régions (différenciation spatiale) est un phénomène inhérent étant donné la nécessité d'une spécialisation accrue face à l'explosion des savoirs. Tandis que la différenciation

sociale s'est réduite durant la dernière partie du XX^e siècle, la différenciation spatiale est allée en s'amplifiant.

3.2 Histoire récente

Autre approche préconisée par des participants : privilégier l'histoire récente et se demander en quoi la mondialisation a changé notre point de vue sur l'histoire et sur le monde. Cette approche permettrait d'enseigner des questions associées à une diversité de milieux culturels qui, peut-être, ont vu leur sort s'améliorer avec le phénomène de mondialisation. En ciblant l'histoire récente, il serait possible d'inclure les reportages de presse dans les programmes scolaires, ce qui contribuerait, entre autres, à mieux intégrer dans le pays d'accueil des enfants issus de différents milieux. Sans compter qu'il serait possible d'enseigner parallèlement l'histoire du pays d'accueil et celle du pays d'origine.

L'une des questions fondamentales à la compréhension d'un monde globalisé est présentée par Mme Schissler, lorsqu'elle évoque les souvenirs controversés de l'histoire récente. S'appuyant sur les travaux de Maier (2000), Hanna Schissler fait référence à trois grandes narrations du XX^e siècle qui existent dans la mémoire commune des individus et des communautés : l'Holocauste, le Goulag et les souvenirs postcoloniaux. La dernière est de plus en plus importante pour enseigner l'histoire du point de vue de la mondialisation. Voici ce qu'en dit Schissler (2008) :

« Les souvenirs postcoloniaux sont amplifiés par le biais de processus de migration et par la coexistence de populations d'origines et de milieux sociaux et économiques très divers. Cette situation pose d'immenses défis à l'enseignement au XXI^e siècle. C'est à peine si les manuels d'histoire ont encore commencé d'aborder les questions de la culpabilité européenne, des conséquences durables de l'impérialisme européen, du développement inégal dû à des déséquilibres mondiaux, toutes questions plongeant leurs racines dans le passé mais se trouvant tout aussi transformées que renforcées via des processus de mondialisation. » (voir Schissler, 2008)

Rares sont les manuels d'histoire ayant abordé des questions récentes. Bien entendu, ces manuels ne sont pas seuls en cause ; les programmes, malheureusement, ne couvrent pas d'événements controversés appartenant aux périodes les plus récentes. Mais ni l'un ni l'autre de ces faits n'empêchent les enseignants d'aborder des questions récentes. À dire vrai, les grandes questions du passé très récent offrent un excellent point de départ pour enseigner des compétences en histoire critique. Poser des questions non sur le passé mais sur l'avenir, voilà aussi qui peut faire avancer la compréhension de l'histoire.

Pour obtenir des informations sur des événements très récents, les médias audiovisuels et Internet offrent aux enseignants une source évidente. L'important est de pouvoir lier l'immédiateté des reportages à des cadres plus larges émanant d'historiens, mais aussi de rechercher les causes selon une perspective historique. Dans un cadre mondial, en effet, la complexité qui sous-tend des événements récents et contemporains est plus facile à comprendre en s'aidant d'une investigation et d'un jugement historiques.

3.3 Une histoire de la mondialisation

L'enseignement de l'histoire doit-il inclure une histoire de la mondialisation en tant que discipline à part entière ? L'un des groupes y voit une idée révolutionnaire, comparée au contenu des cours traditionnels d'histoire qui privilégient les histoires nationales. En tout état de cause, tous admettent que procéder à pareil changement nécessiterait un recyclage considérable des enseignants, cette formation devant les initier aux concepts qui sous-tendent la mondialisation.

La mondialisation est un concept organique dynamique. C'est un processus qui exige des élèves et de leurs enseignants la capacité d'adapter le changement à leur manière d'appréhender le monde ; il nécessite le développement d'aptitudes à la réflexion critique. La mondialisation demande à l'enseignant de pouvoir aborder des sujets délicats ; en particulier, la transmission de valeurs adéquates et l'incidence d'un accès rapide à un vaste éventail d'informations.

En tant qu'objectif de l'enseignement de l'histoire, la mondialisation n'est pas compatible avec d'autres objectifs qui, par le passé, étaient jugés adéquats — par exemple, promotion d'une supériorité nationale et acquisition de valeurs patriotiques. En outre, il peut y avoir une tension entre, d'une part, la mondialisation comme élément clé du programme et, d'autre part, les souhaits de la société, d'acteurs politiques et des médias qui, peut-être, veulent privilégier des événements nationaux et la ré-acquisition de valeurs culturelles locales.

La mondialisation nous éloigne d'un enseignement de l'histoire qui met en relief une distinction entre nous et eux — nous et l'autre. Elle fait ressortir que chacun de nous possède des identités multiples et elle reconnaît que je suis aussi l'autre. L'un des participants illustre parfaitement ce point avec une brochure, produite par des enfants, intitulée « We the others » (nous, les autres).

3.4 Une approche réflexive

Pour enseigner l'histoire en tenant compte de la mondialisation, une nouvelle approche s'impose. Les contraintes de temps et d'espace sont levées et il est possible d'utiliser des méthodologies fondées sur des connexions et des comparaisons. Confronter les enfants à différentes interprétations de l'histoire, c'est leur donner la possibilité d'évaluer par eux-mêmes des valeurs différentes. À première vue, il semblerait que cette démarche veuille multiplier les contenus, les interprétations et les contextes à proposer aux enfants. Mais n'est-il pas plus important d'adopter une approche réflexive et de sélectionner des contenus et des situations qui aideront les enfants à poser un regard critique sur différentes interprétations ? N'est-il pas plus important que les enfants parviennent à comprendre des exemples choisis qui éclairent et développent des compétences historiques, plutôt que d'apprendre une série de faits sans connexion ? En considérant la mondialisation comme un processus permanent, l'enseignement doit s'efforcer de développer des compétences et la capacité à appréhender le changement. Il ne s'agit pas simplement d'enseigner la tolérance et un désir de coexistence ; il est nécessaire de mettre l'accent sur une interdépendance et sur des interactions positives. Martyn Barrett (2008) — et son équipe, université du Surrey, Royaume-Uni —, dans ses travaux pour le

Conseil de l'Europe et, notamment, dans « L'autobiographie de rencontres interculturelles » (« The Autobiography of Intercultural Encounters », AIE), utilise le terme « interculturalité » pour désigner la capacité à vivre l'altérité culturelle. L'interculturalité suppose aussi d'utiliser l'expérience des autres pour évaluer nos propres points de vue culturels.

3.5 L'utilisation des sources

Parmi d'importantes approches pédagogiques appliquées dans le cadre de la mondialisation, citons l'utilisation de sources pour développer des compétences de réflexion critique, pour rechercher des explications et pour découvrir des messages s'écartant de notre propre représentation des événements. Les représentations, moyens d'appréhender la réalité et les événements, nous limitent ; avec elles, nous risquons de dépendre uniquement de catégories figées de notre propre expérience pour exercer notre jugement. Les interactions entre individus et communautés s'organisent au moyen de représentations, d'où le danger de penser par stéréotypes. C'est pourquoi il est important d'apprendre aux enfants à examiner attentivement toutes les sources et à déterminer ce qu'elles nous disent vraiment. Les sources — qui peuvent être de nature très variée — servent à encourager l'acquisition de compétences d'interprétation et d'évaluation, le questionnement et la recherche d'explications sur un événement en l'envisageant de multiples points de vue. L'utilisation de sources aide l'enseignant à développer chez l'élève les notions du « comment penser » plutôt que du « ce qu'il faut savoir ». En utilisant des sources, l'enseignant ne donne pas de réponses pas plus qu'il ne demande aux élèves de mémoriser ; il les aide à réfléchir selon une perspective historique, à poser des questions et à résoudre des problèmes. L'élève pourra être invité à rechercher des preuves pour étayer ses interprétations et ses opinions ; dans les débats, il sera possible d'explorer toute une série de points de vue suscités, peut-être, par l'examen de sources d'information contradictoires. Les enfants peuvent être amenés à sélectionner des sources qui éclairent tel ou tel récit, ainsi qu'à rédiger des légendes pour des images qu'ils ont choisies. Dans leurs présentations, Mme Black, M. Riley, Mme Harnett et Mme Leclercq ont apporté des exemples fort intéressants sur l'utilisation des sources.

L'utilisation de sources dans les cours contribue à l'acquisition de compétences fondamentales transférables. Premièrement, l'élève pourrait apprendre à analyser les informations présentées pour en identifier les composantes — éventuellement en prenant des notes sous des rubriques indiquées par l'enseignant. Deuxièmement, l'élève peut examiner la portée des informations et croiser ses conclusions avec d'autres sources ou connaissances déjà vues. Troisièmement intervient la compétence d'évaluation : l'élève devra évaluer la validité de la source et la fiabilité des informations fournies par la source. Dernière compétence : comment consigner et organiser les informations de manière à les retrouver facilement ; par exemple, en prenant des notes linéaires, en faisant des schémas et des graphiques.

Ensuite vient encore un ensemble de compétences concernant l'application et l'utilisation des informations recueillies à partir des sources. Tout d'abord, les informations peuvent être utilisées pour expliquer pourquoi ou comment quelque chose s'est produit. Ensuite, les élèves peuvent évaluer de possibles interprétations, puis former des hypothèses en vue

d'une nouvelle évaluation. Les sources peuvent aussi servir à tester une précédente hypothèse, à la soutenir ou, au contraire, à la contester. Enfin, les sources peuvent permettre de soutenir une hypothèse testée et l'explication d'un processus historique et, par là même, d'établir une thèse.

Pour une utilisation efficace des sources en classe, l'enseignant doit savoir constamment réévaluer ses propres positions et souvenirs. Confronté à l'interprétation de sources, il devient comme l'élève.

3.6 Développement de l'empathie et compréhension des récits de l'autre

Les approches qui aident l'élève à s'identifier à des expériences et à des personnes spécifiques et qui, de surcroît, lui ouvrent l'esprit à différentes cultures, sont importantes. Une approche qui développe une empathie demande aux élèves leur sentiment sur un récit ou les aide à s'identifier à telle ou telle situation. Dans leurs présentations, M. Riley et Mme Harnett ont fourni plusieurs exemples montrant comment les enseignants peuvent aider les élèves à développer des compétences d'investigation vis-à-vis de cultures différentes. Les enfants pouvant avoir du mal à appréhender l'étendue de la diversité, il sera bon, entre autres approches, de se concentrer sur l'expérience d'un individu et d'aborder l'histoire à travers le regard de cette personne. Les élèves seront invités, par exemple, à brosser un grand tableau à partir de certaines questions intéressantes, chacune se rapportant à de petits tableaux. Le particulier peut servir à éclairer le général. Dans un manuel scolaire récemment publié au Royaume-Uni, sont étudiés les événements entourant l'arrivée des premières familles des Caraïbes en Grande-Bretagne, en 1948. Les élèves sont invités à réfléchir sur les impressions des nouveaux venus, puis sont confrontés à d'autres sources et témoignages sous la forme de transcriptions d'entretiens avec des migrants.

En général, les enfants s'intéressent à l'histoire parce qu'elle les aide à acquérir un sentiment identitaire ; elle leur apporte aussi une vision de l'autre. Aussi est-il important que les enfants découvrent les récits historiques de chacun. Mme Harnett a présenté l'exemple fort bien documenté d'un manuel scolaire, destiné à des enfants palestiniens et israéliens, qui propose des récits reflétant les points de vue des deux côtés, une partie de la page étant laissée vierge pour permettre aux élèves d'écrire leur propre version des événements, en s'appuyant sur les témoignages et enquêtes de leur choix. Mme Harnett a aussi présenté ses propres recherches sur la perception de l'autre chez les enfants ; d'autres études intéressantes menées, essentiellement, par des psychologues du développement, restent méconnues en dehors de ce champ universitaire.

3.7 La tension avec des histoires nationales

Dans tous les pays européens, l'enseignement de l'histoire s'est vu associé à l'édification de la nation et au développement de l'identité nationale. Néanmoins, enseigner à développer une identité nationale présuppose un point de vue commun et accepté sur les signifiants de cette identité. Or, en pratique, plus la définition d'une identité nationale est explicite, plus il est probable que certains citoyens se sentent exclus de cette définition et n'adhèrent pas à ses valeurs. Toutes les identités nationales se sont affirmées au fil du temps et elles changent constamment pour s'adapter à l'évolution des influences

culturelles et des populations. Vivre dans des sociétés multiculturelles modernes, c'est toujours voir se brouiller les frontières de l'identité nationale. Aussi est-il impossible d'enseigner aujourd'hui l'histoire sans prendre en compte la diversité culturelle. Cet effacement des frontières, ainsi que les caractéristiques de la mondialisation examinées plus haut, peuvent amener à réorganiser les méthodes d'enseignement de l'histoire en misant moins sur les histoires nationales.

La plupart des enseignants sont d'accord : mettre l'accent sur les histoires nationales est une démarche trop étroite dans le cadre d'un monde globalisé ; mais rares sont ceux qui enseignent l'histoire mondiale, ni même transnationale. Les enseignants sont-ils mal préparés ? La tâche est-elle trop lourde ? Reste que les concepteurs de programmes ne semblent pas pressés d'apporter de grands changements, bien que toutes les avancées dans ce domaine aient proposé des options pour l'étude comparative de sociétés — mesure qui est peut-être un feu vert pour l'enseignement de l'histoire mondiale. Une raison sous-jacente, peut-être, est l'incapacité à assumer l'enseignement d'une société en mutation à mesure qu'elle évolue.

4.0 Manuels et programmes scolaires

« Le programme devrait faire l'objet de tous les soins. Nous devrions être fiers de notre programme... Enseignants, parents, employeurs, médias et public, tous devraient voir le programme comme quelque chose qui englobe, soutient et célèbre. Avant tout, les jeunes devraient se réjouir de la possibilité de découverte et de réalisation que leur offre le programme. » (Selon Mike Waters, Directeur des programmes scolaires, Royaume-Uni).

Dans une société en perpétuelle évolution, programmes et manuels scolaires doivent constamment être revus, révisés et renouvelés. Or, combien de pays ont changé leurs programmes et manuels scolaires au cours des cinq dernières années ? La plupart du temps, manuels et programmes sont désynchronisés des attentes du public et sans rapport avec l'environnement mondial. Non seulement universitaires et historiens reconnaissent ce défaut, mais aussi les enseignants, les parents et les élèves. Certes, d'importantes études ont été réalisées sur l'analyse des manuels scolaires, mais il reste encore beaucoup à faire. Des études sur l'utilisation des manuels en classe et sur la perception qu'en ont les élèves seraient très utiles.

Les travaux de l'Institut Georg Eckert pour la recherche internationale sur les manuels scolaires, aujourd'hui bien établis et connus, continueront de présenter de l'intérêt dans le cadre de la mondialisation. Autre organisme s'intéressant à l'étude des manuels scolaires : IARTEM (International Association for Research on Textbooks and Educational Media), qui travaille à promouvoir la recherche sur les manuels scolaires et les médias éducatifs, à établir des contacts entre toutes les parties concernées par les questions liées à ces domaines et, enfin, à renforcer l'intérêt de la formation des enseignants pour les questions relatives aux médias éducatifs et aux manuels scolaires.

D'importants travaux sur l'image de l'autre dans les manuels scolaires ont été entrepris sous les auspices de l'Organisation arabe pour l'éducation, la culture et les sciences (ALECSO). Sous la direction de M. Bachir Tamer, Professeur, des manuels scolaires de dix pays du monde arabe ont fait l'objet d'une analyse. Lors de ces très intéressants travaux, texte, images et sources (et leur interprétation) ont été comparés dans un triple objectif : voir dans quelle mesure certaines valeurs universelles y sont représentées, comment la mémoire collective y est représentée et, enfin, comment différentes identités y sont représentées. Une grille de lecture a permis d'évaluer l'incidence de concepts et de thèmes concernant « l'autre ». Un ensemble de directives ont été produites dans le but d'améliorer l'image de l'autre dans les manuels scolaires. À ces travaux vient s'ajouter un nouveau projet de recherche (université de Stirling, Écosse) qui analysera des images de l'Islam dans des manuels scolaires du Royaume-Uni.

Entre autres conclusions générales, les chercheurs ont constaté que la plupart des manuels scolaires accordaient une place disproportionnée aux connaissances et aux faits, à l'histoire concrète, alors que l'encouragement à une réflexion historique et au développement de compétences est largement négligé.

Réécrire les manuels scolaires pour intégrer de nouvelles idées concernant la mondialisation signifie non seulement rattraper le présent, mais aussi rattraper l'avenir. Or, il est plus important de changer les esprits que les manuels scolaires. Les enfants et leurs enseignants doivent avoir la possibilité de critiquer les manuels scolaires.

L'État doit-il intervenir dans les programmes et les manuels scolaires ? À cette question, des participants ont réaffirmé qu'il n'était pas souhaitable que des institutions étatiques ou supra-étatiques déterminent ce qui doit être enseigné ni comment l'enseigner. L'enseignement de l'histoire risquerait, en effet, d'être exploité à des fins politiques. Reste qu'à l'heure actuelle, comme il ne semble pas possible de totalement séparer les objectifs de l'État et ceux de la scolarité, le problème demeure. Hanna Schissler nous rappelle que c'est seulement lorsque les gens comprendront que leur vie est intimement liée à un monde sans cesse plus transnational que les débats sur l'histoire mondiale trouveront un terrain propice. Elle souligne la nécessité de s'écarter d'une approche tendant à une « revue de civilisations », d'élargir les horizons de l'élève et de le préparer à faire face aux demandes du présent (voir Schissler *et al.*, 2005). Dans son introduction générale au symposium, M. Chubaryan a noté que, pour que l'intervention supra-étatique soit positive, elle devait se borner à vérifier que la présence de valeurs communes est claire.

5.0 Partenariats avec d'autres professionnels de l'histoire

« *Les musées sont des centres de savoir et de puissants éducateurs pour des millions de personnes.* » (Group for Education in museums, www.gem.org.uk)

L'éducation n'est pas seulement l'affaire de l'école. Des cadres informels, tels que les musées, offrent un potentiel d'enseignement et de développement de compétences sociales. Dans ces cadres informels, l'enseignement est souvent volontaire et autodidacte.

Il procède de la curiosité, de l'esprit de découverte, de la libre exploration et du partage d'expériences avec des compagnons.

Les partenariats entre écoles et autres institutions (par exemple, musées, sites patrimoniaux et bibliothèques) sont très utiles. L'enseignant peut travailler avec des conservateurs de musée afin d'enrichir l'expérience de ses élèves et de l'exploiter pour le sujet étudié en cours. Le deuxième jour du symposium, les participants se sont réunis en groupes pour échanger des idées et des vues sur des sites intéressants à visiter.

5.1 Éducation et médias

L'éducation se transmet par le biais des médias, en classe et dans des cadres informels ; la capacité à évaluer des images et à comprendre des messages véhiculés par les médias nécessite des aptitudes à la réflexion critique. D'une certaine façon, les enfants peuvent comprendre les images médiatiques avec plus d'imagination que leurs enseignants car les images et messages que véhiculent les médias sont plus en phase avec la culture des jeunes que les images et messages proposés en classe dans les manuels scolaires. Néanmoins, producteurs et destinataires partagent une responsabilité dans le choix et la priorité des informations présentées. Journalistes tout comme éducateurs doivent posséder les compétences nécessaires pour évaluer les sources et pour en vérifier la légitimité et la fiabilité. Certes, les interprétations de tel ou tel événement peuvent différer d'un pays à l'autre, voire dans un même pays. L'important est d'extraire des informations pertinentes, de faire la part entre préjugés favorables et défavorables et, bien sûr, de distinguer entre fiction et réalité. Dans les messages immédiats que transmettent les médias, l'histoire en train de se faire est mise en correspondance avec l'existence.

Une variété de produits médiatiques offre des sites intéressants pour l'enseignement de l'histoire — notamment, actualités, documentaires, séries, comédies et feuilletons « mélos ». Les médias peuvent donner vie à des événements qui ont une forte incidence sur notre quotidien, et aider chacun à découvrir ce qui appartient à un patrimoine commun. Le monde perd de sa distance dès lors que les reportages des médias couvrent toute la planète.

Pour exploiter au mieux un partenariat entre éducation et médias, des participants estiment que les historiens et les enseignants d'histoire doivent intervenir davantage dans les médias à titre d'auteurs, de réalisateurs et de conseillers.

Mmes Evelyne Bevort et Effy Tselikas ont toutes deux offert des visions intéressantes sur le monde des médias dans l'éducation.

6.0 Formation des enseignants

« Un objectif primordial [de la formation des enseignants] devrait être d'ouvrir les perspectives des étudiants et de prévenir le provincialisme ethnocentrique. » (voir Husen)

Dans notre examen de l'incidence de la mondialisation, le développement des compétences des enseignants est essentiel ; aussi la structure et le contenu de leur

formation, tant initiale que continue, demeure-t-elle une question capitale. Pour l'heure, nous sommes encore sur la ligne de départ. Dans toute l'Europe — et comme l'ont montré les travaux de M. Ecker à l'université de Vienne —, les principes et structures de la formation des enseignants s'appuient encore sur l'enseignement des histoires nationales ; ce qui empêche le développement de politiques cohérentes propres à faciliter l'utilisation de l'histoire pour nous comprendre, nous et les autres, dans un monde en pleine globalisation. Un rapport complet sur les structures de la formation initiale des enseignants est disponible dans deux publications du Conseil de l'Europe : « Initial training for history teachers: structures and standards in 13 member states of the Council of Europe » (la formation initiale des enseignants d'histoire : structures et standards dans 13 États membres du Conseil de l'Europe), Strasbourg, Éditions du Conseil de l'Europe (Ecker, 2003) ; et « The structures and standards of initial training for history teachers in South-East Europe » (les structures et les standards de la formation initiale pour les enseignants d'histoire en Europe du Sud-est), Strasbourg, Éditions du Conseil de l'Europe (2004). Les objectifs de ces études sont multiples : proposer des données concernant les structures de la formation initiale des enseignants à l'intention des planificateurs de formation, des organismes de formation, des formateurs d'enseignants et des enseignants-stagiaires d'histoire ; fournir une base de données centrale régulièrement mise à jour pour les recherches en formation initiale des enseignants ; mettre en place un réseau international d'échanges et de recherches systématiques sur des questions stratégiques touchant à la formation initiale des enseignants ; assurer une réflexion permanente sur les besoins liés à la formation des enseignants ; et, enfin, établir une plateforme en vue d'élaborer des normes communes au niveau européen.

Parmi les conclusions actuelles, l'une concerne la capacité opérationnelle de la formation initiale des enseignants quant aux questions multiculturelles. La moitié seulement des pays ont conçu des programmes pour l'enseignement en environnement multiculturel et, généralement, le temps consacré à cette question ne dépasse pas 5 %. Dans bon nombre de cas, il est prévu d'aborder des sujets tels que mondialisation, cultures du monde, histoire des Musulmans, mais rarement de développer de nouvelles compétences en rapport avec ces domaines du programme. Les travaux menés à l'université de Vienne se poursuivent, tandis qu'un nouveau programme visant au développement de compétences pour l'enseignement et le dialogue multiculturels est en préparation.

Quoi qu'il en soit, la formation des enseignants pourrait bien être appelée à changer dans la prochaine décennie lorsqu'une nouvelle génération de jeunes enseignants remplacera une génération sortante peu disposée à son nouveau rôle.

7.0 Une histoire de l'humanité

« *L'histoire consiste à comprendre l'état social de l'homme* » (voir Khaldun)

Comment enseigner l'histoire ? Pour répondre à cette question, le mieux est de commencer par soi-même, par nos attitudes, par nos comportements et par leurs manifestations les plus significatives — en évitant, c'est important, les conduites introspectives, le repliement sur soi et les jugements tout faits. En commençant par des

attitudes personnelles, l'on pourra les comparer à celles des autres. Points communs et différences se prêtent à une utilisation réciproque. Au cours du symposium, M. Titz nous a rappelé qu'il est nécessaire de réfléchir à l'histoire des individus plutôt qu'à celle des cultures ou des civilisations.

Parce que l'enseignement de l'histoire est centré sur les histoires nationales, il a presque toujours reposé sur une conceptualisation faisant de l'histoire le résultat d'actions accomplies par des personnes hors du commun. Or, le monde a été modelé par des gens ordinaires autant que par des gouvernements, des chefs et des individus marquants (comme l'a observé M. Leclercq durant le symposium), et l'histoire sociale est aujourd'hui devenue une part importante de l'enseignement de l'histoire. Une étude de l'histoire sociale nous entraîne à considérer la condition humaine ou, plus précisément, ses changements et son évolution au fil du temps.

L'intérêt pour l'histoire de la condition humaine — qui nous aide à nous comprendre nous-mêmes dans toute notre diversité — peut être rehaussé par le développement d'une conscience globale. Les défis de la mondialisation ont aujourd'hui imposé une exploration des conditions de la vie humaine. Selon M. Wulf (2008), le principal but de l'enseignement de l'histoire devrait être de développer une conscience historique, ce qui dépend du développement d'une anthropologie historique ; et les mondes antérieurs, parce qu'ils sont historiquement développés, sont modifiables et ouverts. Une conscience du caractère unique, de la particularité et de la diversité des situations historiques, voilà qui compte parmi les principaux objectifs de l'anthropologie historique. Cette conscience vise à améliorer chez l'être humain d'aujourd'hui la connaissance de soi, l'homme devenant alors le sujet de recherche et d'enseignement. Cette démarche prend inévitablement la diversité culturelle en compte.

De fait, il est important d'enseigner les différences culturelles car c'est ce qui nous permet de communiquer l'un avec l'autre. Grâce à cet enseignement, l'apprenant peut se mettre à la place de l'autre et développer de l'empathie et, en relevant les aspects communs de cultures différentes, contribuer à faire tomber les obstacles qui se dressent entre elles.

En acquérant une conscience mondiale, nous devons « développer une conscience de la multiplicité des différences et des similitudes culturelles » (voir Wulf, 2008). L'enseignement de l'histoire peut avoir pour objectif d'apprendre à vivre ensemble dans le présent et l'avenir, mais aussi de développer un intérêt pour la citoyenneté mondiale. Apprendre à vivre ensemble dans le présent et dans l'avenir est source de nombreux enjeux qui, vus à travers le prisme de la mondialisation, apparaissent plus clairement. Parmi ces enjeux, citons la gestion de la diversité culturelle, du développement durable et d'une paix stable.

En étudiant les différences culturelles dans l'histoire de l'humanité, les enfants peuvent apprendre à expérimenter « l'étrange-té ». Ils peuvent apprendre à penser selon le point de vue de l'autre, puis vivre leur propre « étrange-té ». Cette démarche contribue à minimiser le risque d'accepter les stéréotypes. Certes, l'on peut craindre que les confrontations à des représentations de l'autre dans l'enseignement de l'histoire

conduisent à négliger et, finalement, à mettre en exergue les stéréotypes. Pour éviter ce type de réaction, c'est à l'enseignant de renvoyer aux règles normatives d'humanité inscrites dans la Charte des droits de l'homme.

L'enseignement de l'histoire peut aider l'humanité à réaliser les idéaux de paix et de développement durable. Ces deux idéaux s'inscrivent dans le même projet — aider les gens à prendre la responsabilité de vivre ensemble dans l'avenir — et, par conséquent, font partie du processus d'apprentissage social. Tous deux sont inextricablement liés à la notion de responsabilité mondiale et collective.

En étudiant l'histoire de l'humanité, le monde peut être vu comme un tissu d'incidences réciproques. Les sociétés peuvent être considérées comme des lieux génératifs, créatifs et interactifs qui s'emboîtent. Là où des cultures locales bien assises rencontrent des tendances et processus globalisants, se font jour de nouveaux vecteurs d'hybridité dynamique. Or, les formes culturelles hybrides sont intéressantes non seulement parce qu'elles mêlent des éléments de différentes cultures, mais aussi parce qu'elles transportent une nouvelle « ADN » qui réunit de multiples expressions culturelles au lieu de se confronter à une ou plusieurs cultures.

7.1 Modes d'apprentissage

Développer une conscience mondiale suppose une confluence de modes d'apprentissage cognitifs et émotionnels et de comportements introspectifs et orientés sur l'action. Selon Hanna Schissler, la conscience mondiale est la capacité cognitive et émotionnelle à comprendre les nouveaux contextes mondiaux (voir Schissler, 2008), cette conscience étant la boussole dont nous avons besoin pour nous diriger dans un monde globalisant. À noter (et ce n'est pas la première fois) l'accent sur le verbe (« globalisant ») plutôt que sur le nom (« globalisation » ou « mondialisation »). L'objectif des processus d'apprentissage est de devenir un citoyen du monde, non une victime ou une marionnette ; ce qui nécessite également introspection (ou connaissance de soi) et action.

7.2 La conscience mondiale en classe

Faire entrer la conscience mondiale dans la classe est difficile en raison du décalage entre cet objectif et le programme scolaire. En effet, quel contenu choisir pour mieux souligner les interactions positives entre des cultures différentes ? Quels récits enseigner pour montrer que des interactions négatives peuvent être considérées comme des tragédies et comme des échecs aux efforts de l'homme, et quels récits illustrent le mieux l'interdépendance ?

Une nouvelle approche doit reconnaître que le monde a envahi notre vie à tous. Par le biais des médias, nous sommes tous au fait de l'effondrement de l'Union soviétique, des guerres de haute technologie au Moyen-Orient, de la démocratisation mondiale, des nationalismes ethniques et des fondamentalismes. L'emprise de l'Europe sur le monde et sur son imagination est en train de perdre sa place.

Être conscient de la nécessité d'un changement est plus important que d'étendre les connaissances factuelles ; il faut favoriser l'élargissement de la conscience. Cette

nécessité d'un changement est renforcée par de nombreux et récents événements : existence de tensions et de dialogues entre sociétés, décolonisation, migrations, généralisation des droits de l'homme et des mouvements sociaux entraînant la libération de secteurs de la société auparavant victimes de discrimination.

8.0 Résumé, conclusions et propositions

Ce symposium a abordé la question de l'impact de la mondialisation sur l'enseignement de l'histoire aujourd'hui, en Europe et dans des pays limitrophes. Durant ces deux journées, le phénomène de la mondialisation a donné lieu à d'importants points de vue, enrichis de références supplémentaires à des ouvrages consacrés au sujet. Responsabilité collective, interdépendance et conscience de soi, toutes ces notions ont occupé le devant de la scène. Des groupes de travail ont ensuite examiné les problèmes en jeu et proposé des idées concrètes pour l'enseignement de l'histoire à la lumière de la mondialisation. Les arguments essentiels présentés dans ce rapport ont été confrontés aux principales contributions apportées, durant ces deux jours, par des experts et des études complémentaires. La conclusion générale est que l'enseignement de l'histoire doit faire l'objet d'une nouvelle approche, en mettant davantage l'accent sur le développement d'aptitudes à la réflexion critique et en aidant les enfants à se mettre à la place de « l'autre » — la compétence d'empathie. Quant aux compétences de réflexion critique des enfants, il faut multiplier les travaux permettant de les évaluer.

La question du décalage entre les programmes et manuels scolaires existants et les objectifs de l'enseignement dans le cadre de la mondialisation, a été soulevée à plusieurs reprises ; de même qu'a été évoquée la nature de la formation des enseignants, jugée fondée sur des structures qui sous-tendent les histoires nationales. Ces points, ainsi que le rôle des médias et autres partenaires de l'éducation, les groupes de travail les ont examinés le deuxième jour du symposium. Le fruit de ces réflexions est en partie résumé dans le présent rapport.

Le deuxième jour du symposium, les orateurs ont proposé un vaste éventail de bonnes pratiques. Souhaitons que tous les participants au symposium restent en contact et continuent d'échanger des idées. De son côté, le Conseil de l'Europe devrait pouvoir centraliser les exemples de bonnes pratiques en lien avec les objectifs de ce symposium.

Un thème dominant des discussions a soulevé l'idée, récurrente dans les travaux du Conseil de l'Europe, que l'enseignement de l'histoire doit davantage traiter de l'histoire de l'humanité que des histoires nationales et politiques. L'enseignement de l'histoire de l'humanité, l'histoire des gens ordinaires, le développement de l'humanité mais aussi une compréhension de nous-mêmes dans la société actuelle et de notre potentiel pour l'avenir, autant de points pouvant être rattachés à la société mondiale contemporaine par le développement d'une conscience globale qui « transcende les limites non seulement des cadres de références nationaux ou locaux, mais aussi des modèles de savoir qui ne nous correspondent plus bien. » (voir Schissler, 2008).

Si nous voulons faire des progrès avec ce nouvel enseignement, rendu nécessaire par les changements sociaux du monde où nous vivons, notre préoccupation première doit être le programme scolaire. En conséquence, ce symposium fait les recommandations suivantes :

1. Faire pression sur les responsables des programmes scolaires pour qu'ils reconnaissent l'importance du développement d'une conscience mondiale par le biais de l'enseignement de l'histoire de l'humanité du point de vue de la mondialisation contemporaine, et pour qu'ils réévaluent les programmes d'histoire en prenant en compte l'impact de la mondialisation sur toutes nos vies. Les programmes doivent être fondés sur des compétences, notamment interculturelles. L'impact de la conception des programmes doit constamment faire l'objet d'une évaluation.

Mais réformer le programme ne suffit pas, car il se transmet par le biais d'enseignants qui doivent posséder les compétences requises pour préparer les enfants au monde global contemporain. Ce symposium fait donc aussi les recommandations suivantes :

2. Réformer la formation initiale et continue des enseignants afin de les aider mieux comprendre en quoi consiste la mondialisation moderne. Les programmes de formation doivent être constamment révisés compte tenu de l'évolution permanente des phénomènes mondiaux. Ils doivent privilégier le développement d'importantes compétences et connaissances, ainsi que continuer à montrer que l'apprentissage exige davantage que de simples aptitudes cognitives.

Pour mener à bien leur tâche, les enseignants sont aidés par l'éventail des manuels scolaires et des matériels pédagogiques disponibles. Ces outils doivent, eux aussi, être révisés pour prendre en compte une dimension mondiale. En conséquence, ce symposium fait également les recommandations suivantes :

3. Le Conseil de l'Europe, par le biais d'agences internationales, réalise des études sur l'élaboration de manuels scolaires dans le cadre de la mondialisation. Il serait souhaitable que des directives soient produites à l'intention des auteurs et de leurs éditeurs afin que les manuels scolaires couramment utilisés en classe intègrent les objectifs d'un enseignement visant à faciliter la vie dans un environnement mondial.

Lors de la mise en œuvre de ces trois recommandations, il ne faut pas perdre de vue que les programmes, la formation des enseignants et l'élaboration des manuels scolaires doivent refléter les principes fondamentaux du Conseil de l'Europe : droits de l'homme, démocratie et État de droit. D'autre part, ils doivent promouvoir le concept de l'interdépendance de tous les peuples du monde et explorer les voies à suivre pour que l'enseignement et l'apprentissage de l'histoire soient vecteurs de paix et de développement durable.

Ce symposium a constitué une plateforme importante pour les travaux menés par le Conseil de l'Europe dans le cadre de son projet « L'image de l'autre ». Les participants

sont repartis avec une meilleure compréhension des processus complexes et fluides de la mondialisation, mais aussi avec un réel désir de changer l'éducation dans leurs propres pays afin de prendre en compte les nouvelles compétences nécessaires aux élèves et aux enseignants pour évoluer dans le monde d'aujourd'hui et de demain.

PRESENTATIONS

I. Welcoming address of Mr Halit EREN, Director General of Ircica

Your Excellencies the Governor of Istanbul, the member of the Parliamentary Assembly of the Council of Europe, the Director General of Education, Culture and Heritage, Youth and Sport, dear scholars, experts and participants,

Welcome to IRCICA on the occasion of the Symposium on “Globalisation and Images of the Other: challenges and new perspectives for History Teaching in Europe?” It is a pleasure for IRCICA to be co-organising this symposium which marks an important stage of the Council of Europe project on the Image of the Other in History Teaching. For our Centre, participation in this project of the Council of Europe has added an important dimension to research programs we have been conducting on themes relating to the images of different nations and cultures of each other, and issues of dialogues and exchanges among them.

IRCICA is an intergovernmental organisation of fifty-seven states and has history as one of its main fields of activity. Within the OIC framework IRCICA is assigned the responsibility of making better known and presenting the true image of Islam and Muslim cultures to peoples of the world. Thus IRCICA represents the Muslim countries in forums where zones or regions of common cultures are represented by their international and regional organisations. In this capacity IRCICA coordinated and participated in several collaborative research and interactive cultural development programs jointly with states and with counterpart organisations including UN agencies and regional organisations in all continents. The aim of such IRCICA projects has mainly two aspects. The first is to produce references in world’s major languages for educational and academic purposes and also for public opinion; the second aspect is to contribute to mutual recognition between different cultures by organising multicultural encounters around professional activities such as restoration of cultural and architectural heritage, artistic and architectural competitions, for example, the ten-year program of annual architectural workshops we organised in Bosnia and Herzegovina and the current ten-year program of architectural studies and workshops concerning Al-Quds/Jerusalem.

Again in this inter-governmental status IRCICA has been conducting for some years now a project to examine and if necessary revise the history textbooks used in the OIC-IRCICA member countries with respect to references to each others’ histories and cultures. This project is conducted in stages defined on the basis of regions and in cooperation with the concerned countries’ governments.

Diversities between peoples became more visible in the process of globalization as interdependencies grew. While long distance relations became everyday practice,

juxtaposition of cultures in common geographical contexts acquired deeper sense for the present and future of societies. In consequence, world community became increasingly conscious of the challenges and prospects brought by this process in educating the coming generations with the appropriate positive visions.

The project of the Council of Europe towards analyzing and developing positive understandings of the “Other” is of extreme importance in this context. Similar purpose efforts undertaken or to be undertaken elsewhere are also much relevant and necessary. Generating a new vision of the “Other” is a need for all nations with regard to one another. But it is equally needed on a larger scale, between the world’s faiths, between the broad cultural and faith communities or “civilizations” as is commonly termed. In Europe, Asia and elsewhere 20th century has seen major wars and discords between nations which later reached settlements and reconciliations. It is high time to consider also settling the centuries-long misunderstandings and misinterpretations between Islam and Christianity, Europe and the Muslim world. It is high time to consider modifying the histories of conflict into more realistic histories that would acknowledge the periods of peaceful coexistence and fruitful exchanges between these faiths and civilizations which also lasted centuries. Significant evidence to such times of peaceful coexistence is found in the history of Istanbul as in the history of western and eastern parts of Europe. One of the main objectives of IRCICA is to contribute towards this aim and I hope attention will also be directed to this question within the framework of the Council of Europe project.

Indeed in the age of globalization a new “morality” is now required in approaching the Other, and such morality needs to be established at an intersection of faiths and cultures, so that coexistence in a global context becomes a genuine one and not one necessitated by the conditions. Education, especially history education, is certainly the key towards this aim.

Before concluding I wish to express my gratitude the contributions to the Presidency of Yıldız Technical University and Prof. Dr. İsmail Yüksek, President of Yıldız Technical University, for kindly providing the halls and facilities for the working sessions to continue in the afternoon. I would like to express my thanks and appreciation to Ms. Gabriella Battaini-Dragoni, Director General of Education, Culture and Heritage, and Dr. Jean-Pierre Titz, Head of the Division of History Education, Council of Europe, and their colleagues, for the excellent collaboration. IRCICA is ready to continue to contribute to this important project in all the ways within its competence. I welcome you again, and wish you a good meeting.

II. Allocution de Madame Gabriella BATTAINI-DRAGONI, Directrice Générale de l'éducation, de la culture et du patrimoine, de la jeunesse et du sport, Coordinatrice pour le Dialogue interculturel

Monsieur le Président, cher ami,
Mesdames,
Messieurs,

Je tiens tout d'abord à vous remercier, Monsieur le Président, ainsi que tous vos collaborateurs de l'IRCICA, pour recevoir ce symposium dans ces merveilleux locaux mais aussi d'avoir créé toutes les conditions de travail fécond et de dialogue entre nous.

Je pense que l'on ne pouvait trouver de meilleur lieu symbolique pour nos échanges que votre ville d'Istanbul, dont, malgré les vicissitudes de l'histoire, on ne soulignera jamais assez le rôle qu'elle a pu jouer comme lieu de rencontre entre les cultures et il faut le dire comme lieu de tolérance et de compréhension entre les cultures et les religions.

Le dialogue interculturel est devenu au Conseil de l'Europe, l'un de nos thèmes de travail prioritaires au cours de ces dernières années et plus particulièrement depuis le troisième Sommet des Chefs d'Etats et de Gouvernement du Conseil de l'Europe qui a eu lieu à Varsovie en 2005.

Il est inutile que j'en rappelle ici toutes les raisons,

Tous autour de cette table, sommes bien conscients qu'autant au sein de chacune de nos sociétés que dans le contexte plus large de la mondialisation, le développement de nos capacités à comprendre et écouter l'autre, à respecter ses choix et ses valeurs, ses traditions et son histoire est une condition du renforcement de relations harmonieuses. C'est aussi la condition nécessaire pour permettre l'émergence de nouvelles créativité et d'un nouveau dynamisme culturel que la diversité des cultures porte en elle-même.

Mais nous savons aussi que cela ne va pas de soi.

Très tôt, le Conseil de l'Europe a été conscient des dangers et des dérives possibles que pouvait générer la diversité culturelle si elle était mal comprise ou mal gérée. Replis sur soi, agressivité, rejet de l'autre sont susceptibles de conduire à des ruptures de la cohésion sociale et à la violence sous toutes ses formes.

La tenue du présent symposium dans le cadre du projet sur « l'image de l'autre dans l'enseignement de l'histoire » doit se comprendre dans ce contexte.

En juin 2008, les Ministres des Affaires étrangères du Conseil de l'Europe ont lancé un Livre Blanc sur le dialogue interculturel dont le sous-titre est « vivre ensemble dans l'égalité ». Pour la première fois l'on a essayé de mettre en évidence les valeurs

fondamentales et les stratégies qu'en tant qu'organisation paneuropéenne, le Conseil de l'Europe souhaitait promouvoir non seulement dans le cadre des travaux qu'elle réalise entre les états membres mais aussi dans ses relations avec les autres parties du monde.

Sans rentrer dans les détails de ce Livre Blanc dont j'ai eu l'honneur d'assurer la coordination, je voudrais en souligner trois messages clés.

Le Livre Blanc insiste particulièrement sur le fait que le dialogue interculturel repose sur des valeurs partagées par tous : les droits de l'homme universels, la démocratie et la primauté du droit sont des valeurs qui priment sur toutes les autres. Ces valeurs partagées forme la base indispensable pour notre vivre ensemble dans l'égalité et pour la confiance entre tous les partenaires.

Le second principe qui me tiens particulièrement à cœur est celui de l'égalité et dignité de chacun et de chaque culture. Il n'y a pas de dialogue interculturel véritable sans respect mutuel.

Et enfin je voudrais réaffirmer que la promotion du dialogue interculturel est la responsabilité de chacun- individu et groupe social. Le Livre Blanc montre clairement pourquoi et comment tous les acteurs de la société, les individus, les gouvernements nationaux, les autorités publiques locales et régionales, la société civile, les communautés religieuses, les médias, les partenaires sociaux doivent s'impliquer dans le dialogue interculturel.

Dans ce contexte l'histoire et l'apprentissage de l'histoire occupent une place particulière. Dans la plupart des situations de rencontres interculturelles quelle qu'en soit la nature, les premiers échanges portent souvent sur l'histoire, sur l'affirmation de références historiques fondatrices et sur les relations complexes que les différentes histoires de chacun ou de chaque groupe peuvent entretenir.

J'aime à répéter le plus souvent possible que la première discipline sur laquelle les Etats fondateurs du Conseil de l'Europe ont décidé d'entamer la coopération éducative, et ce dès 1950, fut l'enseignement de l'histoire.

Dans le contexte encore si difficile de l'immédiate après guerre et des débuts de la guerre froide, les fondateurs ont été très vite conscients qu'un effort devait être fait rapidement dans le domaine de l'enseignement de l'histoire. Trop souvent en effet l'enseignement de l'histoire a été utilisé dans le passé comme un instrument de propagande, de justification de politiques ultranationalistes agressives et xénophobes et il convenait donc, selon la formule utilisée plus tard par l'UNESCO, de prendre toutes les mesures permettant de « désarmer l'histoire ».

Il faudra attendre 2001 pour que le Comité des Ministres adopte le premier, et aujourd'hui encore le seul, document politique sur l'enseignement de l'histoire dans l'Europe du XXIème siècle. Cette Recommandation aux Etats membres souligne en particulier que l'objectif premier de l'enseignement de l'histoire est la formation d'un

citoyen conscient et actif, capable de jugement personnel, ouvert sur les autres et sur le dialogue et, avant tout tolérant et respectueux des différences.

Il en est découlé une réflexion très approfondie sur les méthodes et les approches pédagogiques à mettre en œuvre.

Le concept central autour duquel cette réflexion a eu lieu est celui de multiperspectivité des approches. En d'autres termes il s'agit d'admettre que tout moment de l'histoire, tout événements historiques peut faire l'objet de perception ou d'interprétations différentes selon le contexte dans lequel on l'aborde, selon les traditions ou la philosophie de l'histoire.

Ce que nous espérons de ce symposium sur l'impact de la mondialisation sur l'enseignement de l'histoire est que vous nous aidiez à mettre en évidence non seulement au niveau des concepts mais aussi dans la pratique, comment l'extrême complexité du monde dans lequel nous vivons, marqué par des interactions multiples et intenses entre toutes les cultures du monde, peut être prise en compte et valorisée dans les programmes, les méthodes et les formes de l'apprentissage de l'histoire au-delà même de la salle de classe.

Ne nous cachons pas que les problèmes auxquels nous avons à faire face sont difficiles.

Ainsi qu'il l'a déjà été mis en lumière lors du symposium précédent sur « Apprendre l'histoire pour vivre et comprendre la diversité culturelle aujourd'hui » qui a eu lieu à Strasbourg en octobre 2007, la bonne volonté et la bonne foi sont des conditions nécessaires mais non suffisantes. Le dialogue entre des personnes n'est pas seulement une question de mots, il s'agit aussi d'émotions, de connotations, de non-dits, de vrais ou de faux malentendus relevant souvent de l'emploi de langues ou de références culturelles propres à chacun des interlocuteurs.

Il convient dans ce cadre de faire nécessairement de gros efforts d'acquisition de connaissances et de compréhension qui dépassent souvent le simple exposé de faits historiques.

Nous savons aussi que la prise en compte de la diversité des cultures et donc des histoires pose un grand problème quand aux contenus des programmes. Il n'est pas possible que l'enseignement de l'histoire puisse sensibiliser et donner un minimum de connaissances sur toutes les cultures, toutes les interprétations ou toutes les histoires spécifiques. C'est pourquoi au-delà des savoirs qu'il faut néanmoins maîtriser mais fort difficiles à définir, c'est bien au niveau des compétences interculturelles, des capacités de recherches et de réflexions, de la disposition au dialogue et d'écoute de l'autre qu'il convient de faire porter les efforts.

Pour progresser dans cette direction il me semble nécessaire de mobiliser d'une part l'ensemble des instruments, des sources et des moyens que chaque individu peut avoir à sa disposition afin d'appréhender, d'apprendre l'histoire de l'autre. Nous avons la chance

aujourd'hui de disposer d'instruments qui, s'ils sont bien maîtrisés, donnent à chacun un accès jamais connus jusqu'à présent à l'exploration et la découverte des histoires des autres. Encore faut-il que ces moyens soient insérés dans des stratégies éducatives globales bien mises au point.

A coté de cette mobilisation des instruments il faut aussi créer les synergies entre tous ceux qui contribuent non seulement à l'enseignement de l'histoire à l'école mais aussi à son apprentissage dans les autres moments de la vie.

Nous avons déjà dans les travaux précédents souligné que de bonnes liaisons entre le monde de l'école et les activités parascolaires, les médias, les nouvelles technologies de l'information, les musées et l'action culturelle en général, sont susceptibles de créer les conditions les plus fécondes d'un dialogue interculturel et de permettre au citoyen, tout au long de sa vie d'apprendre et de réfléchir sur le potentiel créatif de la diversité de nos histoires.

Il n'échappera à personne que toute action d'adaptation et de réforme profondes de l'enseignement de l'histoire supposera un effort particulier sur la formation des enseignants et des autres acteurs. Des acquis ont déjà été réalisés mais des réflexions doivent encore être menées pour redéfinir les compétences professionnelles supplémentaires qu'il faudrait maîtriser désormais.

Monsieur le Président, Mesdames, Messieurs,

En vous remerciant encore une fois tous d'avoir accepté de participer à l'effort que le Conseil de l'Europe a entrepris dans le domaine qui nous réuni aujourd'hui, j'espère que nous pourrons à l'issue de notre rencontre, tirer des conclusions qui nous permettront non seulement de faire des progrès dans la compréhension des changements du contexte dans lequel nous vivons mais dans la façon dont nous pourrons, à l'école et au-delà, développer une pédagogie de l'histoire qui puisse contribuer activement à l'établissement d'un dialogue interculturel garant d'un futur paisible, tolérant et riche de nouveaux « vivre ensemble »

III. European Teaching History in Secondary School under conditions of globalisation

A.O. CHUBARYAN, Director, Academician, Institute of World History, Moscow, Russian Federation

The content, methods and structure of school historical education is being animatedly discussed in many European countries in recent years. The content of history textbooks is a main line of such discussions.

We need hardly mention that all such discussions and even hot arguments are also connected with interpretation of historical events, interaction of old and new concepts of national, European and world history as a whole.

Most animated discussions of some previous years took place in Russia and the countries of so-called «post-Soviet space» and the Central and Eastern Europe. They occasionally resembled the discussions that took place in Germany after the Second World War.

Today's history of many countries has undergone or undergoes a deep and sometimes «total» revision.

Such revision is a basis for issuing new textbooks and educational editions, changes in an approach to the new textbooks.

The question is not only about teaching. Historical events in many European countries are discussed by a general public including politicians, public figures and mass media.

The Western countries also begin to emphasize the issues.

Professional historians and public figures increasingly raise the question what modern historical approach is preferable («forgetfulness» or «repentance»).

Another explanation of the interest in history showed by general European public and various European organizations is that history influences establishing and mental structure of young generation, making various public stereotypes and patterns, images of neighbors and general image of «other people». History becomes an important factor of tolerant upbringing in this context.

All these things explain the today's attention to historical education showed by the Council of Europe.

The issue of making a modern history textbook and its designation (should it be a collection of facts or an aid teaching to think and conceptualize historical events independently?) is a matter of common interests.

As we mentioned above, discussions on interpretation of historical events and their representation in textbooks are held in many countries.

For example, the issue as to interpretation of French colonialism has arisen in France. Some people suggest rejecting any condemnation (primarily in school textbooks) of French colonial system in the course of the discussion.

In Italy, some people appeal for revision of the Mussolini's regime and significance of Italian Resistance.

Germany returns to comparative approaches to the German totalitarian model compared to Stalin's one.

It is undoubtedly that the most abrupt changes in historical conceptualization of events took place in Russia, the countries of the «post-Soviet space» as well as the Eastern and Central Europe.

Currently, history textbooks in Russia are criticized for insufficient patriotism. There are a lot of scientific publications dedicated to an exclusive role of Russia suggesting to leave all negative judgments of some events of the Russian history, especially those related to the XX century.

The former Soviet Union republics also encounter problems.

One prominent Ukrainian historian called the processes that take place in historiography of many post-Soviet countries a «nationalization» or «sovereignization» of history.

Some historians from Ukraine, Baltic countries and some other countries claim to Russia on the basis of historical events of the XX century and the remote past.

Generally, the critical attitude of many textbooks issued in former USSR republics creates a tension in relations between historians from Russia and the most radical scientists of such countries.

At the same time, it is necessary to lay a special emphasis that Russian historians maintain normal scientific contacts with many or even most scientists.

Three years ago, the Association of Directors of the CIS Historical Research Institutes was established on our motion. The Association included directors of most CIS countries including Ukraine and Georgia. We already conducted meetings in Moscow, Kiev, Dushanbe and Chisinau. The meetings are very constructive. We discuss disputable issues. The summer trainings of young historians take place simultaneously with those of the Association.

We also plan to create a special group to review and compare history textbooks of the CIS countries.

* * *

Today we see that government agencies of many countries try to intervene not only into training management but also into its content.

Such attempts take place in Ukraine and Russia, some countries of Eastern and Central Europe, in France and England, Italy and other countries.

Sometimes such intervention is confined to statements and recommendations given by responsible persons and, sometimes, administrative measures or even executive acts are in use. They may concern even such issues as interpretation of historical events, i.e. they are unacceptable and inadmissible as violate the principles and codes of scientific work and the right given to authors of textbooks and teachers to have their own opinion. Such acts are a consequence of the pressure put by extremist nationalistic forces and attempts to use history for their political and ideological purposes.

The animated discussions are also conducted in connection with other issues of history teaching.

They are responsibility of current leaders and, more generally, that of modern generation for historical events of the remote and not so remote past.

The repentances and apologies for the past historical events made by various figures in the last ten or twelve years just made relations between history and modern politics more closer.

If the general condemnation of Nazi regime and its crimes in the postwar Germany laid a foundation of that process then today we actually deal with very selective «penance» (for example, for one of another demonstrations of colonialism or some actions of the Inquisition). It may be justified from moral point of view and is useful for upbringing but gives a rise to subjectivity and makes history dependent on government agencies.

A succession of the past and present is of special significance for Russia and the post-Soviet countries.

It makes us to observe a rather ambiguous process. Some public figures and even politicians and mass media insist on responsibility of modern Russia for actions of Soviet leaders made in the 20s - 30s and the post-war years as if they do not notice that modern Russia is another state and that the legal responsibility of Russia for its USSR past is determined by the international agreements on four issues (the Agreement on nuclear weapons, the International treaties and agreements, Russian property abroad and..).

These issues are not a subject of pure historical science and education. They take an effect on all sides of present life including school history teaching.

It obvious that any interpretation of and teaching history at any educational level is a business of professional historians who should abandon modern politics avoiding to deteriorate a general political climate which just generates distrust, hostility and alienation.

It should note the trend to a definite unification of European educational systems that takes place in the European Union. Generally speaking, it is a normal process following globalization.

The Bologna process uniting most European countries including Russia is the most illustrious process of modern education.

However, today we face with unification attempts of other kind. We mean the projects that provide for elaborating definite general concepts of some important events of European and world history (including national histories of European countries). Such projects are already started by special expert groups.

Such an approach would be explained and justified in respect of a specific general textbook of the European history.

Unfortunately, the latest practice evidences that it is extremely difficult and impracticable to create even a bilateral common history textbook.

It means that the question is not a creation of specific textbook but an attempt to implement or even to dictate one or other concepts and interpretation of historical events.

Such attempts seem to be a major threat to scientific work, a pluralism of opinions and concepts that constitutes a political, legal and moral foundation of any scientific research and educational activities conducted by scientists and teachers.

In our opinion, it would be important and expedient to ensure continuous and constructive discussions enabling participants to use thousands of new documents (including archive ones), to conduct scientific dialogue, to compare various opinions and viewpoints and to reveal common opinions.

The historical experience as a whole evidences that any historical monopoly or unification infringes a freedom of creation and the right of a person to independent point of view.

By the way, it seems that history textbooks may contain various representations of one historical event to conduce speculative powers of students, to accustom them to independent choice of opinion, to tolerance and other views and viewpoints.

It would be excellent to elaborate some organizational measures related to the issues under review that could take place under aegis of the Council of Europe.

Taking into consideration that composition of common textbooks is an extremely difficult work, we could try to enable international teams to prepare educative materials for history teachers from different countries. Such materials would provide for topics on the latest achievements of historians from various countries, the most disputable historical problems, on new archive documents etc.

It would be expedient to hold regional or general European seminars for history teachers (including ones under aegis of the Council of Europe).

The further training courses for high school teachers would be also expedient.

Many countries have an experience of such courses. One could think about such courses in a wider context by inviting professors who would read their lectures and audience from various European countries.

The animated discussions on so-called «national components» in school education took place in Russia in the recent years. The problem is how to combine the materials related to the entire country with historical features of one or other region.

European countries encounter similar problems. We talk about multiple expatriate communities in Europe. We would think how to represent historical events for the Arab community in France or for the Turkish community in Germany.

* * *

Speaking about general purposes and prospects of historical education in globalizing Europe, we should emphasize one of the most important problems.

The issues related to perception of other people have become one of the most popular in the world history and political science of recent years. We mean formation, evolution and fixation of perceptions and images related to other countries, nations and persons. The process leads to establishing definite and rather stable stereotypes connected with historical traditions, political, psychological and other factors.

These stereotypes (both positive and especially negative) affect bilateral and international relations.

The images are especially important for relations between neighboring countries.

These images of alien have an internal aspect. It is connected with relations between representatives of various nations and races in one country that often give a rise to interethnic conflicts.

A secondary (high) school is an important place where people can be trained how to prevent and overcome them. Tolerance and respect to other nations and races, other views and values is crucial for all European countries that have a multinational composition.

The world community needs various tolerance programs including educative ones.

We primarily mean affirmation of tolerance principles through the curriculum accepted by all schools of Europe. History is one of the most important subjects of such curriculum. Learning of historical traditions and experience has a great impact on forming and fixing images, perceptions and stereotypes.

It may be recommended by the Council of Europe for education. It is advisable that most textbooks in various European countries contain the idea of tolerance and mutual respect.

In addition to the subjects, the extra-curricular activities in the spirit of tolerance and mutual respect may become an important task of secondary school.

The Council of Europe could give such recommendations.

Generally, we could conclude that the conferences and hearings similar to Istanbul forum – 2008 may have a positive influence on quality and improvement of European historical education.

IV. Globalisation and History Teaching. The Need to develop Historical Anthropology

Professor Christoph WULF, Freie Universität Berlin, Germany

- 1) *In view of the political and cultural conditions of the world society that have been created by globalisation it is not sufficient to teach history on a national basis, limiting its purview to the European context alone.*

In all European countries the teaching of history has been related to nation building. History teaching has contributed to the building of national identity, national consciousness and the development of a nation state. In all European countries teaching history has meant and still means teaching the respective national history within the context of European history. This orientation was predominant in history teaching in the 19th and 20th centuries. Due to its focus on national history within the context of European history, it was restricted to political history and a conceptualisation of history as the result of the actions of outstanding human beings. It is only recently that this orientation has changed and social history and, in some cases, historical anthropology have also become an integral part of the teaching of history.

Today history teaching also includes a consideration of culture and cultural diversity. In this context I would like to distinguish two definitions of culture. The first sees culture as including art, music, literature, the performing arts and architecture. The second is broader and thus embraces “the practices, representations, expressions, knowledge, skills – as well as instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and in some cases, individuals recognize as part of their cultural heritage” (UNESCO Convention on Intangible Cultural Heritage).

- 2) *The characteristics of globalisation: One-world mentality vs. cultural diversity*

In spite of these important changes there are still very few cases in which history teaching is oriented towards our present-day Europeanization and globalization. Today history teaching must respond to new challenges associated with the process of globalization. Globalization is a complex phenomenon which has a profound influence on the lifestyles and self concepts of most Europeans. Globalisation is now all-pervasive in almost all areas of life in Europe, with the result that the effects of crisis situations such as the current crisis of the financial markets and banks are exerted not only nationally, but worldwide.

Today many areas of human living are affected by globalisation.

Among many other aspects, the following six dimensions are of constitutive importance for the process of globalization (Wulf/Merkel 2002):

1. transnational financial and capital markets, the mobility of capital and the increasing influence of neoliberal economic theory;

2. company strategies and markets with global strategies of production, distribution and cost minimization by means of outsourcing;
3. transnational political bodies and the declining influence of the nation state;
4. patterns of consumption, lifestyles and cultural styles and their tendency towards uniformity;
5. the new media and tourism; research, development and technology;
6. the one-world mentality.

To these characteristics we must also add the globalization of poverty, suffering, war, terror and the exploitation and destruction of nature, which are related to colonialism and capitalism and have long been ignored.

These developments are leading to a separation of the political from the economic spheres and to a globalization of lifestyles and a rise in the importance of new communication media. These are not linear processes. They are disrupted in many places and produce contradictory results. They have different objectives and decision-making structures and are organized in networks, like rhizomes. They do not run parallel in space or time and they are subject to a wide variety of different dynamic forces. They are multi-dimensional and multi-regional and deeply rooted in the centres of neoliberal capitalism. The dominance of a globalised economy over political life and the globalization of lifestyles by means of the increasing presentation of experience as images in the new media help to bring about changes in the way we work. All this has been accompanied by a decline in the influence of the individual nation states, while cultures have become increasingly permeable and homogeneous, resulting in the development of new ways and spheres of life.

The question arises as to what this scenario means for history teaching and to what extent it takes these developments suitably into account. Whatever the case may be, there is now a need for discussion in the teaching of history about the development of and changes associated with Europeanisation and globalisation. This discussion is leading to a partial re-organisation of ways of teaching history, with an associated reduction in the reliance on national histories as explanatory basis.

The challenges of globalisation have made it necessary to conduct a thorough investigation into the conditions of human life as they stand today. This is the task of a contemporary anthropology, which can no longer be reduced to ethnology, philosophical anthropology or anthropological issues in the historical sciences, but must be reformulated as *historical and cultural anthropology*. Thus defined, anthropology must set itself the task of elaborating a body of knowledge that makes a contribution to improving human beings' understanding of themselves and the world and takes cultural diversity into account. This anthropological knowledge must include a reflection of its historicity and culturality, thus providing a frame of reference for teaching history in such a way that the anthropological perspective is included. If we are to grasp the situation of human beings adequately today, we also need, for example, to understand the historical and cultural co-ordinates of globalisation.

3) *A double historicity and culturality as the main elements of a historical anthropology whose goal is to contribute to the development of a historical consciousness.*

In my view, the main aim of teaching history is to develop a *historical consciousness* based on historical and contemporary structures and phenomena. This is a more important than imparting a large number of historical facts, which are usually more or less unconnected and not sufficiently understood. Today, history needs to be taught in a way that helps to reduce the wealth of historical knowledge by focusing on a knowledge that relies on thoroughness, i.e. on gaining an understanding of selected examples. A historical consciousness is centred on an awareness that previous worlds such as those of the Middle Ages and the Renaissance and our contemporary world are historically developed worlds and that they are thus modifiable, which makes them *open-ended*. A historical consciousness includes an awareness of the uniqueness and thus also the particularity and diversity of historical and cultural situations. This historical awareness is the central goal of a *historical and cultural anthropology* that aims to improve the self-understanding of human beings today and in which the phenomena of human beings are the subject matter of research and teaching (Wulf 2004, 2002a, 200b).

In our attempts to impart a historical consciousness we need to grasp the *dual nature of the historicity and culturality*, that is, that both our own times and the era with which we want children to become familiar with have their own historical and cultural character.

Based on the common understanding of the demise of a binding abstract anthropological norm, today's anthropology attempts to relate the historicity and culturality of its concepts, views and methods to the historicity and culturality of the themes, objects and issues under examination. This places historical anthropology somewhere between history and the human sciences, where both the findings of the critique of anthropology and those of the human sciences can be used to tackle new questions on human nature. At the heart of these efforts lies a restlessness of mind that cannot be stilled. Research in historical anthropology is not limited to certain cultural contexts or single epochs. By reflecting on the inherent historicity and culturality of their research today anthropologists can leave behind the Eurocentricity of the human sciences and focus on the unresolved problems of the present and the future.

4) *The issues addressed by historical anthropology and its procedures and the imparting of historical consciousness carried out with them can help to deal competently with cultural diversity. In terms of globalisation this means that we need to develop an awareness of the multiplicity of cultural similarities and differences. In the final analysis, it means that globalisation is not a single phenomenon, but that it comes in many shapes and sizes. Thus, the forms of globalisation seen in China differ substantially from those in the USA and those that exist in India are not the same as those found in Europe and Africa.*

History is shaped by cultural diversity and cultural diversity is shaped by history. There is no single definition of history, but a diversity of definitions. Definitions of history and of cultural diversity are pluralistic and manifold and we must therefore consider different

definitions, methods and paradigms of history. To what degree does teaching history mean teaching political, social and economic history? Inspired by the “Ecole des Annales” and the “Nouvelle Histoire”, in France *historical anthropology* has become an important paradigm for the teaching of history (Wulf 200a, 2002b, 2004). To help children to understand the historicity of their families and of their feelings is an important part of history teaching.

Historical anthropology views the diversity of cultural developments from the point of view of the definition of culture that I delineated a moment ago. Rather than a process of globalization that encourages a uniformity of humankind, we need a reflexive, critical and heterogeneous process of globalization. However, in order to achieve this it would be necessary to modify a number of the changes that have already taken place and to ensure that cultural diversity, the fascination of otherness and anthropological reflection on historical and cultural differences are integrated in the dynamics of globalization.

As experiences with inter-cultural communication and inter-cultural learning have shown us, the meanings of the same cultural phenomena and situations can often differ, depending on who is responding to them. This is illustrated, for example, by the differences in meaning attached to words in European languages which originated from the Latin word *natura*. The associations and connotations of the German “Natur”, English “nature”, French “nature” or Spanish “naturaleza” differ widely, even though the cultures in which they developed share a long common history. If we compare them with the meanings of the Japanese word for nature, “shi zen”, we find even greater differences (Imai/Wulf 2007; Suzuki/Wulf 2007). The term also has both descriptive and normative meanings in Japanese, however, its associations, emotional aspects and atmospheric nuances are very different from those of the European variants. Different cultural backgrounds naturally lead to differences in perception and experience. For example, it was Japanese primatologists who first discovered that macaque monkeys had a sophisticated culture and were capable of cultural learning. It was Japanese attitudes to community and society that enabled them to notice this behaviour much earlier than their European or American colleagues.

In the light of the one-world mentality which still dominates the discussion on globalization, it is imperative to highlight historical and cultural differences, even where appearances may be deceptively similar. It is this that makes it possible to communicate with the other. If human beings were aware of the otherness in themselves and their own cultures, this would open up new possibilities for understanding the otherness of other people and other cultures and of developing a way of thinking from the point of view of the other – a *heterological way of thinking*. With the increasing awareness of differences and alterity and the recognition of cultural diversity it is increasingly becoming possible to identify common aspects of different cultures and to break down barriers between them. One of the aims of globalization is to create a homogeneous world. As a result, the ability to perceive and accept differences is essential and can even help to prevent violent conflict. However, even acceptance of cultural diversity has its limits; for many people it is related to issues of human rights and global ethics. It must be accepted that

disagreements will arise with members of other cultures in this context. Wherever possible, such disputes must be conducted without recourse to the use of force.

Living conditions in the 21st century are strongly influenced by the struggle between the uniformity of globalization and movements which emphasize cultural difference and diversity. These include the conflicts between the global and the local, the universal and the singular, tradition and modernity, the spiritual and the material, necessary competition and equal opportunities, short-term and long-term reflections, the rapid spread of knowledge and the limitations of our human capacity to cope with this (Delors 1996).

Humankind is now faced with three special challenges which are also challenges to the teaching of history in the 21st century. They are related to the *handling of cultural diversity, the consideration of sustainable development and education for peace.*

5) *History teaching as dealing with alterity and heterological thinking.*

In order to be able to deal competently with cultural diversity we need to experience the other, alterity. Neither people nor cultures can develop satisfactorily if they cannot mirror themselves in others, if they do not engage and influence each other. Both cultures and individuals are formed through exchange with others. Reciprocal exchange processes allow relationships to develop between people and their alterities and broaden the horizons of their lives and experience in the process. Such exchange processes include the giving, receiving and returning of objects, donations and symbolic goods.

Historically, European cultures have developed three strategies to reduce alterity to the known and trusted. One of these is European rationality – *logocentrism* – which has led to foreign cultures and people being judged according to their adherence to logocentric norms. Whenever other cultures fail to live up to this expectation they are degraded and not regarded as being of equal value. The second strategy centres on European individuality and the *egocentrism* that goes with it. This egocentrism led to the development of a high esteem for the individual and an increase in individualist self-assertion at the cost of community. The third strategy employed to reduce alterity to European standards is *ethnocentrism*, which has also led to an over-valuing of European culture and a corresponding under-valuing of others. The effects of these strategies are still apparent in the dynamics of globalization today and constitute an obstacle to dealing with cultural diversity productively (Wulf/Merkel 2002; Wulf 2006).

In many areas processes of contact, encounter and exchange are determined by the circulation of capital, products, workforce and symbolic goods. The dynamics of these processes lead to meetings between people and cultures and engender both material and immaterial relationships. They occur within the framework of global power structures and are intrinsically unequal, being determined by consolidated power relationships that have their roots in history. Despite the fact that many such processes are influenced by capitalist market movements and therefore fuel inequality, they also promote encounters with the alterity of other people and cultures (Winterstein 1999).

Societies and cultures are constituted by contact with alterity. The experiences of other people and cultures are central to the development of children and adolescents. People can only understand themselves as reflected by and through the reactions of other human beings and cultures. This implies that knowing ourselves means that we must be aware that we do not really understand alterity.

How is it possible to accept one's experiences of other peoples without triggering mechanisms that reduce them to the known and trusted? There are several answers to this question, which differ depending on the context. One way to bear the alterity of strangers is based on the experience of one's own foreignness, i.e. feeling surprised by one's own feelings and actions. Such events can promote flexibility and curiosity about the alterity of other people and cultures.

Thus, in order to be able to understand and engage with alterity, we need to experience our own foreignness. This experience constitutes a basis for developing the ability to think and feel from the perspective of the other – heterological thinking – in the context of which the engagement with the non-identical is of central importance. Such experiences can be expected to increase sensitivity and the readiness to surrender to what is new and unknown. In turn, this results in a better ability to bear complex situations emotionally and mentally without acting out stereotypes.

Obviously, these options for human development can also be subverted into their opposite. In such cases, the encounter with cultural variation is met by violent action aimed at reducing difference to sameness. Because such efforts mostly fail, a vicious circle of constantly escalating violent action ensues, which results from mimetic processes of mutual imitation and has only one outcome (Wulf 2006, 2005).

To avoid encounters with cultural diversity and alterity ending in rivalry and violence, we need normative rules. These have been formulated in the Charter of Human Rights, which has come to command authority far beyond the boundaries of the European culture from which it emerged.

6) History teaching takes place in schools. Many of them, especially the inner city schools in big cities, can be perceived as zones of contact between children and adolescents from different cultures (the 300 pupils of the primary school where we are carrying out the Berlin Study on Rituals, come from more than 20 different ethnic backgrounds). Here differentiation, transformation and hybrid formations are of central importance. These terms are inter-related. Their interconnectedness is obvious (Audehm/Velten 2007).

1) *Differences* create boundaries and contribute to rendering them dynamic. It is not possible to form a cultural identity without differences. Thus, for example, in the processes of inclusion and exclusion that take place in rituals, differences are created which are crucial for their performative character. The category of difference takes on a special importance in the UNESCO convention on cultural diversity, in which cultural difference is defined as a universal human right that forms the basis for cultural identity.

The ways in which heterogeneity and alterity are dealt with are crucial to this cultural diversity, which is created by acts of differentiation (Wulf 2006).

2) *Transgression* consists in overstepping the limits set by rules, norms and laws on the one hand, and overstepping culturally created boundaries on the other. These acts of transgression can be non-violent, but they frequently also involve manifest structural or symbolic violence. In dealing with cultural diversity, boundaries are often transgressed, leading to the creation of something new. Transgressions change norms and rules, ways of life and practices. They change and shift borders and create new cultural relations and constellations in the process. In addition, in order to understand these processes we need to make a thorough analysis of their contexts, focusing on the origin of the change or innovation in question.

3) The creation of new *hybrid cultural forms* by means of difference and transgression is a crucial issue. As the communication and interaction between different countries becomes ever closer and faster, and economic, political, social and cultural exchange becomes more intensive, more and more hybrid cultural forms come into being. Bhabha first used the term hybridisation to define cultural contacts in a non-dualistic and non-essentialist way by describing them in terms of their function of creating identity by means of a “third space”. The third space is liminal; it is a space in-between which emphasizes its own in-between-ness. In this liminal space, borders are subject to subversion and restructuring and hierarchies and power relationships are changed. The crucial questions are to what extent these processes result from performative practices and *how* these new forms of hybridization are created. They are mixed forms in which elements belonging to different systems and contexts change their character in a mimetic process, leading to a new cultural identity. This identity is no longer constituted by distinguishing oneself from an other, but in mimetically assimilating oneself to the other.

7) *History teaching as education for sustainable development.*

The aim of sustainable development is to realize a continuous process of all-encompassing social change which is to sustain the quality of life of the current generation while securing the options of future generations to design their lives. Sustainable development has become recognized as a way of improving individual life chances and of promoting social prosperity, economic growth and ecological safety.

Agenda 21, ratified in 1992, led to the implementation of the „world decade for sustainable development“ by UNESCO (2005-2014). The aims that were pursued in this decade differed according to world region. In Europe working towards sustainability means first and foremost effecting an ecologically motivated change in the economic system. In less developed countries the term is used mainly with reference to efforts to ensure the provision of basic services and education with the aim of catching up with the more developed countries. The goal of education for sustainability is to enable people actively to design an ecologically sane, economically productive and socially just environment taking global aspects into consideration (Wulf/Bryan 2006).

Sustainability is a regulative idea. Like peace, it can never be fully realized. Sustainable education is an important prerequisite for the gradual realization of sustainability/sustainable development?. As such, sustainability education is directed at the individuals whose sensitivity and responsibility it wants to promote. To this end it needs to start with existing structures and, always bearing in mind individual and social conditions, to develop the creative abilities of young people. By this I mean the ability to shape their own lives and their own lifeworlds in accordance with the premises of sustainable development. To do so, they need to be able to learn from concrete problems, study their contexts and prepare reflective action. Sustainability education implies a reflective and critical understanding of education and a readiness to participate in relevant individual and social learning processes. To this end minimal standards for sustainable development studies need to be developed that do justice to the multiple perspectives of sustainability.

Education for sustainable development should contribute to the establishment of social justice between nations, cultures, world religions and generations. The central principles of sustainability include, alongside the promotion and refashioning of the environment and economic conditions, also global responsibility and political participation. With these goals, which go far beyond the protection of the environment and resources, education for sustainability takes up ideas that were prepared by peace education in the 1970s (Wulf 1973, 1974). However, at that time there was little recognition of a need for social justice between generations and the growing importance of the task of sparing non-renewable resources.

8) The contribution of history teaching to education for peace.

Due to the existence of modern weapons of mass destruction humanity still faces an unprecedented threat of war and violence. Peace has become the prime condition for human life. Its production and preservation is key not only for the survival of individuals, generations and nations, ,but also for that of humanity as a whole. In the context of history teaching it is therefore imperative that curricula both cover the conditions that lead to war, violence and destitution and search for ways of rendering them less harmful or even overcoming them.

Education for peace is pedagogy's contribution to overcoming these conditions. It recognizes that they are often due to systemic problems rooted in the macrostructure and can only be partly reduced by education. Education for peace is based on the idea that a constructive manner of dealing with the major problems currently facing humanity must be part of a lifelong learning process that begins in childhood and continues throughout adult life.

In the early 1970s peace research showed that peace could not be brought about by a change in consciousness alone. The experiences of the peace movement have confirmed these analyses. The absence of peace and the presence of violence are too deeply rooted in social structures to be overcome by human striving for peace alone. Peace requires additional political action directed at reducing the violent structures inherent to the international system and to society at large.

Education for peace must draw on central guiding ideas such as „organized lack of peace“, “structural violence“ and „social justice“. These ideas emphasize the social character of peace and guard us from fantasies of omnipotence and naïve problem reductions. According to Galtung’s differentiation, which is still valid today, peace not only denotes the absence of war and direct violence (a negative definition of peace), but also needs to be understood as the reduction of structural violence and the production of social justice (a positive definition of peace). According to this understanding of peace, history teaching must not only tackle war and direct violence between nations and ethnic groups, but also address the violent conditions at the base of society (Galtung 1973; Wulf 1973, 1974; Senghaas 1995, 2000).

History teaching in the context of education for peace condemns both organized open violence and structural violence. As an alternative it promotes processes of non-violent conflict resolution, the realization of social justice and the improvement of co- and self-determination. It is conscious of the fact that it is a process rather than a state and that, despite its apparent unattainability, peace must remain its unconditional objective.

The overcoming of apathy and the experience of powerlessness is the precondition for any peace-related learning process that can pave the way for a disposition to act. One way to learn consists in linking one’s own experiences of deficiency with major global problems. The insight that certain macrostructural conflict formations determine and even endanger one’s own life leads to a motivation to champion peace. Thus, beyond imparting relevant insights, education can bring about changes in attitude and promote political commitment, both of which lead to changes in political action.

Teaching history in the context of education for peace requires the establishment of certain standards if it is to further non-violent learning processes. It will also develop forms of participatory and autonomous learning. These learning processes place great responsibility for initiative in the hands of the recipients of peace education. They are encouraged to develop their visions of peace and a consciousness of the historical causes and the general changeability of conflict formations; this contributes to the conception and development of “real-utopian” blueprints for changing the world. At the same time it ensures that education and people’s perception of problems are orientated towards the future.

In conclusion I would like to propose three more guiding principles I believe we need to observe if we are to improve the teaching of history.

9) Teaching history and the expansion of our understanding of learning

A modern understanding of teaching history means not only learning facts, but also learning how to live together, to act and to be (Delors 1996). As our Berlin Study on Rituals has shown, this means integrating mimetic, performative and poietic modes of learning in order to create intensive encounters with history (Wulf 2003; Wulf et al. 2004; Werler/Wulf 2006; Suzuki/Wulf 2007).

10) Teaching history as a performative process

Teaching history is not merely a cognitive process; the staging of the body also plays an important role in rendering historical knowledge embodied. Three aspects of performativity are important in three explicit ways. Firstly, teaching history is itself a historical and cultural performance; secondly, in the teaching of history language is often performative and a mode of action and thirdly, teaching history has an aesthetic dimension that needs to be considered in the process of teaching (Wulf et. al. 2004; Wulf 2007; Suzuki/Wulf 2007; Wulf/Zirfas 2007).

11) The learning of history as a mimetic process

History is learned in mimetic processes. In these processes past events are represented in children's imaginaries (Hüppauf/Wulf 2009). In mimetic processes a representation and a creative imitation of past events take place. Through mimetic processes both an individual and a collective imaginary, that is, individual and collective historical consciousness, are created. Without mimetic representations history remains inanimate and does not enrich children's imaginaries (Wulf 2007; Gebauer/Wulf 1995, 2004, 2005).

12) History teaching in Europe as an intercultural process

History teaching in Europe is an *intercultural task which includes European and global perspectives* (Wulf 1995, 2006); today cultural diversity is seen as the wealth of humanity. This view on history teaching has resulted from the anthropological turn I have been talking about, which is leading to the development of a more comprehensive approach to teaching history today.

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V. Navigating a Globalizing World. Thoughts on Developing a World Consciousness¹

Professor Hanna SCHISLER, Georg Eckert Institute for International Textbook Research Europe, Braunschweig, Germany

At the heart of any social change one often finds fundamental changes in regard to our conceptions of knowledge and thought and learning, changes whose fulfillment are impeded and distorted by the way in which we use language in talking about the world and the mental activities of human beings trying to cope with the world.²

Jerome Bruner

The current trends and manifestations of the globalizing word are pertinent to schooling and education in a number of ways, either because they directly or indirectly influence what school (and university) education is all about or because knowledge of these issues and developments is increasingly necessary in order to provide the young with orientation and a deeper understanding of the world in which we all live.

What “counts as history”³ and what is needed in order to teach young people in the present has changed dramatically in the face of the de-territorialization of important economic, social, cultural and political structures. While most teachers as well as scholars agree in theory that a focus on purely national history is too narrow in the face of a globalizing world, transnational (not to speak of global history), are still rather the exception than the rule in our classrooms. Why is that? Is the task too overwhelming in the face of the complexities of the current world? Is it lack of knowledge on behalf of teachers? Is it the tardiness of curriculum-development that favors the all too well known national approaches to history teaching? Or is it humbleness in the face of the magnitude of the task to deal creatively with the accelerated change that we have come to call globalization? In what follows, I will elaborate on frames of reference for history teaching in a globalized world.

¹ Parts of this presentation have been taken from Hanna Schissler, “Navigating a Globalizing World: Thoughts on Textbooks, Teaching, and Learning,” in: *Contexts. The Journal of Educational Media, Memory, and Society*, issue 1, volume 1, 2009, 203-226.

² Jerome Bruner, “The Language of Education,” *Social Research. An International Quarterly of the Social Sciences* 4 (1982), 835.

³ David John Frank, Suk-Ying Wong, John W. Meyer, and Francisco O. Ramirez, “What Counts as History: A Cross-National and Longitudinal Study of University Curricula,” *Comparative Education Review*, 44/1, (2000) 29-53; Jacques Hymans, “What Counts as History and How Much Does History Count? The Case of French Secondary Education,” in Hanna Schissler and Yasemin Nohoglu Soysal, eds., *The Nation, Europe, and the World. Textbooks in Transition* (New York and Oxford: Berghahn Books, 2005), 61-81; Linda Symcox, *Whose History: The Struggle for National Standards in the Classrooms* (New York: Teachers College Press, 2002).

While professional historians frequently relativize globalization and point to different waves of global trends since the sixteenth – and again: since the nineteenth – centuries, some developments and features that are decisively new, have only appeared in the last third of the 20th century. These developments and features constitute decisively new ways in which we experience the world. Manuel Castells in his three volume oeuvre on today's network society, in 1998 listed the following:

“I do believe that there is a new world emerging in this end of millennium.... Chips and computers are new; ubiquitous, mobile telecommunications are new; genetic engineering is new; electronically integrated, global financial markets working in real time are new; an inter-linked capitalist economy embracing the whole planet, and not only some of its segments, is new; a majority of the urban labor force in knowledge and information processing in advanced economies is new; a majority of urban population on the planet is new; the demise of the Soviet Empire, the fading away of communism, and the end of the Cold War are new; the rise of the Asian Pacific as an equal partner in the global economy is new; the widespread challenge to patriarchalism is new; the universal consciousness on ecological preservation is new; and the emergence of a network society, based on a space of flows, and on timeless time, is historically new.”⁴

First: It is these developments which frame of the current world and human experience. To provide orientation, they thus need to be understood. Second: These developments can be described historically as well as systematically.

However, in order to navigate, we need a compass. This compass is the development of consciousness, by which I mean – referring to the definition of Gerald Hüther “the ability to become aware of our perceptions as well as our feelings,” to self-observe, and the ability of “building meta-levels on which internal processes are reflected and analyzed.”⁵ Ultimately, what we need, is a world (or global) consciousness. I define “global (or world) consciousness” as the *cognitive* as well as the *emotional* abilities to grasp the new world contexts. Closely connected is the understanding of one's *own place* in the world (which, again, has *cognitive* as well as *emotional* aspects). The goal of the cognitive as well as the emotional learning processes is the ability *to act* in the face of the complex interrelations

⁴ Manuel Castells, *End of Millenium*. Vol III of *The Network Society. The Information Age: Economy, Society and Culture* (Oxford: Blackwell, 1998), 336. He continues: “*Yet this is not the point I want to make. My main statement is that it does not really matter if you believe that this world, or any of its features, is new or not. My analysis stands by itself. This is our world, the world of the Information Age. And this is my analysis of this world, which must be understood, used, judged, by itself, by its capacity, or incapacity, to identify and explain the phenomena that we observe and experience, regardless of its newness. After all, if nothing is new under the sun, why bother to try to investigate, think, write, and read about it?*”

⁵ Or as the neuroscientist Gerald Hüther has put it: “With consciousness we mean the ability, to become aware of our ‘being in this world.’ In order to develop consciousness, the brain needs to be able to self-observe. By building meta-levels on which intenal processes are reflected and analyzed, the brain can develop the ability to become aware of its own perceptions and intentions, to grapple the ways it has become what it is as well as its role and position in the world.” *Bedienungsanleitung für ein menschliches Gehirn* (Göttingen: Vandenhoeck & Ruprecht, (2001) 2005), 115. (My translation.)

of the world, emphatically put: to become a citizen of the world instead of a puppet or even a victim of globalization. In order to navigate in a globalizing world, we thus need *knowledge, emotion, introspection* and *action*. The key is not an inconceivable amount of new knowledge about a globalizing world (obviously there can never be enough knowledge), but it is the combination of the four factors: *knowledge, emotion, introspection* and *action*. How do they relate?

Teaching and Learning in a Globalizing World: Knowledge

First, let me unfold ten points that frame contemporary experience and need to be understood not only in their functioning, but also in their historical development. These are: the “network society,” the multiple modernities of today’s world, education in the globalized network society, the changing world of work, changing life worlds, consequences of today’s predatory capitalism, the defunctionalization and delegitimation of politics, multiple consequences of migration, the social segregation and the need for coherent self images of host societies, and finally: contention over memories.

1. **The “network society,”** new forms of communication through internet and email, a new mobility which manifests itself in international exchange programs and the opportunity to travel and to see the world, opens up immense opportunities for some. Among other things, it leads to an *acceleration of work and life processes* that previous generations would never have been able to fathom. However, one should not forget that the majority of the world’s population neither have access to computers (despite the fact that internet cafés are spreading to the furthest corners of the globe), nor do they have the necessary means to travel. The access to modern communication technologies is very uneven. The acceleration of communication, which new technologies make possible, comes with a price on social as well as individual lives. Email and the internet as accelerators for all kinds of communication and work processes deeply affect people in new ways.⁶ Access to information has become highly diverse. It has increased as much as it has become less reliable. “Expert knowledge” has in a way become democratized (see the success of the online encyclopedia Wikipedia), but also has become very volatile.
2. **Multiple modernities.** Empirically, the globalization process produces a *world of “multiple modernities”*⁷ and uneven, yet synchronized developments. Globalization enhances integration on the one hand and, on the other hand, proliferates difference. In the end there is “one world” indeed, but not a world where everybody has adjusted to the same (western) standards of modernity. “The peoples of the world are pulled into processes of global interaction and emerge re-

⁶ Manuel Castells, *The Rise of the Network Society*, vol I of *The Information Age: Economy, Society and Culture*, (Oxford: Blackwell, 1996).

⁷ Michael Geyer, “World History and General Education: How to Bring the World into the Classroom,” in Hanna Schissler and Yasemin Nohoglu Soysal, eds, *The Nation, Europe, and the World. Textbooks in Transition* (New York and Oxford: Berghahn Books, 2005), 193-210; Dipesh Chakrabarty, *Provincializing Europe. Postcolonial Thought and Historical Difference* (Princeton: Princeton University Press [2000] 2007).

segmented and transformed in their diversity.”⁸

3. **Education.** Globalization has affected education itself in multiple ways⁹ as well as the work prospects of people who had or did not have access to education. While the world is growing together, it is at the same time *fragmenting in new ways and along new seams*. This needs to be understood, and young people (as well as teachers, who are supposed to guide the young into this world) need to have at least a basic understanding of these processes as well as of the fragility of peoples’ lives (including their own) in this globalizing world.

4. **Scarcity of work; unemployment; new composition of labor force; income gaps.** Technological developments have rendered *work an ever-scarcer commodity*. Whole regions are being de-industrialized. Companies outsource work and go where-ever labor is cheap. The industrialization of agriculture and unjust trading relations between “developed” and “underdeveloped” countries are responsible for hunger and misery for the poorest and the widening of the gap between rich and poor countries.¹⁰ There are no longer “normal” working biographies, in which people were trained for a job which they would subsequently stay in for the rest of their working lives, as used to be the model of western welfare states. A good education no longer guarantees life-long employment or sufficient income, and no longer does it even guarantee entrance to the labor market. It has become more difficult for young people to gain professional training as well as access to higher education. Even if they count themselves amongst the lucky ones who have received a good education and training and eventually find work, they might have to change jobs several times over their lifetimes and face extended phases of unemployment. The composition of the labor force in economically developed countries has changed dramatically. Women and minorities are numerically on the increase, while the traditional male breadwinner is in decline.¹¹ The productivity of work has increased to such a degree that it increasingly marginalizes human labor and renders people superfluous. Global as well as regional inequality provides cheap labor and undermines the structure of work in developed countries, while only partially aiding those regions of the world in which labor is cheap. A *new underclass* has developed in industrialized countries, and the unemployment rates of less developed countries are rampant. In fact, unemployment rates in Arab, African, Latin American and Asian countries defy imagination.

⁸ Michael Geyer and Charles Bright, 68.

⁹ On learning in the global era, see: Marcelo M. Suárez-Orozco, ed., *Learning in the Global Era. International Perspectives on Globalization and Education* (Berkeley: University of California Press, 2007); Neda Forghani, *Globales Lernen. Die Überwindung des nationalen Ethos* (Innsbruck: Studienverlag 2001); Volker Lenhart, “Die Globalisierung in der Sicht der Vergleichenden Erziehungswissenschaft,” *Zeitschrift für Pädagogik* 6 (2007), 810-824; Eckhardt Fuchs, ed., *Bildung International. Historische Perspektiven und aktuelle Entwicklungen* (Würzburg: Econ, 2006).

¹⁰ See the passionate accusation by Jean Ziegler, *Das Imperium der Schande*, (München: Goldmann, 2008); idem: “Alle fünf Sekunden stirbt ein Kind,” *Tagesspiegel* April 27 (2008), 8.

¹¹ Manuel Castells, *The Power of Identity*. Vol II, chapter 4: “The End of Patriarchalism,” 134-242; Sennet, *Corrosion of Character*.

5. **Life worlds.** Globalization has dramatically *changed and destroyed life-worlds* that many in what used to be called the “first” and the “second” world have taken more or less for granted, creating dramatic *forms of social inequality* within communities as well as between countries and even continents. Besides destroying a world of work that many in the liberal societies of the West as well as in the former state-socialist societies thought would last forever, or at least for the lifetime of the current generation, these changing work-worlds have been seriously impacting family as well as political structures.¹² *Mobility* is a must in today’s world of work, but it all too often tears apart families and produces instability in family and other relationships.

6. **Predatory Capitalism.** With the globalization of financial markets and trade relations a kind of *predatory capitalism* has emerged, which poses serious threats to the monitoring capacities of political systems. Since the world financial crisis has erupted, this has become obvious.¹³ While capitalism has become internationalized and de-territorialized, political systems have not been able to keep up with these developments. Political systems for the most part remain anchored in nation states. These uneven developments seriously weaken and limit the capacity of national as well as international agents, preventing them from acting in a prudent manner. While profit is privatized, the losses are socialized and the burden is frequently placed on the taxpayer. Again: the recent developments provide ample evidence for this, while the hopes are high that politicians will be able to create new rules for the global economy, and especially its financial institutions.

7. **De functionalization and delegitimation of politics.** Companies have a firm grip on political institutions, because of the impending threats to move production sites to more profitable locations. The public sector is decreasing in many developed countries. Services and infrastructure are privatized and outsourced, becoming more vulnerable to corruption. Under the dictate of supposed rentability and

¹² Manuel Castells, *The Power of Identity*, vol II of *The Information Age: Economy, Society and Culture*, chapter 4: “The End of Patriarchalism: Social Movements, Family, and Sexuality in the Information Age” (Oxford: Blackwell, 1997), 134-242; Richard Sennet, *The Corrosion of Character. The Personal Consequences of Work in the New Capitalism* (New York: Norton, 1998).

¹³ Charles Maier has analyzed in a thoughtful article the most encompassing or fundamental sociopolitical trends of current world developments; namely, the emergence, ascendancy, and subsequent crisis of what he has called the “territoriality” of the modern world. He defines “territoriality” “simply as the “properties, including power, provided by the control of bordered political space, which until recently at least created the framework for national and often ethnic identity.” In many ways, territorial claims are “evaporating before our eyes.” As an organizing principle, territoriality was “a powerful geographic strategy to control people and things by controlling area.” Politics based on nation-states, however, will only work, according to Maier, when “identity space” and “decision space” are congruent. This congruency has been in a process of rapidly dissolving since the 1970s, thus undermining the territorial foundation of power. Charles Maier, “Consigning the Twentieth Century to History: Alternative Narratives for the Modern Era,” *The American Historical Review* 105 (2000), 807-831, here 807-809, and 816.

liberalization, what used to be public services are increasingly being outsourced. Railroads, institutions of education and even prisons are privatized. What Max Weber considered the main feature of modern states, its monopoly of legitimate force, is being undermined by the worldwide increase of private armies. It is not only in Iraq that mercenaries operate in shady waters. A necessary consequence to be observed everywhere is the de-legitimization of politics, which is increasing at a frightening pace. In many countries (and not only in disintegrating states in Africa!), the self-service mentality of political and economical elites is rampant.

8. **Migration, displacement, racism.** People are migrating in ever-increasing numbers, a process which can only be compared with the *Völkerwanderung* (“Barbarian Invasions”) of the fourth and fifth centuries. For the first time in human history, more people live in cities than in the countryside, a trend which is accelerating. Conglomerates of mega-cities are on the increase. The multiple fates of many individuals and families are concealed behind the sheer numbers. It is this involuntary migration, expulsion, and flight which constitute the signs of our times. People are forced to migrate because their life circumstances no longer support them economically, or because of conflicts in or between countries. “Otherness” of one kind or other and poverty have become life-threatening for ever-increasing numbers of people. Racism, ethnicity, and religion provide the “rationale” for limitations of access, expulsion, persecution, and murder. Displacement is rampant.¹⁴ Manuel Castells has coined the term “*fourth worldization*” for the processes that privilege some and throw others into utter poverty, dependency, and ignorance. “Fourth worldization” is one of the many consequences of worldwide migration and a neo-liberal turbo-capitalism contributing to increasing social injustice.¹⁵ “Fourth worldization” excludes entire regions and even continents, but also occurs within communities or between rural areas and cities. In this process, centers and peripheries drift apart and relentlessly attribute or withhold life-defining chances for people. This dynamism of ever-increasing gaps of wealth also unfolds in the most advanced metropolises of the industrialized parts of the world. The overlap of social disadvantages deriving from migrant backgrounds with those with a social class background leads to social segregation and the concentration of disadvantaged children in certain schools and neighborhoods. Social neglect as well as the absence of economic chances manifests itself not least in schooling.¹⁶

¹⁴ Jean Ziegler, Special *Rapporteur* at the United Nations for the right to food has launched a passionate accusation against the industrialized countries, especially the European Union, which, he claims, is directly responsible for the increase of hunger migration from African countries to the shores of Europe due to its economic policies in the agricultural sector: “The hypocrisy of the commissioners in Brussels is abominable. They organize famine in Africa on the one hand, whilst criminalizing the famine refugees on the other.” Jean Ziegler, “Alle fünf Sekunden.”

¹⁵ Castells, *The End of Millenium*, chapter 2.

¹⁶ On the impact of migration on teaching and learning see also Barbara Christophe, “Migration in German Textbooks: Is Multiperspectivity an Adequate Response?” in: Contexts. The Journal for educational Media, No. 1, 2009 and Elizabeth P. Quintero, “In a World of Migration: Rethinking Literacy, Language, and Learning Texts” *ibid.*

9. **Social segregation and coherent self image of host societies.** Ever more frequently, the middle classes are deserting public schools, leaving the new and old immigrant populations as well as their teachers to their fate. Among other things, these developments put teachers in a position where they must educate children of highly diverse backgrounds in societies that are less and less sure of their identities. The social integration of migrant populations poses tremendous problems for host societies. Increasingly, in modern migration societies, the host countries face multiple identity issues. The challenge for teachers in today's multi-ethnic classrooms is to develop a coherent and comprehensible self-image of society, on the one hand sensitive to difference and on the other hand promoting a vision of coherence, social integration and developments. Developing and conveying a coherent and comprehensible self-image of society is difficult to achieve when traditions are no longer to be taken for granted, when parts of the long-established population feel under siege from migrants, and when significant groups of migrants feel socially, economically, politically and culturally excluded for the most part from their surroundings and consequently tend to segregate and to withdraw into their own communities.
10. **Contentious memories. Holocaust, Gulag, Postcolonialism.** Memories are constituents of human communities, and individuals as well as collectives gain a sense of identity through shared memory. In the present time of multiple displacement and upheaval, memories have become increasingly politicized and contentious. In the public spheres of nations, within subcultures, and also on a global level, competing memories fight for recognition. Identification processes through memory are carried out among other things in schools. The historian Charles Maier has analyzed the ways in which competing memories are played out in the present. The twentieth century was marked by wars and horrendous state-organized crimes in Europe and all over the world. The "moral narratives" of the twentieth century are essentially victim stories and signify the competition of two western trajectories into modernity: The project of ethnic purity, which ended in the Holocaust, and the project of equality, which ended in the Gulag¹⁷. After the world historical caesura of 1989, memories of 70 years of communist rule have begun to compete with Holocaust memories in their claim that their subject was the most horrific producer of human victims. The Holocaust as well as the Gulag memories, which have profoundly influenced public debate and consciousness in the last decades, has its own logic. These narratives continue to be there, and they need to be dealt with. However, the challenge of the present, according to Maier, lies increasingly in the *significance of postcolonial memories*,

¹⁷And, I would like to add: in the genocide in Rwanda and the Cambodian "killing fields". The Holocaust as well as the Gulag produced narratives anchored in "territoriality."¹⁷ While they continue to inform the negotiations of identity in Western countries, both narratives have essentially become history themselves in Maier's view. They have the capacity to become powerful for western self-understanding, according to Maier, precisely *because* they have run their course, and people now can talk about and negotiate them and try to make sense of what happened. These narratives inspire debates about restitution, judicial trials and the proper form in which to commemorate locations of horror and victims of terror, which informs much of public debate in European countries and also in other places in which state-organized crimes have been committed (such as Chile and Argentina).

and those are here to stay for a long time. Postcolonial memories are magnified through worldwide migration processes and the coexistence of people with highly diverse backgrounds as well as social and economic standing. This poses tremendous challenges for schooling in the 21st century. History textbooks have hardly even begun to tackle the questions of European guilt, of the long-lasting consequences of European imperialism, of uneven development deriving from world-wide imbalances, which have their roots in the past yet are as much transformed as they are reinforced through globalization processes.

These are the ten points that I think are fundamental to understanding today's globalizing world. Obviously, one could easily add additional ones, and one could be more differentiated on those that I have only briefly sketched.

But there are still *emotion*, *introspection* and *action*, the other important aspects for developing a world consciousness to be dealt with. My thoughts on these issues will necessarily, because of time constraints, be rather brief.

Teaching and Learning in a Globalizing World: Emotion

Research has meanwhile established the connections between knowledge acquisition and emotion. The neuroscientist Antonio Damasio, in particular, (but others as well, like Gerald Hüther, Manfred Spitzer, Wolf Singer) has demonstrated that cognitive skills are of little use, if for some reason or other that part of the brain, where emotions are located, has been „turned off“ as a consequence of a tragic accident or some severe illness. We know about this also through Asberger's patients, those patients, who have a milder form of autism and function reasonably well, except that they cannot pick up the emotional vibes, and thus miss context. Their intellectual abilities are well developed, but they lack anchoring. The psychiatrist and writer Oliver Sacks has written poignant stories about the loss of emotional abilities in his famous book about “The man who mistook his wife for his hat.” Knowledge systems everywhere have undergone dramatic developments (in the humanities and in the social sciences, we speak of the challenge of postmodernity; in life sciences, the advancement of (medical) imaging techniques, which allows researchers to actually look into the brain, a veritable revolution has taken place in our understanding of such issues as: Cause and effect of human action; how does memory function? What promotes, what impedes learning?). “We only learn what we already know” is the short formula that tries to signify not only an epistemological given, but a mechanism that neuroscientists have described as the ways in which the wiring of the brain functions: Learning functions in such a way that it builds on previous experiences. Experiences are always emotional experiences (that is why students remember that they had to sit still in school, they remember boredom or excitement, they remember whether they liked or disliked, respected or disrespected a teacher, but they rarely will remember the contents of lessons to be learned). It would go too far to elaborate on this further. All the human qualities that are important in human communities, like empathy, the ability to walk in somebody else's shoes for a while, or sympathy, the ability to feel somebody's misery and pain, or the spiritual virtue of mindfulness, are anchored in our emotional abilities.

They are indispensable for learning, and the knowledge about these connections can be put to use for learning about the world in which we live, shape, and try to preserve.

Paradigms of knowledge are under revision on all fronts, most pronounced in the life sciences and in physics.¹⁸ We are in the middle of a veritable scientific revolution and a shift of paradigms. Well-established paradigms of sense-making, like the binary oppositions that have been common in Western thought and scholarship for the longest time and subsequently “naturalized” as polarities: inside and outside, good and bad, male and female, domination and submission, subject and object, subjective and objective knowledge are under attack from many sides, not the least from neuroscience. These well known opposites have constituted the fundament of the ways, in which knowledge about the world has been constructed, even of the ability to systematically conduct scholarship at all. The disembodied mind of the observer was the ideal. The instrumental view of the world, which we owe to the Newtonian scientific revolution, was based on the assumption that nature needs to comply with human intentions, and that human action follows rational law. Scholarship, however, which rests on the division of subject and object, is not emotionless, it has only elevated one particular emotion – the determination to have no emotion, coded as “objectivity” – to a level of absoluteness that excludes all other emotions.¹⁹ The price for this is the disconnectedness to the object of research commonly praised as scholarly objectivity. The division between the mind and that which is thought about has led (and continues to do so) humans to believe that they themselves are not part of that which they research, be this nature or history, but are called upon to rule over nature as over history and thus dominate the world and each other. This is what I would like to call the objectivist illusion. More and more people come to understand that what many call holistic approaches to understanding and being in this world, is a more promising way of understanding and living.

Teaching and Learning in a Globalizing World: Introspection and Self-Positioning

The actual development of globalization and the social and cultural revolution of the 1960s and 1970s that had quite an impact on western societies as well as simultaneous changes in other parts of the world have shattered many traditional beliefs and made questionable many social arrangements, like patriarchal family and social structures. Claims to universal principles, civil rights movements, feminism, and increasingly, claims stemming from colonial and post-colonial legacies continue to have a major impact on people’s life-worlds. However, the ways in which these developments manifest themselves are anything but predictable. Liberation from oppressive traditions, interconnectedness, an immensely accelerated pace of life, broadened horizons, and the possibility of cosmopolitanism for the select few, is one side of the story of the *multiple modernities* in which we live. The “postmodern condition,” on the other hand, has created

¹⁸ Stephen Kern, *A Cultural History of Causality*. Ervin Laszlo, *Holos. Die Welt der neuen Wissenschaften* (Petersberg: Via Nova, 2002).

¹⁹ Morris Berman, *Coming to our Senses. Body and Spirit in the Hidden History of the West* (New York: Bantam Books, 1989), 112-13.

enormous ambiguities. The condition in which “the center no longer holds,” forces people to continuously construct and create new identities, to adjust to a kind of “liquid modernity”, as Zygmunt Bauman has put it.²⁰ The postmodern condition has multiple social as well as personal consequences. As much as the fluidity of meaning and the search for new identities is liberating for many who were suppressed by tradition, by religion, or by rigid gender constructions, the postmodern condition is not easy to endure. On a personal level, the weight of achieving coherence in one’s life has been placed almost exclusively on the self, which can lead to severe exhaustion and a serious overburdening of individuals who have lost the self-evident truths and mental as well as intellectual securities, which unquestioned traditions used to provide and on which previous generations were able to rely.²¹ Those who have ventured far enough in their own personal development and who have learned to live with the postmodern insecurities can experience freedom and disorientation simultaneously. On the other hand, those who are pushed aside, exploited, or enslaved by the globalizing world and who cannot easily embrace new promises and freedoms, or those who are simply overwhelmed or overstrained by the demands of the current world, including the demand to make sense of a world that is changing so rapidly, might be tempted to search for crutches that give them some resemblance of stability and orientation. They are easy prey for fundamentalisms of all kinds. The danger of fundamentalism is that people without guidance in making sense of what is happening to them, who have little or no education, who feel that they are being “thrown” into an over-complex, if not hostile, world that thoroughly overburdens them, thus living in constant fear of disintegration, start to dig in their heels.²² If educators can help students to endure the complexity of this world and gain personal stability, they can contribute a great deal toward bringing young people into adulthood, who have a coherent view of the world as well as of their own place in it. Introspection and the personal strength to endure insecurity, together with the strengthening of self esteem and the ability to cooperate with others, together with a willingness to broaden one’s horizon and to take in new information, is what will help to support young people to position themselves in the current world – and to make a difference. With this, I come to my last point: The ability to act.

Teaching and Learning in a Globalizing World: Acting

²⁰ Bauman, Zygmunt, *Liquid Modernity* (Cambridge: Polity Press, 2000); see also his *Life in Fragments. Essays in Postmodern Morality* (Oxford: Blackwell, 1995); *Postmodernity and its Discontents* (New York: New York University Press, 1997); also: Anthony Giddens, *The Consequences of Modernity* (Stanford: Stanford University Press, 1990); *Modernity and Self-Identity. Self and Society in the Late Modern Age* (Stanford: Stanford University Press, 1991); “Living in a Post-Traditional Society,” in Ulrich Beck, Anthony Giddens, and Scott Lash, eds, *Reflexive Modernization. Politics, Tradition and Aesthetics in the Modern Social Order* (Stanford: Stanford University Press, 1994); David Harvey, *The Condition of Postmodernity. An Enquiry into the Origins of Cultural Change* (Oxford: Blackwell, 1990).

²¹ Alain Ehrenberg, *La fatigue d’être soi* (Paris: Editions Odile Jacob, 1998).

²² Fundamentalism does not only come in religious forms. It is not a traditional phenomenon; it is eminently a sign of the contemporary world and a reaction to postmodernism as much as to global inequalities.

Globalization and the neo-liberal commitment toward economic growth continue to produce rampant inequalities, tremendous riches for some and horrendous poverty for the many. Climate change and the uncontrolled spread of murderous technology have led to dangerous environmental situations. Conflict over the proliferation and control of weapons of mass destruction has not eased but increased. The new instability of the global age has also led to a crisis in spiritual and value orientations. The new interest in religion and spirituality takes many in Europe who have experienced decades of secularization by surprise. Rampant experiences of fragmentation in the world cry out for new syntheses and sense-making.

According to William H. McNeill, the doyen of world history in the United States, humanity is at a crossroads, in a profound transition and seems to be living on the verge of a fundamentally new stage.²³ The “Club of Rome” stated in 1992 that we were in the middle of a “revolution of humankind.” While many scholars conduct their business as usual, some – especially physicists and evolutionary biologists, but also psychologists, philosophers and even historians – assume that humankind is in the middle of an epochal caesura. In this situation, it is imperative that educators provide orientation.

The current condition of the world requires new points of reference and a consciousness that transcends the limitations not only of national or local reference frames, but also of paradigms of knowledge that no longer serve us well, ultimately being anchored in a mechanical nineteenth-century view of the world. In this context, let me remind you of the quote by Jerome Bruner, with which I started my presentation: At the heart of any social change, one frequently finds fundamental change in our conceptions of knowledge, thought, and learning. It would thus be rather short-sighted to just set on broadening of factual knowledge, and perhaps also intellectual concepts. The global condition requires an awareness of the changing world in which we live and our own place in it. It demands that we deal with time and space beyond just mastering this world, beyond domination and efficiency. It requires the cognitive as well as the emotional abilities to grapple with our own place in the world as well as with the emerging world society and the new context that embraces the globe. Achieving this requires not just more factual knowledge, but the broadening of our consciousness and the willingness to develop a new awareness as well as the ability and determination to act.

To summarize: Educators need to be aware of the empirical processes that have changed the face of the world and they need to be able to provide a basic understanding of these developments that make up and also trouble this world. However, giving orientation requires more than conveying new facts and alerting students to new contextual frames embarked up in recent years by teachers of world history and transnational developments as well as of geography and social studies. The emotional ability to cope is equally important, and this might even be the greater challenge for education. Developing this ability: not only providing a new body of knowledge reaching beyond the “tried and

²³ “I suspect that human affairs are trembling on the verge of a far reaching transformation,” William N. McNeill, “The Changing Shape of World History,” in Philip Pomper, Richard H. Elphick, Richard T. Vann, eds, *World History: Ideologies, Structures, and Identities*, (New York: New York University Press, 1998), 49.

true” of past reference frames, but also assisting the development of “higher order thinking,” in other words: promoting and developing a new form of (world) consciousness is the challenge that educators are facing today.

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VI. The Global Economic History Network (GEHN) Project: In Retrospect and Prospect

Ms Harriet T. ZURNDORFER, Leiden University, 2300 RA LEIDEN
The Netherlands

Introduction

Globalization is the *leitmotif* of our times. It is a word we encounter in our everyday lives, and refers to the interdependence and interconnection among peoples and societies. It is the result of the interplay of many factors, and not merely something that EuroAmerica has imposed on the rest of the world in recent times. In my presentation here, I should like to introduce a project in which the history of the globalization process has been central, i.e. the Global Economic History Network, or GEHN, which took place between 2003 and 2006. I hope to show what GEHN may have to offer academic historians, teachers, and others who wish to learn more about global history. But before I focus on GEHN, I should like to say a few words about globalization.

Globalization has deep roots in the past: since prehistoric times when generations of **hunter-gatherers** roamed the world, to thousands of years later when the **Silk Road** flourished and brought Europeans in touch with Asians and the splendors of their civilizations, and several hundred years thereafter, when the **New World (2)** explorations linked Europe to the rest of the world. Moreover, historians who write about globalization also have a long history. One thinks of **Herodotus** (495-25 BCE) whose cosmopolitan interests caught the attention of the Roman orator Cicero, and of those medieval Christian historians, such as **Bishop Otto of Friesing**, who included discourses on Asian and African civilizations in their narratives. Ambitions to create even better global histories blossomed in secular form during the Enlightenment, but almost disappeared during the nineteenth century when the history of that particular institution, i.e. the nation-state, dominated historical thinking and writing. Thus, one may argue, that the 'return of global history' is in fact a relatively recent phenomenon: it would take the dreadful destruction and deep cultural shock of two world wars in the twentieth century to encourage subsequent generations of intellectuals and educators to question the assumptions of their predecessors, a project that, I believe, is still very much in the making.

Nowadays, due to the present worldwide economic crisis, we know that globalization is not a figment of our imagination, but an everyday, and certain factor of our lives. What happens to the market in London or New York will also affect those living as far away as Parimarabo or Soweto, or Goa. Such is our world that even ordinary people know that their lives are connected somehow to forces, economic and otherwise, beyond their reach.

Historians have not ignored this phenomenon of inter-relatedness, and **we can now distinguish between two kinds of global history writing**. The first kind has its origins in the work of University of Chicago emeritus professor Wm. H. McNeill. McNeill who devoted his entire career trying to overcome Eurocentric approaches to historical writing. It is the very idea of 'connection' that has formed the core of his historiography. In a

steady stream of books and articles, published in the last 50 years or so, McNeill demonstrated how the connections or patterns of interaction and exchange, cooperation, competition between regions were related to a set of diverse matters, such as the spread of plants and diseases, the impact of nomad invasions or wars of conquest, and the consequences of religious conversion or the subversion of indigenous communities. In his vision the world is composed of a web of human communication. Thus, in McNeill's analysis of New World explorations, Christopher Columbus's extension of the web to the Americas led to conquest but also to the **exchange of New World potatoes and maize for Old World horses and smallpox. (2)**

Now, we turn to the second way of approaching world or global history, i.e. through **comparison**. In broad brush terms, this kind of global history aims to compare common phenomena in different geographical locations. These phenomena may include institutions, organizations, social practices, religious beliefs, economic processes and so on, while the geographical frameworks may be as wide as continents or as limited as regional areas within the same national boundary. In other words, this kind of global history extends geographical catchment areas (from the local to more encompassing units extending across county, regional and national boundaries as well as to continents, oceans, and separable cultures) for a diversity of topics. To date, this kind of global history has generated a certain appeal which may be measured in the growing list of publications that compare economic development, gender, the family, youth, marriage, diet, housing, health, military organization, government, slavery, nationalism, religions, fundamentalism, revolutions, and not least, human rights across borders.²⁴

Another manifestation of the growing interest in this second kind of global history was the Global Economic History Network project. In the discussion, I intend to outline this project, reveal its results, and finally mention what relevance it has for that what we are all so concerned, i.e. global citizenship.

The GEHN Project

The Global Economic History Network project consisted of an international group of some **50 academics, specialized in the study of either Europe, India, China, Japan, Southeast Asia, Africa, or Latin America, and representing six disciplines (history, economics, economic history, anthropology, geography, and sociology), and affiliated to 27 universities in ten countries, including Britain, France, the Netherlands, Germany, Italy, the USA, Turkey, India, Taiwan, and Japan, who met together on a regular basis over the period from 2003 to 2006. The organizer of this enterprise was the distinguished professor of economic history at the London School of Economics, Patrick O'Brien.** Professor O'Brien was able to obtain from the Leverhulme Trust a substantial grant to fund GEHN. Essentially, the project involved three main **activities**:

²⁴ On comparative global history, see the important article by Patrick K. O'Brien, "Historical traditions and modern imperatives for the restoration of global history," *The Journal of Global History* 1.1 (2006), 3-39.

- (1)--a program of 10 workshops held over the three years in locations all over the globe.
- (2) --teaching fellowships for Network members to spend one month at one of the four partner institutions supporting the project (LSE, Univ. of Calif. [Irvine], Leiden U.,Osaka U.) in order to gain experience teaching global history in locations outside their home schools.
- (3)--a specific research project focused on the global history of cotton textiles.
Given that cotton was the world's first global commodity, it seemed appropriate to pay much attention to it.

The **mission** of the project was to promote research, teaching, and cooperation in the developing field of global economic history. The Network members shared a common assumption: that for millennia most people in most places have been preoccupied with obtaining the food, shelter, clothing and manufactured artifacts required to sustain a basic and only most recently, an agreeable standard of living. Thus, our mission was to pursue the history of material life in all the GEHN regions, and to analyze the divergence in productivity and standards of living across time and space. In our meetings and correspondence, Network members were in fact engaging in answers to what is the mega problem of our time: namely, when or why some societies (located largely in the West and North of our modern world) became and remain affluent, while the majority of the world's seven billion people who reside in countries (to the East and South) are poor?

To answer this question, the ten GEHN workshops, one of which took place here in Istanbul in 2005, focused on **five themes**, including cotton textiles as global history. The four other themes included:

- State formation and markets
- Imperialism and colonialism
- Economic cultures
- Science, Technology and Useful Knowledge

Thus, two workshops each focused on one of these five topics, and contributors were expected to demonstrate how their specialist knowledge of a particular region was relevant to the workshop theme. The chronology of these papers ranged from 1500 to circa 2000. Each workshop was organized by a local convenor who circulated the papers before the meeting, and stimulated the publication of the papers, either in recognized academic journals or in specially compiled volumes. **For example**, the papers on cotton textiles will appear early next year in volume published by Oxford University Press, with the title *'The Spinning World': A Global History of Cotton Textiles, 1200-1850..* Other papers have appeared in a series of online publications known as 'Working Papers' of the London School of Economics, while all the workshop papers have been put online, and remain there today. The portal address of GEHN is:

<http://www.lse.ac.uk/collections/economichistory/GEHN/Default.htm>

where under 'Conferences' and 'Working Papers' include the members' individual contributions. Another product of the GEHN project was the creation of a **new publication** *The Journal of Global History* which has been available since 2006.

To give an idea what kind of papers in global history were presented at some of the GEHN workshops, I list here a few of the **titles**:

- (1)---“River Control and the Evolution of Knowledge: A Comparison between Regions in China and Europe, c.1400-1850” (Karel Davids)
--“Gender and the Global Textile Industry, 1825-2000” (Janet Hunter)
- (2)---“Japanese Imperialism in Global Resource History” (Kaoru Sugihara)
--“The Meanings of Trade: Indian Cotton, Gender, and the Fashion System in Europe, c.1500-1800” (Beverly Lemire)
- (3)---“Wages, Prices, and Living Standards in China, Japan, and Europe, 1738-1925” (Bob Allen et.al.)

At this point, I should like to insert a few personal remarks about my own experience with GEHN. I myself have spent most of my career studying and teaching late imperial Chinese history, that is the period from 1550 to 1920. The GEHN meetings afforded me the opportunity to assess China’s path to modernization in a global context. **In one of my papers**, entitled ‘Regimes of Scientific and Military Knowledge in Mid-Nineteenth Century China: A Revisionist Perspective’, I took a long and deep look at what kinds of useful and reliable knowledge Chinese scientists and engineers had at their disposal, and what kinds of globalizing discourses on scientific and military knowledge did in fact penetrate the mindset of these Chinese intellectuals and scholar-officials in the 19th century. By determining how these men accommodated particular facets of ‘useful and reliable knowledge’ into their own heritage, I was able to locate at what stage, and under what circumstances, the pursuit of this knowledge fitted into Chinese political and economic agendas at a given time. Such an approach, with its emphasis on the efficacy of incentives, institutions and cultures surrounding the production and diffusion of knowledge in the West and China, became one of transcultural circulation, rather than bifurcated knowledge, the West versus the Rest.

Now looking back from the perspective of several years distance, I can honestly say that the GEHN project was one of the most intellectual satisfying and stimulating occasions in my life. I think the Network brought not only individual benefits to its members – meeting new colleagues and learning from them – but also to the academic fields of history and economic history. As the papers and publications indicate, the level of global economic history has now reached greater levels of scholarly excellence, and the field’s prestige and prospects are now heightened, thanks to the brilliant efforts of Professor O’Brien.

GEHN and Global Citizenship

This leaves us with the final part of my discussion today: what relevance does GEHN have for global citizenship? I think one of the most important things that GEHN demonstrated was the relatively short period (two to three centuries, and not much more) of Western geopolitical, scientific and technological hegemony. Thus, with the information we gained from the project, we are better prepared to make an inventory of past experiences, and to show our students more clearly at what points economic

performance diverged. We can no longer write a grand narrative of Western triumph over the rest of the world, but rather we can map out when the divergence of the rich and fabulous economies of Asia occurred, and Europe moved from the fringe of the world economy where it had been located for so long. We also may think about how the so-called 'Rise of the West' may prove to be a relatively brief intermezzo from circa 1780-2000, as now we confront two new global superpowers, India and China, whose roots in globalization stretch back thousands of years.

The second thing that makes GEHN applicable to global citizenship is that it was a forum for learning about global diversity in all its complexity, and for gaining better understanding of human agency (and in particular the agency of women) in the making of the modern world.

In Conclusion

Let us hope that more and more professional historians from systems of education from all parts of the world see as their public role to reveal the universal in the personal; the global in the local; to trace reciprocal connections between east and west, north and south. While we know that historians as well as their students still exert attachments to their own institutions, celebrities, heroes, communities, ethnicities, and religions, we should also be able to convince them that our long-connected world begs for greater knowledge of the other.

I end discussion with one of Patrick O'Brien's favorite **citations**:

"Folly, noted the 18th century gentleman Bolingbroke, will be remedied by historical study which should serve to purge the mind of these national partialities and prejudices. For a wise man after all looks upon himself as a citizen of the world."²⁵

Suggested Readings on Global History

Amsden, Alice. 2001. *The Rise of 'the Rest': Challenges to the West from Late-industrializing Economies* (Oxford: Oxford University Press).

Bayly, C.A. 2004. *The Birth of the Modern World 1780-1914* (Oxford: Blackwell).

Chakrabarty, D. 2000. *Provincializing Europe* (Princeton: Princeton University Press).

Hertog, François. 1988. *The Mirror of Herodotus: The Representation of the Other in the Writing of History* (Berkeley: University of California Press).

Hopkins, A.G. 2002. *Globalization in World History* (London: Pimlico).

Irwin, R. 2006. *For Lust of Knowing: The Orientalists and their Enemies* (London: Allen Lane Penguin).

Lieberman, Victor. 2003. *Strange Parallels: Southeast Asia in Global Context, c. 800-1830* (Cambridge: Cambridge University Press).

²⁵ Cited by O'Brien, "The Restoration of Global History," p.39.

Mazlish, Bruce and Ralph Buultjens, eds. 1993. *Conceptualizing Global History* (Boulder: Westview Press).

McNeill, William H. 2005. *The Pursuit of Truth: A Historian's Memoir* (Lexington: University Press of Kentucky).

McNeill, William H. and J.R. McNeill. 2003. *The Human Web: A Bird's-Eye View of World History* (New York: W.W. Norton).

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VII. An attempt to understand globalisation: historian's assessment

Dr. Çağrı ERHAN, Professor of Diplomatic History, Ankara University, Turkey

Yet it has been more than two decades of its launch, it is still quite difficult to describe the term “globalization”: Is it an economic term? A political one? A socio-cultural phenomena? Is it an ideology? Or a comprehensive and coherent structure, which include all those dimensions? Is it a phenomena of the late twentieth and early twenty-first centuries; or do we witness the third globalization wave in history after the ones during the *age of discoveries* in 15th-16th centuries and *age of imperialism* in 19th centuries? Or, can we say the globe is more global than the last century? Do we really share each others cultural values and trying to create a common world system of values? Or a dominant package of economic, political and socio-cultural values is penetrating and dominating into other ones? Is this process is voluntarily or forcibly implemented?²⁶

Whether we accept it or not; support or oppose it, we are all aware that, the world has been passing through a historical period since the fall of the Berlin Wall, which is something quite unsimilar to any of the previous chapters of the history. It is quite unsimilar because:

- The **land** and **distances** –though the same size geographically- has become smaller and shorter.
- The **population** –though increased in multiple terms- seems more acquainted to each other.
- And the **time** –though a minute still has 60 seconds- is passing faster.
Today, you can find more Chinese, Japanese, Indian, Lebanese, Turkish restaurants in

European cities when compared to ten years ago and naturally, you can find Mc Donald's and Coca-cola everywhere.

In fact there are many different approaches, particularly political arguments about globalization.²⁷ Those, who were always skeptic about possible consequences of globalization feel extremely happy since eruption of the global economic crisis. Because, according the anti-globalists, this is a clear sign for the end of the neoliberals, which was the ultimate defender of economic globalization²⁸. And, if infrastructure still influences,

²⁶ Roland Robertson, *Globalization: Social Theory and Global Culture*, Londra, Sage, 1992, s. 8.

²⁷ Barrie Axford, *The Global System: Economics, Politics and Culture*, Oxford, Blackwell, 1996, ss. 11 – 25.

²⁸ Riccardo Petrella, “Globalization and Internationalization: The Dynamics of the Emerging World Order”, Robert Boyer ve Daniel Drache (eds.), *States Against Markets: The Limits of Globalization*, London, New York, Routledge, 1996, s. 66.

if not determines, the superstructure, the decadence of economic globalization will bring the end of political and socio-cultural dimensions of it as well.

Is this a correct assumption? Nobody knows. Nobody knows, as nobody had predicted the current economic turmoil one year ago.

After almost two decades of *globalization* experience, today very few people asserts that there is no globalization at all. There exists a great consensus among the intelligentsia of the world, that whether we like it or not, globalization is a phenomena. And it has positive or negative impacts over every single aspect of our life.

However only a small number of us question its true architecture.

Only a few of us try to penetrate its real manner.

The term “globalization” became a popular-if not famous- cliché which is used as if it is a” sacred” expression; non existence of a reference to it, might decrease value of any academic or even political speech!

In order to scientifically weigh my comment, I googlized it. I searched for a five word phrase in google. The phrase was “in the age of globalization”. And I limited my search with only pdf files. Google turned with 28000 results. But I continue for narrowing the results. This time I checked with google scholar, and I reached 9360 books or articles including the term “in the age of globalization”. The phrase “global age” had 10500 files; and the word “globalization” has 902.000 findings in Google scholar. This are relatively good results, when compared to 10.100 results to “image of the other” and 27.500 results for “history teaching.” In this point we can jump directly into the case of influence of globalization on teaching history.

Every day millions of professors, teachers, teachers’ trainers, parents and students are doing the same thing like me. They are entering internet to reach knowledge, but how many of them are checking whether the information they reached is accurate?

I believe, personal experiences can be shared with thousands of other experiences, and become generalized, when they are expressed. Therefore, I will continue with my own experience in the class. Though I teach in the university level, I am sure many of you may have the same situation in your pre-university classes.

When I give homeworks or term papers to first graders in my class of *Diplomatic History*, 80% of them do not visit the library even once, and prepare their work “online”. Of course this is not bad totally. However, almost half of them present absurd works, with inaccurate knowledge. Furthermore, some of them even do not prepare anything original, but they cut and paste.

Is this an impact of globalization on history teaching? For me, clearly yes. Therefore, as a history teacher, globalization is good, because students can reach infinite information

sources, for free and fast; but on the other hand it is bad, because the information online is not necessarily always trustful.

Of course, it is not as “black and white” as it seems.

The questions we have to ask us are: How can we use tools presented in the global age in a more effective way in history teaching? How can we bring library back to students’ concern? Or do we need to? How can we overcome the problem of “vickipedization” of homeworks? Or is it not a problem?

A top to bottom –in this case definitely not a bottom to top- movement should be started. International organizations, such as UNESCO, Council of European, OIC etc. can separately or jointly develop some lists of trusted online sources for history teaching. This main guidelines can be enriched by national governments. And finally, the teacher at the classroom knows which electronic sources can be used by the students and which should be avoided.

I spent a lot of time with the internet issue. Because I believe it is the most serious source of threat in history teaching today. Let’s think together: from where do you think your students, our students take their historical formation? From 3-4 hours per week history classes? Of course not! Think once again about media and internet. Maybe our governments are preparing our history textbooks through a very long, solemn and scientific processes. But someone, without any academic, scientific even humanitarian sensitivity can write on a so called encyclopedia or blog on the net and this is more attractive for many students unfortunately.

So, here we come to subject of globalization and the history textbooks. When I try to answer the question, “what is the most visible impact of globalization on history teaching?”, before I refer to the internet, I would indicate the textbooks and curricula first.

Lets remember together, our textbooks, those we used when we were students, and those we used as teachers in classes 10-15 years ago. And lets compare those books, not for their physical appearances, but for their contents, and for their spirit.

Indeed, history textbooks have a spirit. This spirit can penetrate into pupils minds and can turn them into ultraconservative, radical, xenophobic, racist, fascist, intolerant human beings, or into tolerant, objective, ethical, humanist individuals.

Globalization facilitated wide and intensive spread of some values all over the world. Common bases of many societies such as the human rights, democracy, rule of law, ethnic and religious tolerance etc. were the most blessed concepts of post Cold War years.²⁹ This concepts were also used as frameworks of co operations between counties.

²⁹ Martin Shaw, *Global Society and Intertanional Relations*, Cambridge, Polity Pres, 1994, ss. 9 – 10.

Similar to many other areas, area of history teaching also was influenced by rise of those values. I don't have the exact number but I counted at least 72 countries in the world which has changed or reviewed their history textbooks and history curricula in the last 10 years. This is more than one third of the all countries.

It was 43 years ago when French and German historians started to write a joint textbook but it was only after the cold war, during the age of globalization they finally finished it.

Today, Chinese, Japanese, Koreans try to pursue the same way.

Turkey and Greece, erased many non friendly terms in their history textbooks. Those efforts are not only sustained on erasing and reorganizing controversial issues in the textbooks, but on the other hand new subjects and concepts, which we were hard to see twenty years ago in the textbooks are also added to the contents. Among those I can count; immigration, women in history, non-discrimination, global issues such as climate changes, epidemics etc.

We are organizing an international conference in collaboration with Council of Europe and Islamic Conference in order to discuss how to overcome intolerance in our societies. How can we contribute in the field of history teaching?

All those clearly shows that we are under influence of so called "global values".

On the other hand, we should not forget that, global tendencies and popular pressures over the governments also force them to be more transparent and more accountable.

In some places of the world, including Europe, in the age of globalization, history teaching is no more perceived as a tool of nation building or national citizenship creation. It is rather perceived and used as a tool for strengthening trans boundary co operations, establishing trans national coexistences, and creating supra national institutions as well as supra national identities, such as European identity.

But, what about other parts of the globe? Is it possible to use history to create an upper identity in the society in which a national conscience have not been established yet? Is it possible to have an European identity before having a Turkish, Greek or Bulgarian identity? And can you build both identities at the same time, avoiding confrontation with each other?³⁰

Globalization brings people together from everywhere and paves the way for multiethnic and multicultural societies. However, at the end of the day, people possess a citizenship and should be trained with respect to their country's history education system. How will it work? Teaching common values should not necessarily avoid to teach national values. And in the globalization age how to decide what is national and what is not.

³⁰ Joshua S. Goldstein, *International Relations*, New York, Long man, 1999, pp. 608 – 609.

But, here a danger is hiding itself. If we do not treat ourselves from old diseases such as using the concept of “others” to facilitate creating “us”, this may lead new and more dangerous divisions, if not clashes in our continents, instead of cooperation and coexistence.

Consequently, the nature of history teaching must be as inclusive as possible. No others should be created. No enmities should be fired. No negative images should be created.

Is it possible?

Let's train the teachers first. The rest will follow.

VIII. L'histoire et la mondialisation, les implications pour l'enseignement de l'histoire

M. Jean-Michel LECLERCQ

La mondialisation est un aspect du monde contemporain dont l'évidence et l'importance sont unanimement reconnues. Cependant les historiens ne sont pas toujours convaincus que son étude leur incombe. Dès lors aborder ce thème de l'histoire et de la mondialisation doit surtout conduire à préciser les apports souhaitables de l'histoire à la connaissance de la mondialisation et ce qu'ils impliquent pour l'enseignement de l'histoire.

1. Les réticences à faire de la mondialisation un objet de la connaissance historique

Les historiens ne manquent pas d'arguments pour considérer que l'étude de la mondialisation ne les concerne pas directement.

Ils peuvent d'abord rappeler que la mondialisation est un processus qui par sa nature est avant tout de la compétence des économistes, des géographes, des sociologues ou des politologues.

Les réticences des historiens s'expliquent aussi parce qu'étudier la mondialisation les conduirait à faire de l'histoire immédiate contre laquelle ils ont toujours tendance à mettre en garde. Cette histoire immédiate manquerait du recul nécessaire. Elle n'aurait pas la possibilité de s'effectuer sur une portion de temps assez longue et assez bien délimitée pour aboutir à une compréhension aussi bien fondée que celle du passé.

Une autre raison, sans doute encore plus essentielle, des hésitations des historiens à traiter de la mondialisation est qu'à leur avis, pour le faire, ils devraient renoncer à la plupart de leurs cadrages habituels (Etat souverain, Etat-nation, histoire nationale, politique, économie, culture nationales) qui sont de moins en moins utilisables si l'on se place dans la perspective de la mondialisation.

2. Les difficultés à céder devant ces réticences

Pour autant de nombreux historiens n'oublent pas qu'eux-mêmes et les sociétés ont toujours considéré leur rôle comme étant d'apporter un éclairage sur le présent. On ne voit pas pourquoi la mondialisation ferait exception alors qu'elle est une série de phénomènes très complexes susceptibles d'avoir des répercussions sur tous les aspects de la vie des sociétés contemporaines.

C'est pourquoi, face aux historiens qui jugent préférable de se tenir à l'écart d'une étude de la mondialisation, il y a ceux qui sont convaincus d'avoir à l'entreprendre pour que la démarche historique ne soit pas accusée de se désintéresser des enjeux majeurs de l'époque et être de ce fait taxée d'insignifiance.

3. Quelle connaissance historique de la mondialisation ?

Encore faudrait-il que cette approche historique de la mondialisation apporte bien ce que l'on en attend. Or ce n'est pas toujours le cas.

3.1 La banalisation de la mondialisation par sa périodisation

L'importance qu'ils accordent traditionnellement à la chronologie conduit souvent les historiens à considérer la mondialisation comme un processus se déroulant de l'Antiquité à nos jours et à la découper en des périodes ayant chacune sa singularité mais se reliant les unes aux autres. Or on pourra toujours reprocher à de telles démarches de relativiser l'originalité des étapes et des formes de mondialisation qu'elles dégagent. Ce sera d'autant plus le cas à propos de la mondialisation actuelle facile à estimer d'une originalité incomparable notamment à cause de l'exceptionnel développement des moyens de communication qui la caractérise.

3.2 L'histoire mondiale comme histoire de la mondialisation

Une autre formule envisagée pour l'histoire de la mondialisation est celle d'une histoire à l'échelle mondiale au lieu de l'échelle nationale qui a prévalu jusqu'ici. Cette histoire mondiale s'imposerait pour tenir compte de l'interdépendance qu'entraîne désormais la mondialisation. C'est du reste cette interdépendance qui a été le thème du Congrès international des historiens en 2000. Mais l'histoire mondiale, comme les tentatives d'histoire universelle, risquent de se limiter à juxtaposer des histoires sans dégager des convergences ou des contrastes d'ensemble dont l'identification obligerait à des généralisations abusives ou à des recherches impossibles à cause de leur ampleur.

3.3 L'histoire de la mondialisation comme histoire des caractéristiques des sociétés dans le contexte de la mondialisation

Pour échapper à ces ambiguïtés, la connaissance historique devrait se soucier davantage des caractéristiques que la mondialisation actuelle vaut dorénavant aux sociétés. Deux aspects devraient principalement retenir l'attention à cet égard

D'abord les répercussions de la création des Nations-Unies après la seconde guerre mondiale Avec le pluralisme que doit entraîner dans chaque Etat membre l'instauration de la démocratie. Avec le multilatéralisme qui doit conduire tous les Etats membres à abandonner la recherche de la puissance par la guerre pour s'engager dans un partenariat et une coopération pacifiques. Ainsi l'histoire politique des rapports de force entre les Etats ne suffit plus pour rendre compte des relations et des initiatives au plan mondial. Les gouvernements, même lorsqu'ils continuent à avoir des visées de puissance ou d'hégémonie, doivent désormais faire une place aux idéaux de paix et de coopération. Au plan intérieur ils doivent aussi laisser s'exprimer les réactions à leurs diverses initiatives. C'est ce qui se produit avec les mouvements d'opinion comme ceux pour la promotion de la démocratie, des droits de l'homme ou la défense de l'environnement qui soutiennent, réorientent ou contestent leurs décisions. Il y a donc une entrée en scène

spectaculaire des sociétés avec des capacités d'influence trop longtemps insoupçonnées et négligées. C'est à celles-ci qu'il faudrait accorder toute l'attention pour saisir ce que la mondialisation contemporaine a de plus spécifique et de plus déterminant.

Par ailleurs la mondialisation entraîne le développement de mégapoles et de conurbations gigantesques dans lesquelles se concentrent des millions d'adultes et d'enfants venus pour la plupart de zones rurales où ils avaient des conditions de vie très différentes. Ce sont donc des populations en rupture avec leur existence antérieure parfois pour le meilleur et parfois pour le pire avec tous les processus de distanciation d'avec une ancienne culture ou de découverte d'une nouvelle. Ces populations sont également de plus en plus concernées par les mouvements associatifs ou les courants d'opinion qui se produisent dans ces agglomérations et cela peut avoir aussi de sérieuses incidences sur tous les aspects de la vie de ces sociétés.

L'histoire de la mondialisation devrait donc être plus centrée sur ceux-ci. Il s'agirait de mettre en relief tous les facteurs qui influencent de manière souvent dramatique les comportements et les attitudes de leurs membres. Mais il y aurait lieu aussi de relever toutes les capacités d'initiatives qu'ont désormais leurs citoyennes et leurs citoyens tant au niveau local qu'au plan mondial en particulier par la formation d'une opinion publique de plus en plus susceptible d'avoir une audience internationale. Ce devrait donc être une histoire plus sociale, plus économique et plus culturelle dont la nécessité est depuis longtemps ressentie mais qui s'est peu concrétisée jusqu'ici. Selon Marx les hommes font l'histoire mais ne savent pas l'histoire qu'ils font. Le moment serait venu que les historiens sachent mieux ce que sont les femmes et les hommes qui font l'histoire dans le multilatéralisme et le multiculturalisme indispensables pour un monde de la diversité et du dialogue.

4. Les implications pour l'enseignement de l'histoire

Une place faite à la mondialisation selon cette perspective dans l'enseignement de l'histoire serait susceptible de donner à celui-ci à la fois un nouvel intérêt, des orientations et des pratiques susceptibles de le situer plus complètement dans l'axe du *Projet L'image de l'autre dans l'enseignement de l'histoire*.

4.1 Un enseignement plus motivant

On peut d'abord penser que cet enseignement de la mondialisation serait plus motivant parce qu'il aborderait une actualité qui est bien familière aux jeunes à cause de la place qui lui est faite dans tous les médias en particulier sur Internet qu'ils utilisent tellement. Ensuite ils ne pourraient pas non plus ignorer les nombreuses répercussions de la mondialisation sur leur propre vie et celle de leur famille notamment en matière de mode de vie ou d'emploi et c'est un autre facteur de nature à stimuler leur intérêt pour celles-ci.

La question est depuis longtemps posée de savoir si dans beaucoup de domaines, il n'y aurait pas de meilleures chances d'intéresser les élèves en leur proposant d'étudier ce qui

est plus proche d'eux dans le temps plutôt qu'un passé plus lointain. On s'est surtout interrogé à ce sujet pour l'enseignement de la littérature ou pour les enseignements artistiques. Il serait sûrement opportun de le faire à propos de l'enseignement de l'histoire.

Mais ce qui pourrait aussi rendre plus motivant cet enseignement de la mondialisation, c'est qu'il apparaîtrait vite comme permettant de mieux débrouiller et mieux comprendre des situations dont la complexité est en même temps évidente et déroutante. La meilleure utilité d'un enseignement est celle qui doit permettre de s'orienter, de trouver des repères. C'est bien celle que peut revendiquer l'enseignement de la mondialisation s'il est bien conçu.

4.2 Un enseignement propice à une bonne pratique de l'histoire

Cet enseignement de la mondialisation devrait également être propice à une bonne pratique de l'histoire tant pour ce qui est du recueil des faits que pour ce qui est de leur interprétation.

Cette forme d'histoire immédiate n'empêcherait pas de recourir à des sources et d'avoir à les traiter selon les méthodes requises. Sans doute parmi les sources disponibles, les médias écrits, radiophoniques ou audiovisuels occuperaient une place importante. Toutefois les archives ne manqueraient pas non plus avec les nombreux documents officiels déjà accessibles relatifs au multilatéralisme et au multiculturalisme aux Nations-Unies, à l'Unesco ou à l'OCDE sans parler bien entendu du Conseil de l'Europe. L'interprétation à faire de ces matériaux ne différerait pas de celle à effectuer sur des matériaux plus classiques. Ils offriraient notamment une occasion de ressentir plus fortement la nécessité de la multiperspectivité. Dans le contexte de la mondialisation s'expriment et se confrontent en permanence des points de vue parfois très différents, des arguments d'une inégale validité, des discours plus ou moins fondés. Ce sont autant de raisons pour que le besoin de recourir à la multiperspectivité et sa pertinence soient encore mieux ressentis. Il y aurait aussi maintes occasions de vérifier qu'un nouvel élément peut toujours venir remettre en cause une interprétation précédemment proposée. On serait ainsi sans doute conduit à voir aussi comment l'histoire immédiate se transforme elle-même progressivement en histoire d'un passé quand elle se déroule maintenant depuis deux décennies. En fin de compte les conditions seraient réunies pour que *faire de l'histoire* soit possible à propos de l'histoire immédiate comme à propos de l'histoire du passé.

4.3 Un enseignement plus centré sur une histoire culturelle et sociale

Pour aborder l'histoire de la mondialisation comme l'histoire des sociétés dans le cadre du multilatéralisme, il y aurait lieu de réserver une attention prioritaire aux Nouvelles Technologies de l'Information et de la Communication (NTIC). C'est en effet, comme on l'a vu, leur essor spectaculaire qui a largement permis à d'innombrables milieux de bénéficier d'une audience inconnue jusque là pour leurs points de vue sur les questions les plus diverses.

C'est donc un phénomène technologique dont il y aurait lieu de souligner le retentissement culturel considérable et son originalité. Cela aurait bien des avantages pour faire prendre conscience de l'importance à accorder aux aspects culturels et sociaux dans le traitement de la mondialisation et de la nécessité de ne pas les négliger dans l'approche d'autres situations. On pourrait de la sorte montrer aux élèves que la culture n'est pas la notion abstraite qu'ils ont trop tendance à imaginer mais des aspects très concrets de la manière dont les individus et les sociétés organisent leur existence. Il serait ainsi possible de les faire accéder également à la notion d'une culture comme construction d'une vision de la société et des outils pour se la représenter avec ce que cela implique de recours aux images et aux symboles. De là on passerait naturellement à toutes les incidences sociales des NTIC telles que les profondes modifications des relations entre les personnes qui auront entre elles des contacts d'une fréquence, d'une facilité, d'une rapidité inconnues jusque là. Des développements des NTIC on ne pourrait pas dissocier ceux l'informatique dont les applications au monde de la production ont aussi des conséquences sociales innombrables. La mise sur le marché d'une profusion et d'une variété infinie de produits provoque de profonds changements dans les habitudes de consommation. La production de ces biens entraîne une transformation complète des conditions de travail et d'emploi. Ainsi grâce à l'étude de la mondialisation, le contexte social et culturel des événements qui la constituent pourrait acquérir une densité comparable à celle qu'avait jusqu'ici le contexte politique. Il ne s'agirait pas de substituer le premier au second mais de lui donner toute sa place. Et une fois qu'on l'aurait fait à cette occasion, il ne serait pas exclu que dans d'autres occasions, la primauté rendue au politique apparaisse moins comme un retour à la normale que comme un manque, celui de la société dont la voix aurait été indûment réduite au silence.

4.4 Un enseignement qui inclut l'éducation à l'image

On a bien vu l'importance que l'étude de la mondialisation doit réserver aux NTIC. On a déjà noté aussi sur ce plan l'essor des médias audio-visuels qui deviennent un moyen de communication presque hégémonique. Cette situation a bien entendu de profonds retentissements sur le statut et le rôle de l'image dans les sociétés.

Leur évocation dépasserait le cadre de cet exposé. Mais il faut au moins signaler les modifications qui en résultent pour la formation et la portée de l'image de soi et de l'image de l'autre. Pour ce qui est de celle-ci, elle était avant la mondialisation en nombre limité parce qu'elle se constituait à travers des rencontres assez sporadiques avec des personnes ou des productions de la culture ou de l'art. Elle est maintenant la série innombrable des portraits diffusés en permanence de personnages des plus célèbres ou des moins connus. En fait dorénavant il vaudrait mieux parler des images des autres que de l'image de l'autre. De la sorte, les catégories de l'autre auxquelles on se fiait jadis deviennent des abstractions inapplicables dans la réalité. Peut-on encore définir l'autre comme un voisin familier ou comme un étranger lointain ou encore comme un ami ou comme un ennemi quand on l'entend à la radio ou le voit à la télévision au fil des jours à des milliers d'exemplaires sans compter avec tous les messages qui nous parviennent par l'Internet ? Et parallèlement l'image de soi trouve de nouvelles ressources pour s'affirmer sans avoir besoin du détour pas l'autre qui selon les philosophes et les psychologues était

indispensable pour faire l'expérience constitutive de l'altérité. Chacun a désormais la possibilité de propager à des horizons illimités une image de lui qu'il peut peaufiner à sa guise en espérant pouvoir l'imposer comme sa seule représentation crédible. Etymologiquement l'image était l'effigie d'une absence, celle du défunt représenté sur la paroi de son tombeau et conformément à cette origine, l'image a été longtemps la figure d'un autre qui n'était pas là. La conjonction de la mondialisation et de l'essor des NTIC a instauré la présence permanente d'un autre presque confondu avec tous ses semblables dans un univers reconstruit quand il n'est pas virtuel. Quant à l'image de soi, en dépit de sa prétention à la singularité, elle s'inscrit dans une série de reproductions de quelques modèles répondant à des modes qui règnent dans tous les domaines y compris dans la politique. C'est pourquoi il y a une profusion d'images qui n'est un gage ni de diversité ni de fiabilité.

Ainsi est inévitable la concurrence entre les images offertes par l'histoire qui ont la pâleur des temps révolus et les images servies par les NTIC qui ont la vivacité des couleurs de l'actualité. C'est encore le cas quand elles représentent ce qui n'est plus dans des fictions ou des évocations de périodes révolues. Le premier objectif que devrait s'assigner une éducation à l'image serait donc d'apprendre à faire la distinction entre ces deux univers et à être capable de les mettre en complémentarité.

Il y aurait lieu également que cette éducation à l'image invite à s'interroger sur le rapport entre la multiplicité des images et leur crédibilité pour souligner que leur nombre n'est jamais un gage d'authenticité ni d'exactitude et que les efforts pour se prémunir contre les stéréotypes et les idées préconçues restent aussi nécessaires aujourd'hui qu'hier. On retrouverait donc une occasion de valoriser la fonction critique de l'histoire et de son enseignement.

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En adoptant ces diverses approches, l'enseignement de la mondialisation aurait deux avantages. Elle permettrait de faire accéder à ses aspects les plus significatifs. Elle mettrait à disposition les outils intellectuels indispensables pour que ses conséquences les plus profondes sur la vie des sociétés et des individus ne soient ni sous-estimée ni vouées aux gémonies. C'est ce qui justifie pleinement le volet consacré à la mondialisation dans ce Projet.

VIII. History and Globalisation, what implications for history teaching ?

Mr Jean-Michel LECLERCQ

Everyone recognises the reality and importance of globalisation as an aspect of today's world, but historians are not always convinced that the study of globalisation is their responsibility. So a discussion of history and globalisation should chiefly aim to identify the contributions history should make to our knowledge of globalisation and their implications for history teaching.

1. Reluctance to make globalisation a subject of historical knowledge

Historians have plenty of arguments to show that the study of globalisation is not their direct concern.

They can first point out that the globalisation process is by nature primarily a matter for economists, geographers, sociologists or political scientists.

Another reason for historians' reluctance is that studying globalisation would mean dealing with immediate history, which they always tend to warn against. They say immediate history does not allow them to step back enough and cannot cover a sufficiently long and clearly defined period to give them as sound an understanding as that of past history.

A further and probably still more essential reason for historians' reluctance to study globalisation is that they believe it would mean giving up most of their usual framework concepts (sovereign state, nation state, national history and national politics, economy and culture), which are increasingly hard to use from the perspective of globalisation.

2. Refusing to give in to this reluctance

Yet many historians bear in mind that they themselves and society have always viewed their role as being to shed light on the present. It is hard to see why globalisation would be an exception, since it is a series of very complex phenomena that can affect every aspect of the life of contemporary societies.

So besides the historians who prefer to stay away from a study of globalisation, there are those who are convinced that they must undertake this study to prevent charges that the historical approach takes no interest in major contemporary issues and is therefore insignificant.

3. Approaches to historical knowledge of globalisation

Of course this historical approach to globalisation needs to meet our expectations, and that is not always the case.

3.1 Trivialising globalisation by dividing it into periods

As historians traditionally attach great importance to chronology, they often regard globalisation as a process that has been unfolding from Antiquity to the present day and divide it up into periods which have their own distinctive features but are connected to one another. Such approaches can always be criticised for blunting the originality of the stages and forms of globalisation they identify – and all the more so when it comes to today's globalisation process, which is easy to define as far and away the most original, particularly because it is distinguished by the exceptional growth of communication media.

3.2 World history as a history of globalisation

Another approach to the history of globalisation is to take it as history on a world scale instead of on the national scale that has prevailed so far. This world history is considered necessary to take account of the interdependence that globalisation now causes, and which was in fact the subject of the International Congress of Historians in 2000. But world history, just like attempts to construct a universal history, runs the risk of merely setting histories side by side without pointing up overall similarities or contrasts which could only be identified by making excessive generalisations or conducting research on a scale impossible to contemplate.

3.3 The history of globalisation as a history of the features of societies in the global context

To avoid these ambiguities, historical knowledge should concentrate more on the features that the current globalisation process confers on societies. Two main aspects deserve to be singled out here.

Firstly, the repercussions of setting up the United Nations after the Second World War: the establishment of democracy is expected to result in pluralism in each member state, and multilateralism is expected to cause all the member states to stop seeking power through war and commit themselves to peaceful partnership and co-operation. Thus, the political history of power relationships between states is no longer sufficient to explain relations and initiatives worldwide. Even governments that continue to strive for power or domination now have to make room for the ideals of peace and co-operation. On the domestic front, they also have to let people voice their reactions to the various government initiatives. That is what happens with movements of opinion such as those in favour of promoting democracy or human rights or preserving the environment, which support, redirect or challenge government decisions. So societies have entered the scene in spectacular fashion, with capacities for influence that have been too long unsuspected and neglected. All our attention should be focused on these if we are to grasp the most specific and determining factors in contemporary globalisation.

Globalisation also results in the growth of huge urban clusters and conurbations which house millions of adults and children, most of them from rural areas where they had very

different living conditions. So these populations have broken with their previous lives, sometimes for better and sometimes for worse, experiencing all the processes associated with moving away from a former culture and discovering a new one. They are also increasingly involved in the grassroots organisations and trends of opinion that emerge in these metropolitan areas, sometimes with serious consequences for all aspects of life in these societies.

So the history of globalisation should concentrate more on those aspects. The idea would be to highlight all the factors that often drastically influence these people's behaviour and attitudes. But it is also important to pinpoint all the capacities for initiative these citizens now have at both local and global level, particularly with the emergence of a public opinion that is increasingly able to attract international attention. So this should be a more social, economic and cultural kind of history, which we have long felt was needed but which has not materialised much so far. Marx said that people make history but are not aware of the history they make. It is high time historians were more aware of the men and women who make history in a context of multilateralism and multiculturalism essential to a world based on diversity and dialogue.

4. The implications for history teaching

Incorporating globalisation seen from this perspective into history teaching would renew interest in the latter, opening up new avenues and introducing practices that would bring it more fully into line with the project on *The Image of the Other in History Teaching*.

4.1 More stimulating history teaching

Firstly, teaching about globalisation in this way would be more stimulating because it would address current events with which young people are very familiar as a result of wide media coverage, especially on the Internet which they use so much. Secondly, they could not ignore the many repercussions of globalisation on their own lives and those of their families, particularly in terms of lifestyle and employment, and this is another factor likely to fuel their interest in these issues.

For a long time teachers have been wondering whether, in many areas, they might not have a better chance of arousing their pupils' interest if they suggested studying events closer to them in time rather than in the distant past. The question has been asked mainly about literature and artistic subjects, and it should certainly be asked about history teaching.

But what might also make teaching about globalisation more stimulating is that it would soon be seen as a more effective tool for untangling and understanding obviously and disconcertingly complex situations. The most useful function of teaching is to help pupils find their bearings. That is what well-conceived teaching about globalisation can claim to do.

4.2 Teaching conducive to good history practice

Teaching about globalisation in this way should also be conducive to good history practice in terms of both factual research and interpretation.

This form of immediate history would not prevent historians and teachers from using sources and dealing with them according to the required methods. Among the available sources, considerable importance would probably attach to the press, radio, television, cinema and other audiovisual media. However, there would also be archives, with the many official documents on multilateralism and multiculturalism available from the United Nations, UNESCO and OECD, not to mention the Council of Europe of course. The task of interpreting these documents would be no different from that of interpreting more standard material. In particular, they would offer an opportunity to be more aware of the need for multiperspectivity. Globalisation is a subject on which sometimes widely differing viewpoints, arguments of uneven strength and sound or less sound positions are constantly expressed and confronted – all the more reason to be even more aware of the need for and relevance of multiperspectivity. There would also be many opportunities to realise that a new element can always call a previous interpretation into question. This would probably also show how immediate history itself gradually turns into past history, now that it has been taking place for two decades. At the end of the day, it would become possible to *make history* with immediate history as well as past history.

4.3 Teaching with a closer focus on cultural and social history

To deal with the history of globalisation as the history of societies in the era of multilateralism, special attention would have to be paid to the New Information and Communication Technologies (NICTs). As we have seen, countless circles have been able to attract unprecedented interest in their views on a very wide range of issues mainly because of the spectacular growth of NICTs.

So it is important to underscore the originality and considerable cultural impact of this technological development. It would be very useful in building awareness of the importance to be attached to cultural and social aspects in addressing globalisation and of the need to take them into account in approaching other situations. This would show pupils that culture is not the abstract idea they all too often tend to imagine, but covers some very practical ways in which individuals and societies organise their lives. It would also make them understand that culture is the way people construct a vision of society and tools to portray it, with the use of images and symbols this entails. That would provide a natural link to all the social effects of NICTs, such as the far-reaching changes in relationships between people who communicate with unprecedented frequency, ease and speed. The development of NICTs could not be dissociated from that of computing, whose applications to production also have countless social consequences. Marketing an infinite wealth and variety of products causes profound changes in consumer habits. The production of these goods completely transforms working and employment conditions. Thanks to the study of globalisation, the social and cultural context surrounding the events concerned could acquire a substance comparable to that so far associated with the

political context. It would not be a question of replacing the latter with the former, but of assigning the social and cultural context its rightful place. And once we had done it on this occasion, it is conceivable that on other occasions the fact of restoring pride of place to politics might be seen less as a return to normal than as a loss – the loss of society, undeservedly silenced.

4.4 Teaching that includes image literacy

We have seen the importance a study of globalisation must attach to the NICTs. We have also noted the huge expansion of the audiovisual media, which are almost becoming the dominant means of communication. Of course this situation has a profound impact on the status and role of images in society.

That lies beyond the scope of this presentation. But I must at least point out the resulting changes to the formation and scope of the image of self and the image of the other. Before globalisation, images of the other were limited in number because they were formed through fairly sporadic encounters with individuals or productions from the world of culture or art. They are now an endless series of constantly broadcast portraits of famous or little known figures. In fact it would be better, from now on, to refer to images of others rather than to the image of the other. The types of other that we used to rely on thus become abstract concepts which cannot be applied to reality. Can we still define the other as a familiar neighbour or a distant stranger, as a friend or an enemy, when we hear or see thousands of copies of the other day in day out on the radio or on television, quite apart from all the messages we receive via the Internet? At the same time, self-image finds new ways of asserting itself without needing to refer to the other, which philosophers and psychologists said was essential if we were to undergo the founding experience of otherness. Everyone can now send out to limitless horizons an image of self they can refine on as much as they wish, in the hope of being able to impose it as the only credible portrait of themselves. Etymologically, an image was a picture of absence – the absence of the dead person portrayed on the wall of his or her tomb – and for a long time, in keeping with this origin, it depicted another who was not there. The combination of globalisation and of the expansion of NICTs has introduced the permanent presence of another who almost merges with all those fellow-others in a reconstructed or even virtual universe. As for self-image, although it claims to be distinctive, it is part of a series of reproductions of a few models reflecting the fashions prevailing in all areas including politics. The result is a wealth of images which guarantees neither diversity nor reliability.

So the images offered by history, which are as pale as times gone by, and the images provided by the NICTs, which display the vivid colours of current events, inevitably compete. They also compete when they represent events that are no longer fiction or period pieces. The first objective of image literacy should therefore be to teach pupils to distinguish between those two worlds and be able to see them as complementary.

This form of image literacy should also encourage pupils to wonder about the relationship between the huge number of images and their credibility, pointing out that

their number is never a guarantee of authenticity or accuracy and that we need to make just as many efforts to combat stereotypes and preconceived ideas now as in the past. So this would be an opportunity to highlight the critical function of history and history teaching.

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If it adopted these approaches, teaching about globalisation would have two advantages. It would give pupils an understanding of the most significant aspects of globalisation and provide them with the intellectual tools they need to avoid either underestimating or condemning wholesale globalisation's most profound repercussions on the lives of societies and individuals. That is why there is every reason to include a globalisation component in this Project.

IX. Ms Luisa DE BIVAR BLACK, Portugal

Visual sources are sources of information:

- Students belong to the image generation; they study with reference to concrete visual images; they see more movies than they read books.
- Teachers belong to the word generation; they studied with reference to word descriptions; they read a lot.
- Students should be able to look at visual sources and describe them in words (accurate description is a skill)
- Teachers have to learn how to read pictures

Visual sources are powerful tools that provide unique insights into the past. Students should read the pictures, including symbols, starting by describing its main elements: an accurate description is the basis of an accurate interpretation.

The sounds of silence in a globalized world - some examples:

What famous handshakes can tell you?

- world leaders shaking hands: who looks the most confident and relaxed in the situation?
- Standing on the left in photographs can give a better impression than standing on the right; it also enables you to get the upper hand of the handshake in the photograph.

Why are most meetings between diplomats ended with a handshake?

Why do secret orders, fraternities, and sororities include handshakes among their secret rituals? **The handshake represents an expression of equality.**

The meeting of diplomats to discuss a peace initiative for two warring countries:

The handshake gives a sense of equality to the meeting, even when the diplomatic meetings occur in times when one side has a dramatic diplomatic advantage over the other the **handshake can often serve to equalize the two diplomats with each other**, rather than equalize the parties they are representing.

Another example of political use of the handshake to imply equality is in the Presidential debates: at the beginning of the debates, the candidates shake hands,

Brazil: visual sources on slavery

Other perspectives: everyday life; colonial society; diversity; arts.

What do we teach?

- Does history teach students how to memorise? *Hard*
- Does history teach students how to learn/think? *Soft*
- **Do we teach how to look at the lessons of history?**
- Do we teach that?

What is relevant enough to pass to the new generation?

- What do we need to know in order to understand how the world became what we perceive it to be today?
- We should not present history as a simple subject: a linear narrative and a bag of facts.
- The reasons behind the facts are more important than the chronological knowledge of the facts

Modern history pedagogy trains students:

- in the rules of evidence and logic.
- how to find evidence through patient analysis of sources.
- how to place themselves in time and space and organize other sort of knowledge

Teaching the students to understand information:

- What is essential and what is trivial
- What is/is not a reliable source
- What is propaganda
- What is an argumented judgement and what is bias

What is/is not a reliable source?

- Is this a fact? Is this an opinion?
- What is the source of information?
- Who wrote it?
- What was the purpose?
- How reliable is it?
- How can you tell?

Teach skills to teachers so that they are able to teach skills to students. Becoming a good history teacher is a long process: *how long is long?*

A lack of ongoing training and support at both initial and in-service levels is a reason for poor outcomes.

We should develop school mechanisms that involve students, parents, and whenever possible the wider community.

X. Pedagogical Approaches

Dr Michael RILEY, United Kingdom

The presentation considers some pedagogical approaches that can be used with younger secondary pupils in Europe in order to broaden their knowledge of other cultures and civilisations and to develop their understanding of the concepts and processes of history. The three examples focus, in particular, on creative ways in which visual sources can be integrated into sequences of learning.

Using images to explore diversity

This enquiry helps pupils to grasp the huge extent of the Muslim world in the middle ages, and what a diverse range of lands and cultures it encompassed. To make these grand themes accessible to pupils, the enquiry is built upon one man's story. The man is the great Muslim traveller **Ibn Battuta**, who journeyed from north-west Africa to China via Russia and east Africa. In his later years Ibn Battuta dictated his memories so we have a written record of his experiences.

The enquiry begins with a powerful story of how Ibn Battuta wept with loneliness at a very early stage in his travels and asks pupils to picture the scene. This becomes the theme for the whole enquiry as they are placed in role as a picture researcher and given this challenge in the form of an email from a publisher:

As you know, we are publishing a modern version of the Rihla (journeys) of Ibn Battuta. We want it to be a really good interpretation of the world he knew.

The trouble is that the original Rihla had no pictures. It is full of fine descriptions and amazing tales about life all over the world in the 14th century. Ibn Battuta keeps saying "I saw these things with my own eyes" – and we want to help our readers by adding some pictures that give a good idea of what he actually saw.

This is where we need your help. We have summarised for you some of the things that Battuta saw. We have also included some pictures that we may want to include. We want you to tell us which ones we should use and why.

As you know, Islam has sometimes discouraged people from painting realistic scenes. It has been hard to gather a good selection of images. If we have included any that aren't really suitable, be sure to tell us. Good luck!

In the sequence of learning that follows, pupils read about some of the places that Ibn Battuta visited and his experiences there. They are given various pictures very few of which would serve neatly as illustrations. Some may be from the wrong date or the wrong place or they may even be of modern scenes. In each case the pupils must weigh up whether or not the picture could be used in the book and if so, with what caption. In effect they are evaluating sources and trying to use them constructively and honestly.

At the end of the enquiry pupils have to work with others to prepare a presentation to the editor about which pictures they have chosen and why. The editor (i.e. the teacher!) can then ask lots of awkward questions. All this will help pupils to understand how history is interpreted and packaged for public consumption.

Analysing pictures and devising enquiry questions

This example shows how to move pupils into analysis and to develop their skills of setting up valid enquiries. Using an image of Emperor Akbar at the building site of Fatehpur Sikri we ask pupils to enter the image at the bottom and walk their way through. What do they see? hear? smell? touch? By asking to them to explore the picture from inside, we are giving the time and place a chance to have an effect on the imagination before we move into abstract analysis. Almost inevitably the pupils themselves will begin to analyse: why is that happening there? Why is he holding that? Who is more important here?

Having engaged curiosity, the teacher can move pupils into framing enquiry questions. However, pupils will need more information if they are to frame or choose appropriate questions. This is where some skilful “teacher-telling” with pictures is needed. Using a few more images of Akbar and of his empire, students begin to get the idea that he was an amazing figure, with great significance. Only now are they ready to select and justify an enquiry question that they think would be fascinating, revealing and big enough to guide the learning for several lessons. Depending on how much practice they have had at this, they could be given full freedom to devise questions or they could choose from a list provided by the teacher. The aim of such a task is for them to distinguish between what we may call “big” and “little” questions and to see how the “little” questions may well serve the bigger one.

Exploring history in outline and in depth

The enquiry *How did relationships between the Indians and the British change 1800-1900?*

explores Britain’s changing relationship with India during the nineteenth century. The sequence of learning allows pupils to develop an understanding of trends and links over time, but it does so by investigating five relatively unknown case-studies in some depth. The hook is provided by the story of Thomas Coryate, a seventeenth-century English adventurer who walked to India in 1615. Pupils work out what Coryate’s experiences in India tells us about the bigger story of English-Indian relations. They then go on to analyse five ‘hidden’ stories from the nineteenth century:

1. The story of the Prime Minister’s Granny
2. The statue’s story
3. The hedge’s story
4. The mesahib’s story
5. The MP’s story

Pupils produce summary sheets to summarise the main facts from each story. At the end of the enquiry pupils arrange their summary sheets on a graph to indicate how the relationship was between the Indians and the British changed during this period.

XI. Pupils' perceptions of cultural diversity in the scope of history teaching

Dr Penelope HARNETT FHA, Reader in Education and National Teaching Fellow, Department of Primary, Early Childhood and Education Studies, University of the West of England, Bristol

In terms of history education, children and young people are constantly confronted with images of 'the other' in a range of contexts - in books, cartoons, adverts, films, promotional videos. News media provide images of the other in the contemporary world. Most images have been packaged in a particular way to present a particular perspective of 'the other'. Although accounts may be varied and vivid - they might also be open to challenge. A fundamental purpose of education must be to encourage young people to question the images which they are presented with; to question how they are created and whether different images might present alternative understandings of 'the other'. The multiple perspectivity approach to history learning and teaching is embedded within the project on 'the image of the other in history teaching'.

Developing a sense of self through studying 'the other'

In analyzing the image of the other we are also provided with opportunities for considering our own identities. As we seek a definition of 'the other' we are inevitably involved in considerations of differences - what sets 'the other' apart from ourselves. Simultaneously as we identify difference we also search for similarities and ties which bind us to our common heritage. In terms of their social identity therefore children and young people develop their identifications both by absorbing the social and cultural beliefs of their own communities and also through distinguishing themselves from other communities (Tajfel: 1982, 1981; Tajfel and Turner:1986)

Various research studies indicate ways in which children's and young people's social consciousness develops. Barrett's (Barrett and Buchanan-Barrow: 2005) review of research on the development of children's views of their own national groups and their knowledge, beliefs and feelings of people who belong to different national groups reports on the considerable variability which occurs in children's development which is dependent on the specific national and socio-cultural contexts in which they are brought up. In addition, socially mediated representations (mass media and education for example) of nations and different national groups impact on children's knowledge and understanding.

There is thus a considerable body of research linked with the development of social consciousness which may be pertinent in analyzing children's and young people's views of 'the other' in history teaching, but which also indicates the varied responses which may arise.

History and the development of positive self identities.

At this stage it is worth referring to one of the most extensive projects which has linked personal identification with learning about the past. Data from the Youth and History project 1991-1998 suggest that during this period there was a growing realization amongst young people that they were members of Europe, but that this identification was different for young people from different member states. The project involved questioning some 31,000 15 year old students from 27 different countries across Europe and the Middle East. Of the many points raised by the project, the conclusion noted that although teenagers recognized their European identities, they still had strong national affiliations. Moreover, students from countries which had recently undergone political change demonstrated a stronger interest in history than in those countries where there has been more stability (Angvik, M. and von Borries: B. 1997)

The link between history and a young people's sense of identity is evident from research studies which explore students' conceptions of history. Traille (2007) for example asked African Caribbean children for their views on the importance of history for them and identified the following characteristics from their comments that history was for:

- making people feel proud of their ancestors;
- giving people a sense of knowing where they came from;
- bolstering self esteem and helping academic performance;
- helping people 'fit in';
- teaching lessons of respect and 'never again'.

Similar links between a positive self image and learning history are also in evidence in the following remarks from a Romanian study involving 126 pupils and 26 graduate students and teachers. History is,

'...very important because it justifies our national identity';
'It is very good to know your genealogy. You must know where you have your roots'.
' You are more confident when you know that there can be written a history of your people';
' History teaches us not to forget that we are Romanians and shows to us the price paid by our ancestors in order that we have today our own country and language' (Murgescu and Mihalache: 2007).

Such examples are important starting points for analyzing how children might respond to images of 'the other' in history. If learning history is viewed as supporting a positive self image and developing a strong collective identity then learning the history of 'the other' might not always correspond with students' existing and/ or preferred understandings of themselves. In short, investigating 'the other' in history teaching may be sensitive and raise challenging and controversial issues in the classroom.

Historical understanding is filtered through existing understandings and funds of knowledge

Various research studies indicate the personal ways in which young people make sense of history in the classroom and that learning outcomes from particular lessons may vary between students depending on their different funds of knowledge and experiences outside school (Von Borries:2000, Wertsch:1994, Wertsch and O'Connor:1994,) It is worthwhile drawing attention to some of these studies since they provide us with insights which are relevant in discussion about studying 'the other'.

For example. Traill (2007) researching young people of African Caribbean descent commenting on learning about the slave trade identifies some key factors occurring in some history lessons which may create potential tension. These include:

- 1) the imposition of identities – students of African-Caribbean heritage felt that often teachers imposed identities on black people in the past which they could not identify with;
- 2) the ways in which teachers' stereotyped people in the past and presented only one view
- 3) the language which teachers used to describe people in the past.

Such comments are powerful reminders of how learning in history may become personalized and this may influence how pupils are able to view 'the other' in history. Examples from my own work with trainee teachers and children from a range of cultural backgrounds exploring the British Empire and Commonwealth Museum at Bristol in the UK, indicate how children's and trainees' interpretations of the Museum were rooted in their own experiences (Harnett: 2005, 2006).

In conflict situations personal feelings are particularly influential and the ability to recognize different viewpoints may be limited. The creation of a history textbook under the auspices of PRIME to teach both Palestinian and Israeli school children about each others' historical narratives is a remarkable achievement and says much for the determination of those involved in the project. It is worthwhile to consider some of the pupils' perceptions of this book and the range of opinions held on 'the other'.

Comments ranged from;

It is nice to know the narrative of those on the other side',

and, *'Even if there are differences, there are also some similarities in the narratives,'*
to

' Our narratives are fact, but theirs are propaganda',

' It is good to know their narrative, but still ours is the true one'

' They try to twist the reality and the history'. (Adwan and Bar-On:2007).

These comments remind us of the sensitivities which studying history in conflict zones creates – but also remind us of how firstly 'the other' is characterized by stereotypes and secondly how difficult it may be to dislodge these beliefs.

Stereotyping ‘ the other’

The challenge for educators is to encourage young people to question the stereotypes which they hold of ‘the other’. These stereotypes which young people hold are not confined to historical understanding. For example, there is evidence of the stereotypes which young people hold of different countries, in particular countries associated with the developing world. Often young children have negative perceptions of such countries associating them with poverty, lack of food and general lawlessness (Scoffham: 1999). This might also be linked with a sense of superiority which some children attach to themselves when discussing developing countries – that the west has something to teach the rest of the world.

‘I reckon like some of our technology we should give to Africa’

‘Yeah, give Africa some knowledge on how to build proper houses’. (Holden:2007).

Textbooks – Representing ‘the other’

It is not the remit of this paper to analyse textbooks presenting children with the history of ‘the other’. There have been numerous analyses of ways in which authors represent or omit ‘the other’ in their texts. Such analyses have been conducted on a global scale across different periods of history. However, there has been comparatively little research on how children interpret these textbooks. In fact whether children do indeed draw the same conclusions from textbooks that their authors intended or that textbook analysts suggest.

This is an important omission in the field of textbook research. All texts are open to a multiplicity of readings; readers will interpret texts within their own conceptual frameworks and experiences. Whilst textbook analysts can trace the dominant discourse within textbooks, they cannot assess the impact of the textbook on the readers.

A small study undertaken by Hoodless (2006) suggests that this might be a fruitful area for future research. The 11 year old children in Hoodless’ study were able to articulate their views on authors’ intentions and how they were reflected in the stories which were written. Commenting on the story of Boudicca, queen of an ancient British tribe, the Iceni who led a revolt against the Romans, this 11 year old demonstrates a sophisticated understanding of a history text;

I think it’s like based on the time. Stories change in the time they’re told. If at that time you don’t think much of people...., you’d be writing about them in a horrible way. It can completely change the image of someone’ (Hoodless 2006:346).

Perceptions such as these are important starting points to develop learning and teaching about ‘the other’ in a globalised world.

Some conclusions – what can we learn from children’s views?

The insights from these young people’s perspectives may encourage us to think about the implications for history teaching about ‘the other’.

Teaching strategies need to consider:

- children’s existing perceptions, experiences and funds of knowledge
- use of language – how ‘the other’ is described and contrasted with ‘the we’
- ways in which children may be socialized within a global perspective
- challenging stereotypes
- opportunities for children to explore their own understandings and to debate issues and interpretations in the classroom.

In addition, further research using a range of methodologies is needed to explore the current perceptions of young people in Europe about the histories of other people in a globalised world.

This might include:

- large scale questionnaires to provide data enabling comparisons to be made between different nationalities and different contexts
- case studies to explore children’s perceptions of ‘the other’ in different classrooms and contexts
- exploration of the different interpretations which children make of textbook accounts and how textbooks influence their perceptions.

Finally there needs to be a recognition that values and attitudes are key factors in exploring ‘the other’ in history within a globalised world.

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XII. Guide pour l'amélioration des contenus des manuels d'histoire de l'enseignement secondaire dans les pays arabes

Monsieur Bachir TAMER, Professeur de didactique d'histoire
Faculté des Sciences de l'Education
Université Mohammed V, RABAT, Maroc

La création de ce guide s'inscrit dans le cadre du plan d'action mis en œuvre par l'ALECSO pour contribuer au dialogue entre les cultures et les civilisations. Un dialogue qui se fonde sur le respect de l'autre, du pluralisme, de la diversité, sur la compréhension et la tolérance entre les peuples.

Le guide est élaboré sur la base de deux études qui ont analysé des manuels scolaires d'histoire en usage dans l'enseignement secondaire de dix pays arabes.

La première d'entre elles est une analyse de contenus axée sur les expressions, les concepts et les indices relatifs à la conception de l'« autre ». Elle a été réalisée à partir d'un échantillon de thèmes historiques où cet « autre » est obligatoirement présent. Les moyens d'expression historique et les formes de communication contenus dans ces manuels ont également été pris en compte.

La seconde étude analyse les discours qui transmettent la vision idéologique et épistémologique considérée comme la toile de fond des connaissances proposées par les auteurs des manuels. Elle a repéré les différentes significations du « moi » dans ses relations avec l'« autre », ainsi que les composantes de chacune d'elles et ce qui surgit de leurs interactions.

En outre, une grille de lecture pédagogique a été utilisée afin d'examiner, d'une part le référentiel scientifique des programmes d'histoire, d'autre part les choix des instances éducatives au sein des pays arabes concernés par l'étude.

Cette grille a mis en évidence les problématiques et les contradictions liées aux fonctions sociales et éducatives de l'enseignement de l'histoire, notamment lorsque ces dernières sont traversées par la mémoire collective propre à chaque société.

Mis à part les défis que la recherche historique devrait relever face à la mondialisation d'aujourd'hui – par le recours à des propositions telles qu'une écriture d'une histoire mondiale ou qu'une plus grande place faite à l'approche comparative –, le guide recommande de procéder particulièrement à :

- Une révision des programmes d'histoire dans les pays arabes, dans le sens d'une conciliation des fonctions sociales et éducatives de l'enseignement de l'histoire. Cette révision devrait s'intégrer dans un plan d'action commun, sur la base de deux référentiels :
 - scientifique, avec des concepts structurant la connaissance et la méthode historiques.

- éducatif, avec pour visée l'acquisition du concept de temps historique dans toutes ses dimensions.
- Une adaptation de la leçon d'histoire aux mutations du monde actuel, afin que les compétences et les thèmes historiques nourrissent davantage l'exercice de l'esprit critique et le développement de la conscience politique, et favorisent l'assimilation de la diversité culturelle ainsi que l'ambition d'une citoyenneté mondiale.

XIII. « Enseignement de l'histoire, mondialisation et éducation aux médias »

Evelyne BEVORT, Clemi

Table ronde : innovations pédagogiques et stratégies de réforme en vue de prendre en compte la globalisation dans l'enseignement de l'histoire.

L'éducation aux médias est apparue au milieu des années soixante-dix avec pour objectif prioritaire de transmettre des connaissances et des compétences sur la construction des messages médiatiques permettant à tous de développer un esprit critique vis-à-vis des médias.

L'éducation aux médias propose désormais dans de nombreux pays une approche globale, transversale aux différents savoirs organisés en disciplines en développant la connaissance des fonctionnements des médias et les démarches critiques à leur égard . Cette démarche permet à chaque enseignant de développer les axes d'éducation aux médias les plus cohérents avec leur démarche disciplinaire en lettres, en sciences, en histoire ou en langues.

Dans le même temps, elle renouvelle et revivifie les savoirs disciplinaires en les ancrant dans des apports médiatiques constituant un environnement plus immédiat pour les élèves.

L'intérêt que l'étude et la pratique pédagogique des médias représentent pour l'enseignement de l'histoire peut paraître évident . Si les instructions officielles ont déjà en partie intégré cette dimension, il faut convenir qu'en revanche, certains enseignants sont troublés par la difficulté d'intégrer cette histoire immédiate « trop chaude » , sans distance suffisante.

Cette réaction est compréhensible mais regrettable car, au cours d'évaluations, nous avons pu recueillir l'appréciation d'élèves qui estimaient qu'ils comprenaient que l'enseignement de l'histoire était utile et justifié dès lors qu'il leur fournissait des éléments de compréhension face à l'actualité brûlante.

Education aux médias et enseignement de l'histoire croisent souvent leurs méthodes et leurs outils en travaillant sur la notion d'événement, sur le rôle de l'image dans l'approche des événements ou sur la dimension d'éducation à la citoyenneté.

Des formations s'appuient sur des notions communes aux deux domaines telles que la notion de point de vue ou de pluralisme , la notion de sources (journalistiques ou historiques) ou la réflexion sur le temps et la durée historique et médiatique.

A titre d'exemple, le nouvel enseignement de l'histoire en France s'intègre dorénavant dans ce que le socle commun intitule « La culture humaniste » ainsi définie : « *la culture humaniste permet aux élèves d'acquérir tout à la fois le sens de la continuité et de la rupture, de l'identité et de l'altérité* ». On retrouve ici les traces du travail du Conseil de l'Europe qui situe l'histoire dans cette tension entre le fait de forger sa propre identité

culturelle et d'acquérir une vision plurielle . Ce besoin est renforcé « *dans une époque marquée par l'ouverture à d'autres espaces et à d'autres civilisations* ».

Nous sommes bien là dans une démarche qui se propose d'intégrer dans sa présentation du monde une réflexion sur la pluralité des points de vue, sur la variété des sources afférentes et les écritures du monde qui en découlent, toutes questions très liées à l'éducation aux médias.

Le travail d'éducation aux médias dans le cadre de l'enseignement de l'histoire et de la mondialisation se justifie pleinement à deux niveaux .

D'abord parce que les médias sont depuis leur origine des éléments constitutifs de poids dans l'écriture de l'histoire.

Ensuite parce que les médias sont intimement liés au processus de mondialisation. Ils sont aujourd'hui portés par des supports de diffusion totalement globalisés et dans le même temps, ils véhiculent dans l'ensemble de la planète des contenus qui contribuent de façon inégale à cette mondialisation.

Reprenons le premier point. Il suffit de se pencher sur les recherches entreprises internationalement dans le domaine pour repérer immédiatement l'importance des travaux en la matière. Les éditeurs universitaires et autres proposent fréquemment des collections intitulées « Médias et histoire » qui nous montrent que toutes les formes de médias sont explorées du cinéma à la science-fiction, du dessin de presse aux archives de l'information télévisuelle.

Les chercheurs ont pris l'habitude de s'y référer dans de nombreux domaines et pour différentes périodes.

Mais, l'importance des médias se double du fait que ce sont eux qui écrivent l'histoire au quotidien pour des millions de jeunes en leur apportant le présent dans la quasi-instantanéité et en revenant sur certains faits du passé à leur façon et en fonction de leurs logiques internes.

Or en tant que sources, les médias doivent être considérés dans une double globalité : celle de leur propre système d'information (le système d'information britannique, turc ou brésilien..) et celle des circuits de diffusion d'information planétaires (le circuit des agences de presse, la diffusion par satellites ou la numérisation des médias,...).

La critique de ces sources et leur mise en contexte requiert ainsi forcément une approche qui intègre des notions d'éducation aux médias relatives au fonctionnement des médias, à la hiérarchie de l'information, à leurs contraintes politiques et économiques mais aussi aux effets induits par les mutations techniques ou aux différents langages à l'oeuvre. Elle a même généré tout un courant de recherche sur l'histoire des médias.

La nécessité de ce rapprochement entre enseignement de l'histoire et éducation aux médias n'est pas nouvelle puisque dès la fin des années soixante-dix, la revue des enseignants d'histoire et de géographie, en France, notait que « *les mass media...jouent un rôle si massif, si encombrant, si...dangereux même, qu'il nous appartient d'apprendre à nos élèves à ne pas les subir passivement.* »

On dirait sans doute les choses différemment aujourd'hui mais l'objectif reste le même : permettre aux jeunes de repérer la part prise par la logique médiatique et ses modalités dans sa présentation des faits et des événements.

Enseigner l'histoire en intégrant la dimension de son écriture par les médias nécessite d'interroger les conditions de production de l'information médiatisée et les liens entre le métier de journaliste et celui d'historien.

Dans les années 30 certains journalistes s'inquiétaient déjà de leur responsabilité pour être à la hauteur des événements dont ils traitaient dans l'exercice de leur métier. Eux que Paul Nizan dénommait « historiens de l'immédiat » en référence à l'historien universitaire.

Mais, les médias de 2008 ne sont plus ceux des années soixante-dix ou même de la fin du vingtième siècle.

L'incroyable mutation des supports a ouvert la possibilité de diffuser sur l'ensemble de la planète des textes, des images et des sons à l'ensemble des publics. Certains professionnels bénéficiaient déjà de possibilités analogues quoique moins performantes. Aujourd'hui, dans la plupart de nos pays, tout individu est susceptible de recevoir tout type de document avec un équipement grand public de base.

Plusieurs aspects interviennent dès lors. Je n'en citerai que quelques-uns :

1. Dans le meilleur des cas, ces messages sont professionnellement organisés par des journalistes au sein de médias. Cela signifie a minima, le respect de certaines règles collectives et d'une part de déontologie. Nous savons cependant que l'avènement de la rapidité des communications a tendance à sur-valoriser le direct, l'instantané et à minimiser le rôle de médiateur du journaliste qui disparaît derrière les images ou les sons avec tous les risques que cela comporte : pas de contrôle des sources, emballement dans l'interprétation, débordement émotionnel... Mais nous le savons aussi, ce n'est pas le fait général et certains documentaires de grande qualité sont susceptibles de livrer des éléments originaux collectés avec sérieux et de transmettre une part de la complexité et de l'épaisseur historique de certains événements d'actualité.

2. Mais beaucoup de textes médiatiques sont aujourd'hui produits par des individus isolés ou organisés sans maîtrise réelle d'une quelconque déontologie qui n'hésitent pas à diffuser tous azimuts des images ou des écrits par le biais d'Internet. Il y a là bien entendu une formidable réserve de points de vue à observer lorsque l'on fait métier d'historien mais pour un jeune confronté à cette profusion, il est bien délicat de faire la part du véridique, du probable ou de la rumeur.

3. Ajoutons à cela que les élèves ont systématiquement recours pour leurs recherches à la médiation des moteurs de recherche et de Google, en particulier ce qui introduit un nouveau biais. Le mode de fonctionnement de ces outils doit être pris en compte afin de comprendre la logique particulière des résultats obtenus.

Ces différences considérables conduisent à développer chez les élèves la qualité de leur jugement et leur perspicacité face aux textes médiatiques de tous ordres.

4. Les acteurs de l'histoire au jour le jour, savent encore plus qu'hier utiliser les armes de la communication pour faire passer leur point de vue.

Et l'arsenal s'est élargi avec les outils numériques et les procédés qu'ils génèrent. On n'en est plus à la falsification (souvent maladroite) des photos ou des actualités

cinématographiques. Ces stratégies s'appuient désormais sur des effets de buzz ou de virus ou sur des techniques pour lesquelles la notion de document primaire n'a plus de raison d'être. Les images acquièrent une plasticité qui complexifie à outrance la méthode d'analyse.

Ce n'est là qu'un aperçu de quelques questions de fond que nous pose l'évolution des médias

Le processus de globalisation en cours nous incite à une vigilance particulière quant aux changements supplémentaires qui interviendront dans le futur et à leurs conséquences.

N'oublions pas que le regard porté sur les autres est très largement lié aux représentations médiatiques qui nous sont proposées. La mondialisation élargit encore leur spectre et donc leurs conséquences possibles.

Pus que jamais le travail des enseignants d'histoire dans cette perspective devra s'appuyer sur une réflexion dynamique sur les médias.

XIV. Mondialisation et apprentissage de l'histoire : Le rôle de la télévision grand public

Madame Effy TSELIKAS, Journaliste, VINCENNES, France

L'école est le lieu d'apprentissage de l'histoire. Mais d'autres espaces jouent aussi un rôle : la famille, les associations, les partis, les syndicats, les clubs, les cercles, les bandes, ... (en un mot, les tribus auxquelles nous appartenons tous), les musées, les expositions, les voyages, et ... les médias, qui sont tous ces « mediums » à la fois. Médias : presse écrite, radios et télévisions, et maintenant, Internet. Prenons le cas de la télévision grand public en essayant de voir où et comment elle joue un rôle de « professeur virtuel ».

L'histoire à la télévision se retrouve dans plusieurs niveaux :

- **dans les news** : l'actu chaude come on dit. Quand un évènement arrive dans un pays, les journalistes sont bien obligés de parler le replacer dans son contexte, sinon il peut être incompréhensible. Pouvait-on comprendre quelque chose au déroulement de l'éclatement de la Yougoslavie, si on ne se remettait pas en mémoire l'empire ottoman et la période communiste ? Exemples encore plus récents ; en Grèce, en ce moment on met sur pied le cadastre (la Grèce est le seul pays d'Europe, avec l'Albanie, à ne pas avoir encore de cadastre, c'est une conséquence historique). Qu'avez-vous à la Une des journaux, dans les articles sur les batailles autour de la propriété ? Les firmans du sultan du 16^e siècle ou les bulles d'or du tsar du 18^e siècle, qui donnent droit à tel ou tel titre de propriété. Vous avez quelque chose d'analogue, en première page des journaux lithuaniens. Comme il est devenu plus qu'urgent de réaménager le centre de Vilnius (la capitale lithuanienne est capitale européenne de la culture cette année !!!), il a fallu retrouver les propriétaires de nombreux immeubles du centre-ville, là où se trouve la ville historique juive. Avec la difficulté inhérente l'histoire, du fait qu'aujourd'hui cette propriété est plus symbolique que réelle (La communauté juive de Vilnius compte désormais peu de membres), les journaux lithuaniens opposaient les arguments mémoriels des associations juives (souvent des Etats Unis ou d'Israël) à ceux de la municipalité, favorables à une rénovation menée tambour battant.

- **dans les discours politiques** : L'exemple le plus frappant de l'irruption de l'histoire dans les médias ces dernières années est la bataille sur les lois mémorielles qui a lieu en France : lois de repentance pour l'esclavage, pour le génocide arménien, pour l'holocauste, ou loi de réhabilitation de la nature civilisatrice de la colonisation, ... Cela a donné (et donne encore) une forte activité médiatique. Autre exemple : Le parti nationaliste italien a décidé de donner 1500 euros à chaque famille qui appellerait Benito son garçon nouveau-né, en hommage à Benito Mussolini. Qui dit mieux ?

- **dans les documentaires ou émissions historiques, voire même dans des chaînes de télévision entières consacrées à l'Histoire** : chaque pays a sa chaîne historique, ses documentaires et ses émissions historiques. Exemple d'actualité : la chaîne SKAÏ en Grèce vient de faire un tabac avec une production intitulée *Emeis, oi Ellines*, « Nous, les Grecs » qui est un panorama de l'histoire grecque sur une vingtaine de siècle. Et la France n'arrête pas de revisiter son histoire par de nombreux documentaires, consacrés à ses périodes douloureuses (Verdun, la collaboration durant la seconde guerre mondiale – *93, rue Lauriston* (siège de la Gestapo) -, le fascisme - *La Cagoule* - la guerre d'Algérie, ...) ou à des moments plus joyeux : le Front populaire - *L'été 36* -, ... Quand elle ne joue pas à transposer les méthodes d'investigation policière en fabrication d'émission historique, comme pour *Les détectives de l'histoire* sur France 5, où la première de la série fut consacrée au rôle de François Mitterrand durant la seconde guerre mondiale, ou encore à réaliser des docu-fiction comme *L'invention de l'Europe*, diffusé sur Arte en novembre 2008

Chacune de ces contributions de l'histoire via la télévision mériterait un exposé à elle toute seule. Mais pour notre sujet, la télévision grand public, j'ai voulu aller voir de près comment l'Histoire arrive vraiment à toucher le grand public. Pas seulement nous, les grands experts de la didactique de l'Histoire, mais tout un chacun : notre voisin du dessous, notre grand-mère, notre gamin en pleine crise d'adolescence, notre cousine venue de province ; Comment tous ces téléspectateurs arrivent (ou non) à avoir quelques clés de compréhension du monde mondialisé dans lequel ils vivent, comment ils retrouvent des repères, refont la connexion avec leurs propre histoire et surtout comment ils évoluent en retrouvant des repères, en bousculant leurs propres préjugés, en un mot, comment ils se réapproprient l'histoire. Cette arme secrète de la télévision, ce sont les séries télévisées (autrement dit, les serials, les feuilletons, ...) avec comme flèche pour atteindre son but, l'arme de l'émotion. Utilisant les mêmes schémas affectifs qui régissent nos vies (La relation au temps, à l'espace, la notion de rendez-vous, ...), ces productions sont des mises en scène selon un schéma simple, ancré sur le quotidien des gens, pour une durée de chaque épisode (environ 26 minutes) : à l'ouverture, un désaccord (on s'y chicane) qui se résout (on se rabiboche) à la fin de la séquence (jusqu'au prochain épisode).

Il y a une progression dans le temps de l'utilisation de l'histoire dans les séries télévisées. En simplifiant, on peut retrouver trois grandes étapes :

- **d'abord, par la prise de conscience des aspects cachés de l'histoire nationale**

C'est aux Etats-Unis que cette dimension a émergé. Le feuilleton *Roots* (Racines) a « enseigné » (et le mot est faible) à tous les Américains leur part d'histoire lié au commerce triangulaire et à l'esclavage. A travers des récits de vie, des amours, des trahisons, des meurtres et des luttes, les Américains ont pu s'identifier à leurs récents ancêtres, aussi bien les Noirs que les autres, WASP ou descendants d'émigrants.

L'élection d'un président métis cette année a été rendue possible aussi par cette lente prise de conscience, que le feuilleton a distillée. Une autre série a joué aussi un rôle important dans la conscience américaine, c'est *Holocauste*, avec la magnifique Meryl Streep dans le rôle de Sophie.

En France, ce que ni l'école, ni la politique n'avaient réussi à rendre perceptible, la réalité de l'esclavage, a été acquise par plusieurs séries, diffusées par la chaîne publique France 3, en prime time : *La grande Béké* (1997), mais surtout, *Tropiques amers* (2007), nommée ainsi en référence à Tristes tropiques. L'histoire de la plantation Bonaventure dans les Antilles françaises a été filmée comme une grande fresque historique, permettant de remettre en cause le silence assourdissant qui règne en France sur l'histoire de la Martinique, de la Guadeloupe et de l'esclavage dans ces territoires. Cette fiction télévisuelle a parlé pour la première fois aux Français de la métropole et de l'outre-mer vide de ce fameux Code noir, premier statut juridique de l'esclave érigé par Colbert sous Louis XIV. La qualité de ce travail n'a été possible que par une collaboration étroite entre la scénariste et une historienne. Il ne s'agissait pas de tirer des larmes de culpabilité pour un crime que les téléspectateurs n'avaient pas commis, ni d'accuser et de dresser les uns contre les autres, mais de rappeler que c'est une partie de l'histoire de France. Qu'il fallait l'admettre, vivre avec dans une démarche de pédagogie historique et non de repentance. En évitant les explications trop manichéennes, c'était contribuer au travail de mémoire que la France a trop tardé à faire, tout en faisant connaître à tous les Français l'histoire de leurs compatriotes des îles. Ces productions demandent un vrai travail professionnel pour être de qualité, avec la participation du milieu de recherche historique. Sinon, cela donne des productions contreproductives, comme l'a été la série *Les secrets du Volcan* (2006), qui se voulait l'équivalent pour l'île de la Réunion. Mais avec trop peu de moyens et beaucoup de stéréotypes (trop peu d'acteurs locaux, ...), le résultat n'a pas été concluant.

Une autre histoire, celle des femmes, a été mise en images sur France 2 par Jean-Louis Lorenzi, avec la série *La traversée des espoirs* (2003), *Le bal des célibataires* (2005), *Chat bleu, chat noir* (2007), où le personnage féminin, incarné par Christina Reali, montre l'émancipation féminine à partir de la Guerre de 14-18 jusqu'à l'après-guerre, en passant par la Belle Époque.

Un autre exemple réussi est la série *Camarades*, diffusée sur France 2 en 2007, où une bande de copains communistes traverse l'après-guerre, de l'armistice à la fin de la guerre d'Algérie (1945-1965)

- **puis, par la prise en compte des situations interculturelles internes au pays**

La petite mosquée dans la prairie (CBS, chaîne publique canadienne) a été diffusée en 2007 et fait référence au célèbre feuilleton américain parfaitement aseptisé, qui a fait le tour du monde, *La petite maison dans la prairie*. Là, au contraire, rien de politiquement correct ou de vision simplificatrice : toutes les situations sont inattendues, pour aider à combattre la peur qui naît de l'ignorance. Dans une petite communauté près de Toronto, on voit évoluer des personnages musulmans, tels Rayan, femme médecin, voilée mais

aux idées féministes qui va s'opposer à Armar, le nouvel iman. Le jeu de ces personnages non caricaturaux sont destinés à faire rire de ce qui tracasse, d'en faire un rire citoyen, d'où le nom jeu de mots de la production : FUNdamentalist Film. Cette série a eu un succès fou au Canada et a été achetée pour la France par la chaîne cryptée Canal+. Une précédente série BBQ Muslim (BBQ, condensé de barbecue) avait ouvert la loi du genre, traquant l'obsession sécuritaire. L'intrigue tournait autour de familles musulmanes canadiennes, accusées de terrorisme le jour où leur barbecue avait explosé dans leur jardin.

Les Allemands pratiquent aussi cet exorcisme via les séries télévisées. *Turkish for Anfänger* (le turc pour débutants) sur la chaîne ARD met en scène une famille recomposée dans l'Allemagne d'aujourd'hui. Doris, une Allemande bon teint, tombe amoureuse de Metin, un inspecteur de police d'origine turque et ils s'installent, avec leurs enfants respectifs, dans une grande maison que l'on ne tarde pas à surnommer « la bande de Gaza », tant les noms d'oiseaux et même les coups (tordus) volent ; les uns traitant les Allemands de pommes de terres et les autres de bombes à ail. Ce passage sur le gril de tous les préjugés existant dans la société allemande est vue régulièrement par 2,5 millions de téléspectateurs et a permis de désacraliser les relations entre ces communautés qui ignorent tout l'une de l'autre.

Les Espagnols ont aussi des séries télévisées du même genre, les Polonais aussi (avec des résurgences des inimitiés, basées sur l'histoire, entre Allemands et Polonais. En Grèce, les feuilletons sont souvent à l'avant-garde du regard porté sur la société actuelle. Alors que rien ne filtre dans les news ou les programmes habituels sur les composantes sociales de la population du pays que sont les minorités (turcophones, slaves, tziganes, ...) ou les immigrés (plus de 20% de la population !), comme si ils étaient invisibles, le public a pu voir ces dernières années à de nombreuses séries où les protagonistes étaient un jeune de la minorité tuque ou un émigré albanais. Ces téléromans à la grecque en disent plus long sur la société grecque d'aujourd'hui que bien d'analyses savantes.

- **et enfin, par des séries transfrontalières qui dépassent les frontières (physiques et mentales)**

L'exemple qui me tient à cœur dans cette catégorie est celui du feuilleton turc *Le gendre étranger* (en turc) et *Les frontières de l'amour* (en grec) dont je donne plus de détails en annexe. Depuis le succès de cette série, d'autres ont suivi, plus ou moins réussies et ont essaimé dans tout les Balkans, puisant dans cette histoire commune à tous les peuples de la région, comme *Le chuchotement des mémoires* de Mehmet Binay (réalisé par une équipe mixte) ou *Evet Roumeli*. Avec parfois le danger d'une instrumentalisation nationaliste de l'histoire, comme pour *La vallée des loups*. Une production française avait amorcé ce mouvement en 2005, où à travers le personnage du bey macédonien Zülfikar, *Le dernier seigneur des Balkans* (2005) avait raconté en une fresque en 4 épisodes le destin tourmenté de la région dans la première moitié du XX siècle.

Mais un phénomène tout aussi intéressant se passe dans les pays arabes, où les feuilletons libanais, syriens, ... voyagent dans tout le monde arabe. Les exemples les plus frappants

sont ces séries turques, très libres de ton, *Nour* et *Les années perdues*, qui mettent en émoi toutes les capitales arabes de Rabat à Bagdad, car les messages exprimés dans cette fiction (mariages mixtes, enfants hors mariage, archétype du même pas macho) brouillent les images traditionalistes et interpellent les femmes arabes.

Cette « internationalisation » des séries est en partie due au fait qu'une série télévisée coûte chère. Pour la rentabiliser, il faut pénétrer d'autres marchés et donc la vendre à d'autres pays. On finit même par inclure les autres pays déjà dans la fabrication. Ces séries télé (telenovelas, sitcoms, serials, ...) sont les dignes héritières des feuilletons du 19^e siècle. Elles utilisent les mêmes ressorts de fabrication et remplissent les mêmes fonctions auprès du public. Mais, à notre époque de mondialisation, s'y rajoute la dimension de l'interculturel et du plurinational. Les séries télé, même si elles sont fabriquées dans un pays, sont de plus en plus destinées à être diffusées dans d'autres pays. Cela a été la règle pour les séries nord-américaines ; depuis la chute du mur de Berlin, cela est devenu un marché porteur pour les séries sud-américaines dans tous les pays de l'Est sous toutes les formes possibles et imaginables : sous-titrées, doublées par une seule voix, surdoublées (langue du pays sur anglais ou espagnol). Sans oublier les séries syriennes, égyptiennes ou libanaises destinées au monde arabe, surtout pour la période du ramadan, les désormais feuilletons ramadanesques ou encore les séries asiatiques. Avec le retour de manivelle, qui fait que les pays, même les plus petits, se sont mis eux aussi à produire leurs propres séries, pour plus « coller » à la réalité de leur propre société. Et il faudrait parler aussi d'une tendance qui monte, celle des séries communautaires.

Pour conclure, je dirais que la (jeune) histoire des séries télé raconte de façon très pertinente l'évolution de notre monde et de nos sociétés. Toutes les questions qui se posent à nos sociétés peuvent être étudiées via le prisme des séries télé : globalisation ou retour sur des identités particulières, ancrage dans l'universel ou le spécifique, rencontre des cultures ou choc des civilisations, business ou art, suprématie d'une langue ou naissance d'un nouveau langage, instrumentalisation des histoires et des mémoires, ...

C'est pourquoi, partant du principe que la nature a horreur du vide, je préconise à tous les historiens de participer à cette aventure télévisuelle. Il faut en être, ne pas rester dans sa tour d'ivoire d'enseignant ou de chercheur, y aller sans avoir d'a priori et sans pourtant être naïf. Des expériences intéressantes se font jour ces derniers temps dans cette direction. Par exemple, le feuilleton géopolitique *Gaza Sderot (la vie malgré tout)* sur Arte en 2008, qui raconte la vie vécue dans ces cités voisines, l'une palestinienne et l'autre israélienne était d'abord prévue uniquement en diffusion Internet. Devant son succès (malgré l'interruption pour cause de guerre), elle vient d'accéder au petit écran, ou encore le feuilleton interactif *La mine de charbon* sur le site Le Monde.

Annexe 1

Un feuilleton nommé ambassadeur

Récit : Ou comment une série télévisuelle damne le pion à la diplomatie

Ce qu'attendent impatiemment les Grecs, en ces jours d'automne, ce ne sont ni les résultats des élections ni même les indemnités post-incendies de cet été, ce sont leurs retrouvailles avec ... les Turcs.

En effet depuis deux ans, à 9 heures du soir, les rues se vident et les écrans s'allument : « Les frontières de l'amour », feuilleton turc, est le rendez-vous quotidien de tous les Grecs. Un succès fou, une audience inespérée pour la première chaîne privée du pays, Mega. La nouvelle série tant attendue redémarre en octobre.

Entendre parler turc en prime time (car rien n'est doublé, tout est sous-titré) aurait été impensable il y a encore quelques années, vu le contentieux historique entre la Grèce et la Turquie et les différents encore en suspens entre les deux pays : Chypre, minorités réciproques, querelles d'espace aérien et de fonds marins. Le soutien à l'entrée de la Turquie dans l'Europe par Athènes a fait avancer les choses.

Pourtant, c'est une telenovela, au schéma classique - amour, gloire et beauté -, mais corsée par la donne géopolitique, qui réussit ce miracle diplomatique. L'intrigue est savoureuse : Nazli, la fille d'un fabricant de baklavas d'une ville de province de Turquie aime Nikos (le gendre étranger, c'est le nom du feuilleton en Turquie), armateur grec d'Istanbul (Constantinople pour les Grecs). Deux amoureux, deux familles, des voisins très présents. Ici, pas de haine Capulet et Montaigu. Les deux familles, la turque et la grecque, sont favorables à cette union. Mais, à chaque fois, cet amour va être mis en danger par l'extérieur, concentrant tous les chocs de culture possibles : grec et turc, musulman et chrétien, femme et homme, province et capitale, milieu artisan et milieu richissime. Et quand à leur tour, les grands-parents sont touchés par Cupidon - l'aristocratique « yiayia » grecque Evangelia s'unit au madré grand-père turc à la belle moustache, Mehmet, le vétéran kémaliste de la lutte contre les « ennemis du peuple turc »-, c'est la cerise sur le gâteau.

Tous les téléspectateurs grecs vivent littéralement dans les salons des deux familles, ils se vautrent dans les sofas aux napperons brodés et participent aux interminables agapes, avec les mille et un mezzés sur les tables. Ils ont cru d'abord que c'était une émission réalité, avec des « vraies gens » et non pas des acteurs (pourtant fort célèbres en Turquie), tant tout leur paraissait familial, tout leur parlait. Et lors de la « volta », la promenade du soir, ils commentent sans fin l'épisode, en s'étonnant à chaque fois : « c'est pas possible, ils sont comme nous, on est pareil ». Comme dans un miroir réfléchissant, ils voient leur propre image dans cette société « a la turca » : l'importance de la famille, source de toutes les joies et de toutes les frustrations, lieu de tous les refuges ; la puissance de la figure patriarcale ; la quête d'indépendance des femmes entre intrigues et volontarisme ; le statut de l'enfant-roi et gâvé d'aujourd'hui des classes moyennes ; les traits de caractère à peine caricaturés comme la jalousie des « mâles » méditerranéens, le goût pour les affaires et les combines, la perte des traditions, l'américanisation grandissante du mode de vie, ... L'« ennemi » se révèle intime.

Le feuilleton surfe sur l'actualité palpable des deux pays : la rencontre des amoureux un bel été sur l'île de Simi, à quelques encablures de la côte turque est plausible depuis que les Turcs peuvent, avec un visa allégé, passer la journée sur les îles voisines. La jeune femme blonde qui s'occupe des enfants, Natalia, victime d'un proxénète, dit la réalité de tous ces émigrés balkaniques attirés par les deux nouveaux eldorados de la région que sont la Grèce et la Turquie. La télévision, entre émissions télé-réalité et académies de la chanson auxquelles participent tour à tour, l'autre fille de la famille ou le fils du voisin, joue aussi son propre rôle. Et la vie d'aujourd'hui aussi, comme partout : le démon de midi pour les deux pères de famille, les premiers émois adolescents pour le plus jeune fils, les difficultés du quotidien, ...

Rien n'est tabou, tout est dit dans un scénario ciselé tout en dentelle : à chaque épisode, un événement extérieur ou le commérage d'un voisin remet le fragile équilibre en danger : la tension monte tout au long de l'épisode, chacun se braque et se jette des anathèmes à la figure en se recroquevillant dans sa propre culture. Et puis, tout se dénoue dans une ambiance bon enfant, où par une astuce de l'intrigue, chacun relativise de facto. Mais – et c'est la force et sûrement la raison du succès de cette série dans les deux pays – tout a été évoqué : le passé douloureux, les haines centenaires, les préjugés réciproques et tout a été balayé dans une désacralisation lucide et joyeuse de tous les dogmatismes religieux et les fanatismes nationalistes : « le mien est aussi dérisoire que le tien ».

Cette prise de conscience télévisuelle a été beaucoup plus efficace que des dizaines de réunions diplomatiques. Le changement de mentalité se voit concrètement : des voyages s'organisent de plus en plus ; les enfants et petits-enfants retournent là où ont vécu leurs ancêtres ; les Turcs en Grèce (Ionianistan) et les Grecs en Turquie (Asie Mineure), des jumelages entre cités se font, on s'échange de l'électricité et de l'eau. Et tout dernièrement, de nombreux pompiers turcs participent en Grèce à la lutte contre les incendies.

Mais la question fondamentale demeure : qui fait le meilleur baklava, les Turcs ou les Grecs ? La suite au prochain épisode...

Décryptage : de cette aventure télévisuelle, devenue événement diplomatique

- dans la maison de production : rencontrer l'initiateur du projet, les scénaristes, les documentalistes pour qu'ils nous racontent la genèse, la fabrication, les difficultés rencontrées, les joies inespérées, ...
- sur les lieux de tournage : capter les ambiances, entendre les acteurs et techniciens, voir leur évolution au fur et à mesure de la série
- dans les deux publics grecs et turcs : saisir le plaisir, les étonnements des différents téléspectateurs, en quoi cela a changé ou non leur regard sur l'Autre (et sur eux-mêmes)

Annexe 2

Los Ricos tambièn lloran (Les riches pleurent eux aussi)

Récit :

Marimar (Maria del Mar) va t'elle réussir à entrer dans les bonnes grâces de sa future belle-mère ? Et comment celle-ci peut accepter que son fils adoré, Sergio épouse cette jeune fille belle certes, mais pauvre. Et quel sera l'avenir du bébé mis en route. Et, et, et ...

Tous les jeudis soir, après le journal télévisé de la TVT (Télévision togolaise), toute la famille, tout le quartier se réunit chez le voisin, celui qui a l'électricité, pour ne pas manquer l'épisode de la telenovela mexicaine "*Los ricos tambièn lloran*" (les riches pleurent aussi). Homme, femme, enfant, chrétien, musulman, animiste, tout togolais de 7 à 77 ans se prépare à participer à ce cérémonial. On s'installe sur des petits bancs en bois, on se re-raconte les épisodes précédents, on les commente et surtout, on spéculé sur ce qui va se passer ce soir, avec la convocation de la future belle-mère. C'est sur ce rendez-vous donné que tout le monde est resté sur sa faim la semaine dernière. Réponse ce soir.

Mais attention, les premières images du générique apparaissent, des fondus enchaînés de visages, quelques plans en extérieur sur une musique sirupeuse. Le show peut commencer, sur l'écran, mais aussi devant : on critique, on approuve bruyamment, on demande au voisin ce qu'on n'a pas bien compris. Quand les dernières images s'éteignent, chacun donne son avis sur ce qu'aurait dû faire Marimar pour ne pas se faire autant humilier par sa future belle-mère. Et le reste de la semaine, on commente sans fin ce qui va se passer : et si, et si, et si ...

Au même moment, à Moscou, à Damas ou à Tel-Aviv, Marimar ou une autre de ses "soeurs" fait battre le coeur des Russes, des Arabes ou des Israéliens.

A l'heure où l'on parle beaucoup de "choc des cultures, de "clash des civilisations", où religion, histoire et mentalités dresseraient des frontières supposées infranchissables entre les peuples, nous nous ferions "petite souris radiophonique", pour aller écouter ce que la diffusion de cette même série "fabrique" dans des pays aussi différents (dans leur géographie, leur climat, leurs valeurs, leurs croyances, leurs relations familiales, ...) et "toucher de l'oreille" comment ces telenovelas jouent sur des "universaux" psychologiques (le bien, le mal, la culpabilité), sentimentaux (l'amour, la haine, la jalousie), sociologiques (le désir d'ascension sociale, le pouvoir, l'appât du gain) et géopolitiques (frustration par rapport aux vrais occidentaux qui vivraient tous dans le luxe et la liberté totale).

Décryptage : Voyage dans 4 pays de 4 zones culturelles différentes : Russie, Togo, Syrie, Israël (2 lieux à chaque fois : famille ou groupe de spectateurs, et télévision émettrice), pour dessiner à partir de ces réactions, l'imaginaire d'un pays, en contre-jour de la telenovela.

- Regarder les émissions avec les téléspectateurs, enregistrer leurs réactions durant la diffusion, les interviewer en les faisant réagir sur ce qu'ils ont vu, ce qu'ils ont aimé ou détesté, les personnages auxquels ils se sont identifiés (pourquoi, comment). Pourquoi, comment regardent-ils ces émissions, ce que cela leur apporte ?
- Interviewer des responsables de la chaîne émettrice pour connaître leurs motivations, leurs critères de choix, leurs motivations "politiques" (rôle de succédané social)

Avec des ethnologues et des spécialistes de la communication - en France, intervenants possibles Dominique Wolton (directeur de la revue *Hermès*/CNRS, spécialiste des médias) et Dominique Desjeux (professeur de communication interculturelle à la Sorbonne et consultant) - et pour les autres pays concernés, spécialistes et universitaires, essayer de comprendre les enjeux de cette "mondialisation de l'imaginaire", ce que cela dévoile de notre monde et de notre culture d'aujourd'hui.

Avec en contrechamp, les reportages de la "fabrication", faits à TV Azteca, à Mexico, là où naissent ces telenovelas, par des interviews de producteurs, de concepteurs, de scénaristes, d'acteurs.

Comment cela se monte une telenovela, quels en sont les ingrédients financiers, artistiques, marketing ? Y a-t-il des recettes pour un succès assuré ? Ce qui est valable pour le Mexique et l'Amérique latine, est-il déclinable pour les 110 pays dans lesquels sont vendues ces séries ? Tient-on compte de ces autres publics pour modifier, moduler, enrichir les épisodes ? Y a-t-il des épisodes spéciaux pour l'exportation ?

Tout le business sur ces telenovelas : les sites Internet qui entretiennent le suspense, avec "potins", photos, vie privée des téléacteurs, jeux, concours, les revues spécialisées, les clubs de fan, les collectionneurs, les ventes de produits dérivés (tee-shirts, posters, accessoires), les extensions payantes : conseils conjugaux, conseils de beauté, ...

L'intrusion de la fiction dans le réel : ces séries cultes ont donné leurs noms, à travers la planète à d'innombrables lieux (bars, restaurants, salons de coiffure) et surtout à des enfants.

XV. The Training of History Teachers in Europe: situation and trends

Dr Alois ECKER, Center for Didactics of History, Social Sciences and Civic Education, Vienna, Austria

Mr president,
Dear friends and colleagues,

First of all I would like to thank the Council of Europe and IRCICA for this invitation. It is a great honour and a pleasure to work with you today. – As a historian working at the university of Vienna, Austria, I would also like to express my gratitude to our Turkish colleagues for this opportunity to work with you in this marvellous city of Istanbul, the former capital of the Byzantine and Ottoman Empire.

I would like to present to you today preliminary results of a comparative study on teacher education of history teachers in Europe. This study has been accomplished just recently - with the support of experts from 20 European countries – at the Centre for Didactics of History, Social Studies and Civic Education at the university of Vienna. We plan to publish this comparative study in spring 2009 in the framework of the Council of Europe's Publishing.

During the past ten years we were able to realize a first pilot study on Initial Teacher Training for History Teachers (ITT-History) between 1998 and 2001 with 13 member states of the Council of Europe, followed by a second pilot study between 1999 and 2002 in the framework of the Stability Pact for SOE including all the countries of South East Europe as well as Greece and Moldova.. During the last years we were able to extend the network of research on ITT-History with the support of the European Commission (Socrates-Programme, 2004 – 2006).

The outcomes of the two pilot studies, the country reports and the first results of the new comparative study on a European level are available on the webportal of the ITT-network: <http://www.itt-history.eu> .

A

group of researchers all over Europe has been working on elaborating a database on Structures and Standards of Initial Training for History Teachers in Europe.

The information of this database has been collected with the help of a standardized questionnaire of about 100 pages. To ensure that the collected data were up-to-date and correct the results of this investigation had been fed back to the national ministries of education as well as to the representatives of the Education Committee, i.e. the Standing Conference of Ministers of Education to the Council of Europe. The feedbacks from the contributors and from the ministries of education were included into the final versions of the country reports.

The Vienna based project group then produced the comparative study on a European level, including as well data from the European education database Eurydice, the UNESCO world database on education and the OECD studies "Education at a glance".

Background of the study

It is important to notice that the focus of this comparative study was not on teaching history in the classroom but on the level of education of the history teachers themselves.

It is also important to notice, that the study not only focuses on the content of teacher education (WHAT to teach?), but also on the structures of training (HOW to teach?). We started from the assumption that it is of equal importance to look on the (structural) level of the organisation of learning and teaching, the level of institutional and communicative structures of the learning process. The structures of training have an influence on the quality of learning. Dealing with the topic of our project (The image of the other) we may say, that the possibilities of understanding the other /and of understanding each other are hindered by multiple barriers on the organisational level of communication. I will present to you some results of a comparative study on a European level dealing with the institutional and the communicative dimension of learning and teaching history.

The study focuses on the first years of teacher education for history teachers, the 3 to 5 years of study at universities, pedagogical universities or teacher training colleges, and the first years of post-graduate training or induction, when the graduates normally get involved in school education.

Teacher training and the first steps of teachers' education have become a highly relevant issue, especially on the level of international educational policy, including the European Commission: The fact that one of the 10 working groups of the European Council of Education in the framework of the Lisbon process is dedicated to "Teacher education and training" may prove this.

Initial teacher training in particular is a crucial period in the formation of a teacher's identity and career. Initial teacher training forms the basic structure of the professional life of the future history teachers. It therefore seemed to be of broader interest to ask in which structures the coming generation of history teachers are educated today.

The most recent study describes the structures and standards that apply to the initial teacher training (ITT) for history teachers in twenty European countries: Austria, Belgium/NL, Bulgaria, the Czech Republic, Estonia, Finland, France, Germany/NRW, Greece, Hungary, Italy, the Netherlands, Norway, Poland, Romania, Slovakia, Slovenia, Spain, Sweden and the United Kingdom (England and Wales).

Aims of the study

This study has the following aims:

- Make available data and information on ITT-structures, for educational planners, training institutions, teacher trainers and also for trainee history teachers
- Provide a central database for research on ITT with regular updates (and possible follow-up studies) in the future

- Establish an international network for the systematic discussion and investigation of important issues and problems concerning ITT and, in this way, supporting the reflection on the relevant needs in teacher education and training.
- Establish a basis for discussing the development of common standards for history teacher training at the European level
- Recommendations and guidelines could be elaborated for teacher trainers, teacher training institutions, ministries of education and international organisations involved in European education cooperation.
- As a by-product of this study, the network of history teacher trainers and persons responsible for education that is created through it could elaborate on the standards devised here and make known the results of the study in suitable publications or events in the various countries.

Introduction to some main dimensions of results:

1. Quantitative aspects of ITT

The first part of the study highlights some demographical figures:

Over 16 million students were enrolled in tertiary education in the European Union in 2002³¹. From the data we have collected in our study we may add: In the year 2002/03

- More than 1 million or approx. 6,25 % of all students in tertiary education were teacher trainees. This means that a million of students in one of the 27 European countries followed studies on a tertiary level to become a teacher either in primary or in secondary education.
- More than half a million of these students (3,13%) were enrolled in subject history studies (including geography and/or social studies), and finally:
- Over 120 000 students (~ 0,75%) wanted to become history teachers.

2. The social situation of history teachers and job prospects for trainee history teachers

The second part provides basic demographic data about the clients of teacher training, the reputation of the job and about graduates' current and future job-opportunities, and then discusses the main standards in training curricula.

Who are the students?

We did not always receive exact data on the proportion of male to female history students/graduates trained to work as teachers. However, we did find it a clear trend that even today, more than half of all history teachers in lower and upper secondary schools are women, and the number of female history teachers will continue to rise. In general,

³¹ Eurydice / European Commission (2005) Key Data on Education in Europe 2005, Brussels, Luxembourg: Office for Official Publications of the European Union, p. 140; see also <http://www.eurydice.org>

the last century was marked by an increasing feminisation in the profession of teaching, and this trend has not stopped yet. History teaching is no exception to this trend. The last five years have seen an increasing feminisation regarding history teacher trainees and graduates.³²

This trend towards feminisation continues in most of the countries, for example in Austria, Czech Republic, United Kingdom, France, Hungary, Netherlands, Norway and Spain. A deviating tendency was observed only in Bulgaria and Estonia, where the percentage of female teachers in lower and upper secondary schools is already rather high by comparison (over 70% in Bulgaria, approximately 80% in Estonia.³³) In general, the percentage of female history teachers is higher at lower secondary school. In terms of regional distribution, the percentage of female history teachers is higher in eastern and south-east European countries than in central and western European countries.

What do history teachers earn?

It is no great surprise that history teaching is not among the best-paid jobs in Europe. History teachers' salaries – at both lower and upper secondary school – are “above the average” income (in relation to the per capita GDP)³⁴ in three of our survey countries (Austria, Estonia, Finland). In ten countries (Belgium/NL, France, Hungary, Italy, The Netherlands, Norway, Slovenia, Spain, Sweden, UK), the salaries of history teachers fall into the “middle class”³⁵ range. Teachers' salaries in Poland and Slovakia are below average. However, the situation of history teachers in eastern and south-east Europe is rather different. Generally, history teachers are regarded as middle-class wage-

³² More than 65% of Austrian history graduates trained to work as teachers were women.

³³ See the country reports.

³⁴ See Eurydice (2005), pp.136. The GDP is an indicator of the general standard of living in a country. For this survey we have used the Eurydice indicators which illustrate the financial position of teachers in relation to the average standard of living in their countries. The respective figures were obtained by “dividing the gross annual salary (minimum and maximum) in national currency by the per capita GDP (at current prices in national currency) of the country concerned ... Gross annual salary is defined as the amount paid by the employer in the year – including all bonuses, increases and allowances such as those for cost of living, end of year (if applicable), holiday pay, etc. – less the employer's social security and pension contributions. This salary does not include any other financial benefits in respect of additional functions, further qualifications or specific responsibilities.”

³⁵ Salaries were classified as “above average” when teachers' “minimum salaries” were above 100% and “maximum salaries” above 150% in relation to the per capita GDP. The “middle class” category applied to those countries where teachers' “minimum salaries” were higher than 50% and “maximum salaries” between 100% and 150% in relation to the per capita GDP. Salaries were classified as “below average” when teachers' “minimum salaries” and “maximum salaries” were below 100% in relation to the per capita GDP. – “Minimum salary is the salary received by teachers ... [either in lower or in upper secondary schools, AE] ... who are starting teaching, having completed their education, initial training and trial period. Maximum salary is the salary received by teachers ... who are at the end of their career, that is, during the last year prior to retirement.” See Eurydice (2005), p.137.

earners there, too, but this is primarily a social category which is not necessarily related to their actual income – in most countries (Bulgaria, Czech Republic, Romania) the financial situation of young teachers forces them to take on a second or third job to earn an additional income³⁶ and maintain even a minimum standard of living; in Bulgaria and Romania this problem still affects also older teachers.

When do graduates start to teach history?

If we look at the picture of job opportunities for graduates in history teaching today, we may conclude that there is a shortage of places in two third of the European countries – and thus we should not recommend young students to study ‘history teaching’.

But will the situation remain like this within the next five, ten or fifteen years? This kind of information would certainly be useful for teacher trainers, since it not only affects their own job opportunities, but would also make it easier for them to define the objectives and contents of their courses and curricula. In our opinion, for example, it should certainly make a difference for teacher trainers whether their students will start to teach history only in ten years’ time and not already in five years’ time.

Looking at the table on age distribution above we can generally say that the percentage of teachers over the age of 40 is rather high. According to the Eurydice study, almost half of Europe’s 6 million (primary and secondary) teachers are over 40 years old. Teaching staff are generally older at secondary school than at primary school, and staff tend to be older in western Europe than in eastern Europe.

The charts above show that between 18,5% (Austria) and 49,6% (Romania) of (history) teachers are over 50 years old in all the surveyed countries. This means that a considerable number of teachers will retire within the next ten years. Assuming that the job conditions of history teachers – with respect to retirement age as well as contract of employment/working hours, class size, number of history lessons per week, and the form of classroom teaching by single teachers – will remain more or less the same, history teachers’ prospects of finding a job are likely to improve considerably at the end of this decade.

This rather simple prognosis also applies to the second decade of the 21st century. The chart shows that the number of teachers over 40 years is on average 60%, starting with 51,2% (Spain) and going up to 88,2% (!) (Italy). Thus, demand for secondary-school history teachers may be expected to increase even more in that decade.

Even though it does not directly concern the focus of this study, we would like to point out that these data may also be used as an indicator of in-service training of history teachers. They show that more than 60% of history teachers in Austria, Estonia, France,

³⁶ We introduced this fourth category to give a more accurate description of the financial situation of history teachers. Even though teachers may be considered to be “middle class” wage earners, they still often depend on additional incomes.

Netherlands, Norway, UK underwent their initial training between the late 1960s and the early 1980s. This implies, among other things, that in most countries these teachers were trained to teach history through a narrative structure and were never exposed to pupil-centred forms of learning (for example group work) or process-oriented methods of learning and teaching (for example project work), nor were they trained to teach history in a multicultural approach. Only those history teachers over 40 years of age who have taken in-service courses in active methods of learning may be expected to possess up-to-date knowledge and skills in these fields.

3. Institutions of teacher education – entitlement for teaching history

The third part of this overview of the results of our comparative study is devoted to the organisational structures of ITT and their possible implications on the standards regarding the competencies and skills of future history teachers.

For more than a century all prospective teachers for *upper* secondary education have received their teacher education at universities. During the last two decades university-level teacher education has become the norm also for *lower* secondary education – and the trend goes beyond that level:

As concerns initial training for history teachers of lower and upper secondary education, the picture is mostly the same: Studies at universities, universities of applied sciences or pedagogical universities prevail to a large extent. This is the case in almost all the countries: For the entitlement of a history teacher of *upper secondary general* or vocational education (ISCED 3) students follow studies at universities. As concerns the entitlement of a history teacher of *lower secondary general* education (ISCED 2), the overall picture is the same, although there are some countries reporting, that initial training for history teachers takes place also in institutions like ‘pedagogical academies’, ‘Colleges for Higher Education’ and ‘Teacher Training Colleges’.

Practical training is provided in cooperation with secondary schools.

Thus, most teacher trainees who want to become “full history teachers” (that is qualified to teach both at lower and upper secondary school) are initially trained at university, pedagogical university or Colleges of Higher Education today.

The Model of Training

The Eurydice indicators distinguish between two main models of initial teacher training:

“The theoretical and practical professional training may be given either at the same time as their general courses (the concurrent model) or after them (the consecutive model). ...³⁷

³⁷ Eurydice/EC (2005) Key data, p. 185.

Regarding ITT for history teachers at all three levels of education (ISCED 1, 2, 3), the distribution in our sample of 20 European countries was as follows:

- concurrent: eight countries follow only concurrent models (Austria, Czech Republic, Greece, Hungary, Poland, Romania, Slovenia, Slovakia);
- concurrent and consecutive: five countries have both forms (Belgium/NL, Bulgaria, Finland, The Netherlands, Norway);
- concurrent and modular: another two countries have developed concurrent forms with a modular approach (Germany/NRW, Sweden);
- consecutive: the remaining five countries have consecutive models (Estonia, France, Italy, Spain, United Kingdom/EW).

The concurrent model normally prevails in institutions which prepare trainees for teaching at lower secondary school, while the consecutive model is dominant in institutions which prepare trainees for teaching at lower and upper secondary level.

A brief look at the regional distribution of the two types of training shows a predominance of consecutive models in western and southern European countries, while the concurrent model is more common in central and eastern European countries. On the surface, thus, our findings correspond to the data in Eurydice.

However, in fine-tuning these data, our overview showed that there is a dominant trend towards concurrent models all over Europe.

This trend, however, could be turned back by concepts of training which are (again) under discussion in the context of curricula-reforms within the Bologna-Process.

4. Institutional cooperation and coordination

The training structures in ITT are rather heterogeneous both on the national level and, sometimes, also on the level of the training institutions themselves. Academic courses and courses of subject didactics and general pedagogics often do not seem to be very well co-ordinated. Still, the question of institutional co-operation concerns a number of different levels.

Our study focused on a particular sector of organisational co-operation – the links between institutions which are responsible for general courses and those which are responsible for practical training. What we found is that there is very little co-operation between different institutions involved in ITT training programmes. Generally, there is very little co-operation between universities as bodies of academic and pedagogical/didactical training and schools as bodies of practical training.

We received information only about a few models where institutional co-operation is established by contracts between institutions. This is the case with partnership models in England, with the organisation of practical training at IUFMs in France, the “Kooperationsschulen” in Austria and with the co-operation between universities and secondary schools concerning practical training in Bulgaria.

The second form of partnership model which we found is contracts between a training institution and an individual expert, for example an advisory teacher in a secondary school who also trains students in their practical stage. These forms of contracts exist with partnership models in the Netherlands, Norway and Austria.

It will probably not come as a surprise that even within individual institutions there is a lack of effective co-operation and co-ordination between the institutes or departments involved in ITT. Regarding themselves primarily as places of research, university units pay little attention to what is happening in training courses. Besides, there is still little awareness of the fact that inter-institutional co-operation is a key factor in improving the quality of learning and teaching at universities.

Interdisciplinary co-operation, team teaching and teamwork among trainers

What has been said for the quality of inter-institutional co-operation also applies to inter-personal co-operation. The quality of training courses will improve if there is effective co-ordination at different levels of the trainers’ work. As long as there is no explicit co-ordination and planning on the trainer level, it will be hard to achieve a co-ordinated learning process on the students’ side. This factor is important with respect to both the contents to be taught and the social competencies to be acquired. Contents which are not explicitly related to each other by the trainers risk to remain isolated and not reflected also in the work of the students. As long as they are not reflected upon and productively dealt with in the learning process, conflicts in the group – conflicts between teachers and students as well as conflicts among students, as insignificant as they might be – will impede learners in developing the necessary social competencies.

Even today, co-ordination between trainers remains rather abstract. This co-ordination is formally based on the structure of curricula and syllabuses. But which trainer is really interested in what is going on in other courses – as long as there is no institutionalised need to take an interest? Who really knows what her or his colleague teaches in another history seminar? Which historian knows the contents of the psychologist’s course, and which didactician knows those of the archaeologist’s course?

5. Relation between academic, didactic, subject didactic and practical training

We also looked at the relation between academic courses, courses of general pedagogy/didactics, courses of subject didactics and of practical training during the period of university studies.³⁸

³⁸ Including induction/post-graduate practical training.

There are slight differences between the individual countries, but in most cases academic (subject history) courses make up between 70% and 80% of all courses in this period. The highest share of *academic courses* in all courses is 80% (Spain: universities),³⁹ the lowest share is approximately 60% (France: IUFM).

In most countries, 0% to 20% are devoted to *courses of general didactics*; the average share is approximately 10% (0% in Spain: universities; 20% in Hungary: universities). Between 5% and 20% of all courses are dedicated to *subject didactics* of history (*Fachdidaktik*) (5% in Spain: universities; 20% in France: IUFM). From 0% to 10% are devoted to *practical training* (0% in Spain: universities,⁴⁰ 10% in Austria: universities, and France: IUFM).

University studies are followed by a longer period of post-graduate training in some countries (Austria, Estonia, France, Netherlands, Spain, UK), especially in those countries where consecutive models prevail. Post-graduate forms of training are usually organised in close co-operation with teacher training institutes and schools (France, Netherlands, UK) or they take place at school (Austria, Spain, Estonia).⁴¹ With the exception of the French model, these forms of training are not – or not closely – linked with preceding training courses at university.

6. The content of subject history courses: National history – European and World history

National history and the construction of national identity through history remain the predominant issues in all concepts, regardless of all differences and variations. The development of the academic discipline of history in the second half of the 20th century, which may be regarded as a counter-movement to national concepts of history, has certainly had its reverberations in school curricula, but in most of the countries these new tendencies are only an appendix to the national approach to the subject. In spite of the scientific debates and alternative conceptions and aspects (such as economic, social, or new cultural history, historical anthropology or the history of everyday life; problem-centred and theme-centred approaches) it is considered the predominant task of history as a school subject to familiarise the next generation with the history of the national state and to devote a large part of history lessons to legitimising it.

We also looked at the relation between local, national, European, and world history in school curricula as well as in ITT curricula. The data we received are approximate data, but they do show a distinct tendency. Only few countries reported that national history takes up less than 20% of all lessons (Belgium/NL); generally, between 30% (Austria,

³⁹ Followed by various forms of induction with practical training at school.

⁴⁰ For universities in Spain see footnote above.

⁴¹ In most countries these history teacher trainees receive a lower salary (approx. half of the salary a full-time teacher usually earns) during this period of practical training at school.

Czech Republic, France, Finland) and 40% (Greece, Hungary, Norway) in ITT curricula and up to 55% of all courses/lessons in the school curricula are devoted to national history. The percentage is even higher at lower secondary school, where national history generally forms an important part of school curricula. In the majority of countries school curricula attach more weight to national history than ITT curricula.

As concerns the content of curricula, the emphasis has generally moved during the last two decades from national history to European history. More than this, the curricula sometimes now show a tendency to Eurocentrism, whilst World history or global history were not so well developed so far.

7. Content of Curricula: The proportion between Political, Social, Economic and Cultural History

Hand in hand with a strong emphasis on national history goes the tendency to teach history as a field of political developments rather than an issue of economic, social and cultural developments and changes. *Political* history remains the predominant aspect of history in ITT and school curricula. The triad “national history, political history, chronology” still defines the three main pillars of history teaching and training in Europe. When comparing the percentage of political history in secondary school curricula and in university curricula we noticed a slight tendency to give more emphasis to social, economic and/or cultural aspects of history at university. Our experts explained these findings by the fact that curriculum planners put more emphasis on political history during the first years of school education whilst at university they allow a bigger diversity of historical aspects.

8. The basic conceptions of the subject “history”

There are actually four forms of history in secondary-school curricula:

- history is taught as a single subject. This is the case in Bulgaria (see next item), Czech Republic, Estonia, Portugal (to some extent in grade 7 and higher), Russian Federation and the UK (Key stages 1 and 2);
- history is taught in a fixed combination with geography. This has been a long tradition in the Romance language countries, Spain, France, Portugal (grades 5 and 6), but is also the case in Bulgaria (taught in grade 4 with geography, one hour per week for each subject);
- history is taught as an integrated subject, that is, “history, social studies and political education” (Austria), or “history and civics” (Netherlands)
- history is taught under the umbrella of a broader subject, such as “man and society” (Hungary) or “social studies” (Norway), or together with “civics” (at some schools in the UK at Key Stage 3). A new curriculum is under discussion in Bulgaria, and will probably be called “history and civilisation”.

This brief overview already shows that there are different forms of dealing with historical information and knowledge at secondary school.

Let us take a look at the concepts of history which are behind the curricula taught in secondary schools. To a certain degree, the four structures correspond to different concepts of dealing with the past (though this is not necessarily so in all cases). While the tendencies analysed are found in all curricula, the main emphasis in the presentation and construction of history differs considerably from country to country.

The first concept places more emphasis on political and cultural history, whereas the latter takes a more traditional approach, focusing on the history of architecture and the arts. The positivist concept of historicism that concentrates especially on the development and changes of political power, including the construction of the respective “nation” in its relation to “the world” and its “cultural contributions to the eternal heritage of mankind” still seems to be the dominant idea behind this curricular structure. This approach has come to the fore again in eastern and south-eastern European countries since the downfall of communist regimes, but also continues to play an important role in western Europe.

The second concept has its origins in the idea of a national history that shaped the national state. Its central message concerns the heroic development of the nation’s *political power* in time and space. This idea can be found in every curriculum, but the emphasis that is placed on it differs considerably. Colonialist and imperialist traditions seem to have played a bigger role in the development of this concept in some countries; the combination with geography is evidence of the imperialistic concept that stood behind this structure of history teaching which also dates back to the late 19th century. Today, more attention is usually given to encouraging pupils’ analytic and critical skills through teaching combined forms of history and geography, aiming at enabling them “to make informed judgements about the economic, political, social and environmental issues of everyday life.”⁴²

Man and society, the central question of every sociological theory of the 20th century, forms the background of the third concept of history, where aspects of social and economic history are added to, included in, or integrated into traditional political history. This approach favours problem-oriented and thematic ways of dealing with the past; these would also require a new methodological approach to history teaching which is not yet sufficiently developed and supported. The question also arises why this concept prevails in countries such as Austria or the Netherlands, which have lost much of their political influence in the 20th century.

The fourth concept is based on the idea of forming citizens through integrating history into the wider context of the organisational development of societies, covering aspects of political education, the history of law and institutions, the development and organisation of political structures, institutions of the state and civil society. This form, too, may be applied either to legitimise the political powers of the day or, on the contrary, to critically analyse and discuss the evolution and changes of political and societal structures. The idea of developing communicative, critical skills through civics education prevails in the normative texts of curricula. However, the examples mentioned in the curricula suggests

⁴². Shennan, Margret (1991) *Teaching about Europe*, Cassell Education, London, p.58.

that forming “good citizens” and “true patriots” is still the most important objective of this concept.

9. Courses dealing with multicultural aspects

In the questionnaire there were 3 questions dealing with multicultural aspects in the teacher training curriculum.

a) B8.31 Is the ITT curriculum conceptualised to prepare teacher trainees to teaching history in the context of a multicultural society?

5 countries out of a sample of 19 answered NO

11 countries said YES

3 countries gave no answer.

Within those who answered YES, the answer remains sometimes uncertain, e.g. “to a certain extent – The aspect is much more trained in INSET”

b) to get a quantitative idea of what it means to be prepared to teaching history in the context of a multicultural society, we asked as a second question:

B8.32 During the whole period of studies (including post-graduate training), how much time is given to multicultural aspects in history (please give an average percentage):

As far as we got a concrete figure in percentage (8 answers), most of the answers were: 5%. Only one country reported: 10% (Greece) another one 7% (Belgium).

It is significant, that among those who answered YES in the first question, 7 countries (of a number of 11) answered to the second question 0%, - in most cases with the comment “Impossible to give percentage” or “Much depend on the choices the students make. Courses on multicultural issues are available in the history departments. In practical training, the history teacher trainees have opportunities of teaching in multicultural classes.” or “The professors mention that it is constantly present, though could not express it in numbers.”

In a third question we asked for more precise information about the form and the content of courses dealing with multicultural aspects:

B8.33 Form and contents of courses dealing with multicultural aspects

Please give a description of the form and the contents of courses dealing with multicultural aspects (number of courses, type of courses, aims, contents, structures, length)

These were some topics:

- Nationality problems: studying concepts such as ethnicity, ethno-national conflict, pacification techniques (26 lecturing hours).
- (Education in) multicultural Europe
- Multicultural world, World cultures, Cultural studies
- Courses and workshops on multiculturalism and globalisation (“educazione interculturale”)
- (Medieval) History of Muslim States; the Ottoman Empire

- History of the Arab World
- Social/Economic History of Migration, Family, Labour ...

To conclude: the information we got is not convincing that the trainee history teachers are already well prepared to teaching history in a multicultural society, even in those countries who report that there exist efforts in this direction. The awareness for the development of intercultural competencies in teacher education for history teachers has just started.

Therefore, if we want to educate the next generation of history teachers for the promotion of intercultural learning, for global aspects in history education and for intercultural competencies, there remains a lot to do:

- on the organisational level of institutional cooperation
- on the methodological level of teacher training
- on the level of curriculum development and
- on the level of development of teaching material.

Needs and possible next steps regarding teacher education in the project “The image of the other:

Disseminate the results and extend the network on ITT: work with teacher trainers, policy makers and representatives of teacher training institutions

Apply for a new comparative study on ITT including the countries of the Mediterranean world

Develop the new questionnaire of such a project together with the countries involved

Develop additional comparative studies on more specific issues, such as: structures of in-service-training for history teachers; concrete concepts for the development of intercultural competencies

Develop training programmes for the promotion of intercultural dialogue

Establish a permanent network for ITT in a global perspective.

Thank you for your attention!

XVI. Définir et acquérir de nouvelles compétences

Mme Danielle LECLERCQ

Le projet « L'image de l'autre dans l'enseignement de l'histoire » a bien mis en lumière la nécessité de faire évoluer l'enseignement, notamment en développant une pédagogie active, basée sur la réflexion et l'esprit critique.

Dans un monde globalisé, où l'information circule vite (et parfois mal), les élèves comme les citoyens risquent d'être surinformés et malinformés. Si nous voulons former des citoyens démocratiques, vigilants, engagés, il s'agit moins de transmettre des connaissances que de former à apprendre, de donner des clés de compréhension du monde.

Le cours d'histoire doit être une « reconstruction, opérée par les élèves eux-mêmes, sur base de documents multiples, voire contradictoires. Cela suppose de développer chez eux des

1. **compétences générales**, comme :
 - apprendre à se poser des questions,
 - mettre en route une démarche de recherche
 - sélectionner des informations pertinentes
 - critiquer et analyser,
 - confronter les documents,
 - organiser les informations recueillies....

2. **des compétences spécifiques**, comme
 - identifier une source
 - s'interroger sur sa fiabilité,
 - différencier un document original et reconstitué,
 - distinguer un fait et une opinion, un fait et son interprétation,
 - distinguer témoin et spécialiste,
 - ...

Définir et acquérir de nouvelles compétences

Pour développer ces compétences chez les élèves, il faut généraliser dans la formation des enseignants l'acquisition de compétences personnelles (attitude ouverte et critique, capacité de décentration, écoute compréhensive, etc..) et des compétences professionnelles, comme

- l'éducation interculturelle (méthodes et contenus)
- la formation aux méthodes actives
- la capacité à travailler en équipe et en partenariat,
- l'approche comparative,
- etc...

Il faut encore produire des manuels et des outils pédagogiques adéquats permettant aux professeurs d'histoire de mettre en place des situations d'apprentissage nouvelles, qui les aideront à développer ces compétences chez leurs élèves.

Cela signifie de profondes transformations, qui demandent du temps et des moyens.
L'enjeu le mérite bien !

PROGRAMME

Sunday 30 November

09.00 **Official opening** (Yildiz Sarayi, Çit Kasri)

- Mr Halit Eren, Director General of Research Centre for Islamic History, Art and Culture
- Ms Gabriela Battaini-Dragoni, Director General of Education, Culture and Heritage, Youth and Sport of the Council of Europe
- Ms Cecilia Keaveney, Parliamentarian (Ireland), Member of the Committee on Culture, Science and Education of the Parliamentary Assembly of the Council of Europe
- Welcoming address by Mr Muammer Guler, Governor of Istanbul

10.00 Coffee break

10.15 **General introduction to the Conference:** (Silahhane, library)

President: Mr Halit Eren, Director General of Research Centre for Islamic History, Art and Culture

- Mr Alexander Chubaryan, Academician, Director of the Institute of World History of the Russian Academy of Science:
“Teaching and learning history in the context of globalisation process”
- Professor Christoph Wulf, Freie Universität Berlin, FB Erziehungswissenschaften und Psychologie:
“Globalisation and history teaching: the need to develop a historical anthropology”
- Mr Arild Thorbjørnson, Chair of the Project Group :
“The achievements of the Project “The Image of the Other in History Teaching”

11.15 Break

11.30 First round table: globalisation and the role of history teaching in a new context ?

- Professor Hanna Schissler, Georg-Eckert-Institut for International Textbook Research:
"Navigating a globalising world: thoughts on developing a World consciousness"
- Ms Harriet Zurndorfer, Senior Research Scholar, Faculty of Humanities, Department of Chinese, Leiden University :
"The Global Economic History Network Project, in Retrospect and Prospect"
- Dr Cagri Erhan, Associate Professor, Faculty of Political Sciences, University of Ankara :
"An attempt to understand globalisation : Historian 's assessment"
- Mr Jean-Michel Leclercq, member of the Project group:
"History and Globalisation: what implications for history teaching?"

13.00 Lunch (YTU, Restaurant Çati)

15.00 First session of working groups

- Group n° 1:** Silahhane, library
- Group n° 2 :** Yildiz Sarayi, Çit Kasri
- Group n° 3 :** YTU, Senato Hall
- Group n° 4 :** YTU, Small hall

16.00 Coffee break

16.15 Resumption of working groups

17.30 Synthesis in plenary (Silahhane, library)

Monday 1 December

Chairmanship: Mr Arild Thorbjørnson, Chair of the Project Group

09.00 Second round table: Pedagogical innovations and reforms strategies with a view to taking into account globalisation in history teaching (Silahhane, library)

- Ms Luisa de Bivar Black, history teacher trainer:

“History teaching and Globalisation : The use of sources”

- Dr Michael Riley, Director Schools History Project:
“Globalisation and Images of the Other, Pedagogical Approaches”
- Dr Penelope Harnett, Head of Department for Primary, Early childhood and Education Studies, School of Education, University of the West of England:
“Globalisation and Learning History : pupils’ views”
- Professor Bachir Tamer, Director, Department of didactic of social sciences, Faculty of sciences of education, University Mohammed V:
“Searching for new tools when teaching history in the context of globalisation: a guide to analyse history textbooks”
- Ms Evelyne Bevort, Deputy Director, Clémi (Centre de liaison de l’éducation et des médias de l’information) :
“History teaching, Globalisation and Media Education”
- Ms Effy Tselikas, journalist :
“Learning history in the context of globalisation : the role of television”

10.30 Coffee break

10.45 Second session of working groups

- Group n° 1:** Silahhane, library
- Group n° 2 :** Yildiz Sarayi, Çit Kasri
- Group n° 3 :** YTU, Senato Hall
- Group n° 4 :** YTU, Small hall

13.15 Lunch

14.30 **Synthesis in plenary** (Silahhane, library)

15.00 Plenary : Training actors of history learning

- Prof. Mag. Dr. Alois Ecker, University of Vienna, Department of Economic and Social History :
“Training of history teachers in Europe : situation and trends”
- Ms Danielle Leclercq, history teacher trainer:
“History teaching and globalisation: define and acquire new competences”

16.30 Coffee break

17.00 Conclusions and recommendations by Mr Brian Carvell, General Rapporteur
General discussion

17.45 Closing ceremony