History is the science of the past. Or is it?

Its object is what has already happened. But, far from being out of sight, out of mind, the past is our constant partner.

Our waking life is populated by ideas of who we are and what we should do, based in a more or less informed way on our knowledge of the past.

European citizens have embarked on an important journey, building a Union, consolidating it and even admitting numerous new members. What is our destination? How long will the journey take? No one knows. For now, there is only one answer: "Time will tell".

But how we shape our Union, how we react to challenges and resist or negotiate change depends on what we are able to predict and what we know about ourselves, others, and the polity we are striving to build.

Strangely, considering the urgency of being informed about issues that concern us all, few students in higher education are given the opportunity to learn about the European Union and its development. In most History departments, if EU history is taught at all, it is from a point of view skewed towards the national experience. This is natural, but it also tells us that a fuller circulation of knowledge and ideas is necessary. History learning and teaching are still conceived largely in a national framework, and rightly so, since the national context influences deeply how citizens experience their belonging to the EU.

And Europe's role in the wider world? Europeans need a deeper understanding of that world to interact positively with it. The European Union, a unique polity, must find its unique path in a globalised world.

The CLIOHWORLD Network designs tools and strategies to improve history learning and teaching and increase their usefulness for European citizens. With this booklet the Network wishes to share its work in progress.

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CLIOHWORLD

CLIOHWORLD is an Erasmus Academic Network, now in its second year. It is based on the findings of several previous projects. It intends to take further important steps towards increasing the critical understanding – on the part of European students and citizens in general – of Europe's past, present and future and its role in the wider world. The underlying motive is to fight xenophobia at its base, encouraging an inclusive European citizenship by providing the necessary tools for learners of all ages.

The main goals of previous and parallel European History Network projects (CLIOH, CLIOHnet, CLIOHnet2, CLIOHRES) have been to improve the understanding of national histories as they

are studied, taught and learned in European universities. We have emphasised putting into contact and creating links between national historical narratives, preparing tools and materials to structure history programmes that can make learners aware of how national historical viewpoints have been created, and how and why they may contrast with the beliefs and understandings about history prevalent in neighbouring countries.

CLIOHWORLD uses this consolidated experience and methodology to deal with further important challenges: first, to develop learning and teaching of the history of the European Union, including European integration and expansion, and, second, to promote knowledge of the links between European history and the histories of other continents.

The main activities are plenary working meetings, meetings of smaller working groups, dissemination activities in all partner countries, development of links with European and World History Associations in other continents, production and dissemination of Guidelines and Reference Points for Higher Education programmes in EU and World History, development and implementation of an EU History quality label based on Tuning competences and state of the art internal quality enhancement procedures, development of the www.cliohworld.net website, production and dissemination of new materials for innovative history

teaching and learning.

The Network is guided by Coordinating Committee, composed of the Network Coordinator and Co-coordinators, the leaders of the Work Groups and the transversal commissions.

The five Work Groups are dedicated to the following themes:

1. History of European Integration and of the European Union
2. World and Global History including periodization
3. e-learning and Digitization
4. EU-Turkey Dialogue
5. Regional and Transnational History

Each WG has two leaders. These are, for WG 1, Luisa Trindade (Coimbra, PT) and Ewald Hiebl (Salzburg, AT); for WG2, Seija Jalagin (Oulu, FI) and Gerhard Dohrn-van Rossum (Chemnitz, DE); for WG3, Tapio Onnela (Turku, FI) and Katy Turton (Queen's, Belfast, UK); for WG4, Hatice Sofu (Adana, TR) and Guðmundur Hálfdanarson (Iceland, IS); for WG5, Steven G. Ellis (Galway, IE) and Iakovos Michailidis (Thessaloniki, GR).

CLIOHWORLD also has a series of 'transversal activities' that involve all the Work Groups, such as 'Quality' and 'Lifelong Learning'. The Commission on Quality has perfected a Self-evaluation manual which can be used by the partner or other Universities to evaluate their History degree programmes using state of the art Tuning-ECTS-CLIOHWORLD tools. The Lifelong Learning Commission adapts existing materials or creates new ones for learners who are not mainstream university students.

In the following pages the Work Groups illustrate their on-going activities and share their preliminary findings.

The CLIOHWORLD Partnership

CLIOHRES
Network of Excellence

Tuning History
Subject Area Group

Karl-Franzens-Universität, Graz (AT)
Paris-Lodron-Universität, Salzburg (AT)
Universiteit Gent (BE)
Nov Balgarski Universitet, Sofia (BG)
Sofiyski Universitet "Sveti Kliment Ohridski", Sofia (BG)
Panepistimio Kyprou, Nicosia (CY)
Univerzita Karlova v Praze, Prague (CZ)
Otto-Friedrich-Universität Bamberg (DE)
Ruhr-Universität, Bochum (DE)
Technische Universität Chemnitz (DE)
Roskilde Universitetscenter (DK)
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Universitat de Barcelona (ES)
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L-Università ta' Malta, Msida (MT)
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Universidade Aberta (PT)
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Universitatea Babeș Bolyai din Cluj-Napoca (RO)
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History of European Integration and of the European Union

Why is there a need for the History of EU and European Integration?
History is an important tool not only for increasing knowledge of the human past, but also for enhancing the awareness and the identity of human social and political communities, of which the European Union is one. In order to achieve a better understanding of what the European Union is and what it means to be a European citizen it is essential to improve the knowledge and understanding of both the history of the European integration process and the history of the European Union itself. Universities are an important place where students can acquire such essential knowledge and awareness in a mature way. European Union History is not the same as the History of European Integration and vice versa: the two terms cover different aspects of European History. The main focus of the History of the European Union is on the history of a very dense kind of European Integration, centred on institutionalised forms of integration and on the member states of the European Union. On the contrary, the History of European Integration also covers aspects of integration that go beyond the European Union. Moreover, to reach a mature comprehension of the complex political, social, economic and juridical framework in which the EU has been conceived and built, it is important to broaden our view back in history before 1945 and World War II. One of the most obvious tools of analysis that history offers is 'historical perspective', the diachronic dimension that provides important insights into present-day phenomena. The understanding of long term aspects, events and processes, is also vital in building a critically aware European citizenship.

The task of the Working Group is to increase both knowledge and understanding of the European integration process and the history of the European Union. In order to reach such important goals the group has decided to map the current situation and to produce and disseminate Guidelines and

The European History Network
CLIOH-WORLD

First Plenary Conference and Working Meeting
"Creating Dialogue between EU History, History of Europe and World History"

UNIVERSITÄT SALZBURG

www.cliohworld.net

Reference points for Higher Education programmes in Europe. Our findings are offered freely as information, ideas and recommendations. The tools produced by the group can be adopted by or may simply inspire those who face the need to (re)design history programmes.

The Role of History of EU and European Integration on European Universities: the Mapping Results

The Working Group undertook an extensive survey of the current state of European Union and European Integration History learning and teaching, through detailed mapping of selected countries (Austria, Germany, Ireland, Italy, Portugal, Spain and the UK), and supplemented this with further sample-based mapping of other countries in Europe (Bulgaria, Cyprus, Finland, Malta, Romania) and beyond Europe (Japan). On this basis the Group feels confident that it has produced a reasonably representative basis on which to assess the field*.

Although the mapping covered a broad and diverse range of countries and institutions, a number of common points were evident. In particular, it was striking that there is very little learning/teaching specifically dedicated to the history of the European Union or European integration. Courses devoted to these subjects are overwhelmingly oriented towards political science, legal or linguistic studies. Where there was evidence of a historical approach to the subject it tended to be framed within either national histories (the relations between one state and the rest of Europe) or included in general histories of Europe, wherein the history of the EU and of European integration was treated either as a discrete part of the whole or implicitly (rather than explicitly) embedded in studies of post-1945 west European political and economic development.

The difficulty of identifying historical approaches to the subject underlined the problems of defining what that history is, however. There are a number of issues that make a neat definition of European Union history and the history of European integration problematic. These are principally chronological and thematic. If we seek to add a historical dimension to existing institutional studies of the European Union and of European integration, for example, questions arise about cultural and historical connec-

* Details on the examples mentioned and internet links to the programmes discussed can be found in the on-line version of this report, on www.cliohworld.net

tions (what might be termed 'European-ness') which in turn open up problems of periodisation (specifically, whether an exclusively post-1945 focus is adequate, but if not how should the chronological parameters be defined?).

The importance of history in programmes of European Studies is in fact not very pronounced, although history is often mentioned in the programme descriptions. Even where European Union history is reasonably well covered, it is usually as one optional module, a fact which raises issues about coherence, or the importance of thinking about what that History is. Although dealing with "Europe" is quite popular in European academic institutions and many universities and departments offer courses on "European history" or the history of European regions, an explicit focus on European History or the history of European integration is not very widespread. "European history" is often seen as history that happened in Europe or parts of it, not in a comparative way that contrasts or connects different structures and addresses the process of European integration.

With these problems and questions in mind, it was possible to return to the original mapping results with a view to identifying 'interesting' practice that might illuminate some of these issues and how they had been addressed, and allow the Group to move towards a more meaningful interpretation of what constitutes European Union history and the history of European integration. It is these results that are to be used to inform the development of guidelines framed within the language and methodology of Tuning.

What can we learn from examples of good and interesting practice?

Examples of good and interesting practice can be found in all of the countries that were mapped in detail. These examples can be found on several levels. 1. On the level of programmes it is seen as good practice if courses on European Union history and the history of European integration are a – preferably compulsory – part of programmes of European studies or European history. 2. Courses are seen as good and interesting practice if they cover European Union history and history of European integration in a way that goes beyond an institutional history of the European Union and its organisations. Some selected examples will illustrate these examples of good and interesting practice.

At the beginning of the Masters programme "Sociology – European societies" (Freie Universität Berlin [DE]) there is a module that deals with "the process of political integration in Europe and the development of European societies after 1945". The link between European

integration and the development of societies broadens the horizon of the history of European integration. Critical views on the process of integration are also presented in a lecture series forming part of the Master of European Studies (MES) offered by the Europa-Universität Viadrina, Frankfurt on Oder (DE). What is interesting in this example is also the inter- or multi-disciplinary approach, also used in other courses such as "Interdisciplinary Analysis of EU" (in the "Integrated Studies of Europe" Programme, Universität Bremen [DE]). Here topics such as cultural pluralism and "European identity" or the transformation of the welfare state and "social Europe" are dealt with. The latter topic is the main focus of the Master in European Union Studies offered at Paris-Lodron Universität, Salzburg (AT). Here, courses on social and economic history in the longue durée (18th – 21st centuries) and courses that put EU integration in a pan-European and global framework can be seen as examples of good practice. That is also the case in a course on "Transnational History" at St Andrews (UK) that deals with the

interconnections between European societies and non-European regions from the 18th century. That the history of integration after 1945 is very much affected by historical events that happened before 1945 is dealt with in a course on "European History since 1945" (University College, University of London [UK]) . There particular attention is paid to the impact of experiences and memories of war, occupation, resistance and the holocaust in the period after 1945. Also the programme in European Studies (M.E.S.) at the University of Vienna, Austria, offers compulsory courses on "Plans for Europe in a historical context before 1945" and "Basics of European integration politics on a historical foundation". A comparative and transnational approach to the idea of Europe in a long durée perspective is pursued in the second cycle programme in "European Historical Studies" at the University of Évora (Portugal).

Emphasis on the above-mentioned aspect of "European-ness" can be seen in several courses, such as "Culture and Identities in a Contested Continent" (Open University, UK). Here, Europe is defined as a contested and a dynamic space, rather than as a fixed geographical entity. Ideas and concepts of Europe are also part of the programmes on the European Union and European integration at the University of Coimbra (Portugal) that are mainly taught from a historical perspective. The Faculty of Humanities (Letters) of the University of Coimbra emerges as an example of interesting practice due to the strong presence of the subject across a range

of scopes and levels: from a single course unit on EU history compulsory for history students to first and second cycle programmes on European Studies where History is one of the five major fields of research.

It can be considered good practice to offer joint studies that stress a broad transnational perspective. The University of Coimbra is – as one example among many – a member of a network of Universities that, with the support of the European Commission, organises a Master in European Studies: "The Process of Building Europe".

Good practice in EU and European Integration history

As the Group mapped the situation and took a deeper look at examples of good and interesting practice, several factors emerged that – by integrating historical approaches – are useful for improving learning and teaching of European Union and European integration history:

1. Placing recent decades in a longue durée perspective, including history before 1945.

2. Dealing with aspects of European-ness (perceptions and representations, memory and history), hence with cultural and social history as well as with institutional history.

3. Analysing 'integration' as a complex process that comprises both integration and disintegration.

4. Adding a view of European history from outside Europe and analysing the links of European societies with non-European regions.

5. Adopting an inter- and multi-disciplinary approach.

6. Offering joint programmes on the basis of cooperation between universities.

These general findings can be elaborated and specified in terms of key competences seen as useful for students in programmes that deal with European Union and European integration history.

What should we know, understand and be able to do? Key Competences in EU-history and the History of European Integration

According to the Tuning Educational Structures in Europe project, the objective of single course modules and degree programmes is to develop "competences", in the broadest sense, in the learner. In substance the central element in organising the learning process is what the person involved will know, understand and be able to do at the end of it. Attitude too, in this case the historical

mind-set or approach, is fundamental. Using the Tuning results of the History Subject Area Group as a starting point, we have examined in depth a number of key competences to be developed in studies in the area of the History of the European Union and European Integration. These may be exemplified by the following:

• **"A critical awareness of the relationship between current events in the EU and processes in the past and awareness of differences in historiographical outlooks in various periods and contexts"**

Learners should be aware that EU history does not start with European integration in the form of the European communities after 1945 and that processes and structures going further back than 1945 strongly influence the present situation in the EU and the perception of the EU by its inhabitants.

Learners should be aware that current events are often seen through an inherited perspective that is historically based in national and regional frameworks. Knowledge of the history of Europe is necessary to be able to interpret the different perceptions of current events in various European nations and regions.

The knowledge that the learners should acquire in order to be aware of a relationship between current events and processes in the past is not primarily based on simple facts and dates but also on a knowledge of basic structures, the economic and social situation, demography, religion and political systems.

Learners should also be able to identify the role of national or regional myths and interpret the often "invented" significance of certain historical events in the context of the "identities" forged by European nations and their instrumental use and propagation in national/nationalistic historiography.

• **"Ability to place events and structures in historical perspective"**

While a literal interpretation of European Union history – its institutional history / development since 1945 – can be reasonably easily defined and adds to legal and political science approaches, it is important that students also develop an appreciation of European history that pre-dates World War II. Students should be able to demonstrate an understanding of the complex and contested historical origins of the European Union and be able to justify their chosen definition of what constitutes EU history. This will require them to understand the complementary and divergent natures of specific (e.g local or national) histories within the EU (to examine the EU as [more than] the sum of its parts) as well as external perspectives on the EU. They should, therefore, demonstrate an understanding of the multiplicity of EU histories defined both chronologically and geographically. By examining the internal and external histories of the EU, students will be able to define "EU history" and its place in world history.

• **"Ability to define suitable research topics to contribute to historiographical knowledge and debate"**

The learner should be able to identify a number of significant studies relating to the history of European integration and cooperation during the 20th and the 21st centuries, including for example the concrete acts regarding it, the ideas surrounding it and the obstacles to it; to connect these works with the historical and political context in which they were produced; and to define the position of the author with respect to the historical, political, methodological and theoretical questions addressed.

The learner should be able, on this basis, to pose new questions for research having the potential to advance knowledge and debate, of a complexity appropriate to the level of study. The learner should be able to elaborate a research plan, organised around bibliography, documents and other sources (oral, written, material), as appropriate to address the questions posed and to revise (broaden, perfect) it in relation to his or her findings.

• **"Ability to identify and utilise appropriate sources of information for a research project"**

The European Union is sometimes compared to an onion (as a sphere) with concentric layers. This is because it has a horizontal synchronic geographical segmentation and a diachronic vertical periodization. Learners need to acquire competences that allow them to distinguish, compare and analyse different periods and spaces of European and European Union history.

This will require competences in finding, classifying and using critically sources of information appropriate to the historical time period, geographical space or phenomena analysed.

Students should have at least a basic knowledge of the methodology of related disciplines and an ability to use this interdisciplinary methodological arsenal (e.g. International Relations theories, security studies, comparative political sociology and political science theory).

Learners should be able to combine sources of different kinds (e.g. treaties, European Union law, the *acquis communitaire* [the body of EU law established until now], audiovisual materials, press releases, discourses, political programmes) and forms (written, electronic sources, official sites of EU administration), address them with critical awareness and analyse them in the appropriate historical, national, international or EU community context.

• **"Interdisciplinarity"**

The learner should be aware of and able to use tools of other human sciences as well as those of the various branches of historical research. This entails understanding that different kinds of history (e.g. economic, political, intellectual, cultural, social, institutional, legal, diplomatic, gender and religious history; history of international relations) as well as other human sciences (anthropology, literary criticism, history of language, art history, archaeology, law, sociology, philosophy) are indispensable tools for creating a critical awareness of the relationship between current events related to EU history and the processes of the past, a critical point in student competences.

Moreover, the learner should understand and be critically aware that many of these different branches of history or human sciences may offer a specific focused viewpoint for analyzing the history of the EU in a more profound way. This kind of perspective allows the learner to perceive the differences between the

various approaches to EU history and to European history in a broader sense, fostering critical awareness of the way many political discourses are founded on a specific historical view of Europe and its history. In fact, many different approaches may be used, both in studying the European Union, and in studying European History, but not all of them are equally correct in terms of historical analysis and methodology: some are functional to particular political points of view and based on revisionist or nationalist perspectives.

The history of the European Union is more than the sum of the histories of many different countries plus the history of the European Union itself. The EU, just like European citizenship and European identity, can be considered multi-layered or stratified. It is a complex system and requires a multi-faceted approach.

WG1 consists of: Ewald Hiebl (University of Salzburg, AT), Luísa Trindade (University of Coimbra, PT) (co-leaders); David Brown (Strathclyde University, Glasgow, UK), Attila G. Hunyadi (University of Babeş-Bolyai, Cluj, RO), Ann Katherine Isaacs (University of Pisa, IT), Manfredi Merluzzi (Rome3 University, IT), Amélia Andrade (University Nova of Lisbon, PT), Ausma Cimdiņa (University of Latvia, LV), Blanka Říchová (Charles University, Prague, CZ).

The Challenge of Global History in Higher Education

If CLIOHRES and CLIOHnet have aimed principally at "putting into contact and creating links between national historical narratives mainly concerning the EU countries", CLIOHWORLD, building on these experiences, aims at providing guidelines and materials for teaching EU history as a distinct subject and at "providing knowledge of the links with the histories of other continents as well." In other quotes from CLIOHWORLD texts we find "the wider world" instead of "other continents" and in the title of the project itself we find "the world".

Until recently World History was just an old established special field of historiography, though rarely a field of research with institutional structures, and very rarely the subject of teaching programmes or specialized courses. The situation is different in the USA. Some "Western Civilization" courses have been revised and are now called World History.

Nowadays Global History has become a growth sector in academic research and even in teaching. During the last 20 years we have seen literally hundreds of books and articles with Global History and, less frequently, World History in their titles. Many deal with special subjects (trade, migrations, missions, communications, intercultural encounters) on a global scale or from a global perspective. But surprisingly few tackle the difficult questions: 'What is Global History? What should Global History be? How is the new Global History related to the old traditions of Universal History or World History?

Traditional World History

When in the 5th century BC Herodotus set out to describe the geography and the histories of the world known to him, the inhabited world of the *Oikumene*, he claimed that he was writing a World History and rightly so, because he tried to relate and to synchronize the historical traditions of different peoples and cultures.

The Old Testament is a World History because it tells about the beginning (and the end) of all history and gives account of the histories of the various peoples from Creation along rough geographical lines, but primarily through their genealogies.

In the Middle Ages the common term for World History was Universal History or Universal Chronicle, stressing that the history of all mankind should be included. World Histories were an especially popular genre of Christian historical writing in medieval western Europe, and we know of about 200 Universal chronicles.

These writings had a rather broad chronological and geographical scope, giving, in principle, a continuous account of the linear progress of the world from Genesis up to the author's or the compiler's own times. Occasionally there were also attempts to look beyond the present and into the future, where Doomsday was expected soon. The spatial frame was that of the Christian Oikumene, including some marginal peoples, yet to be converted. Already Eusebius of Caesarea (c. 275-339), one of the fathers of this genre, worked out a set of concordance tables which for the first time synchronized the several concurrent chronologies in use amongst different peoples in his time.

Universal chronicles were sometimes organized around a central ideological theme, such as the Augustinian idea of the tension between the heavenly and the earthly state. Universal chronicles commonly used a periodization scheme, such as the different Ages of Man, the sequence from the Golden Age to the Iron Age (Hesiod) or the Six Ages or the Four Kingdoms, all very popular in the Middle Ages. These periodization schemes generally share a pessimistic outlook and consider the present as the very last period before the end of all history.

The rapidly growing knowledge of distant civilizations and the task of synchronizing their often very long histories made chronology a popular science in the 16th century and in the long run undermined the persuasive power of biblical chronologies.

From the beginning of the 18th century onwards historians of the Enlightenment removed salvific history from secular history. Their World Histories moved God to a very distant position, e.g. to that of a clockmaker god. The Christian Oikumene was replaced by mankind, using a much more comprehensive concept based on natural law. And so they got around the notion of a providential succession of Ages or Kingdoms and they avoided the idea of an end of history in the near future. Their World Histories (*Universal*- or *Weltgeschichten*) were meant to be decidedly secular. Since these were claimed to be comprehensive in respect to time and to space, the most obvious way to deal with the huge and growing subject matter was – and in many publications still is – to accumulate histories of distant cultures, thus producing multi-volume World Histories. The next step was to compare various aspects of different cultures; and after that it became common to arrange societies and cultures in a temporal sequence. Historians began

to talk about development (*Entwicklung*), to differentiate stages and to name them metaphorically as childhood, youth, maturity, and old age. In world history concepts of this type, for example, African nations were considered – of course – to be in their early stages, European nations mature or old. By applying such concepts to particular civilizations one could deal with the simultaneity of the asynchronous – in our view a fundamental step and a very important aspect of modern historical consciousness.

Since the course of history was no longer considered to be providentially determined, the historians of the Enlightenment realised that there was a problem in transforming the unrelated aggregate of many histories in the world into a coherent and narratable system of World History or a History of Mankind. The famous philosophical approach initiated by Voltaire – he coined the term *philosophie d'histoire* in 1756 – and others used as a fundamental concept the progress of reason and/or the move towards a civil society under the law, either as an empirical process, as did Voltaire, or as a necessary but unprovable guiding idea, as Kant did. Nowadays we are uneasy about their optimistic and progressive approach, but we should not overlook their decidedly universalist and cosmopolitan outlook – consider, for example Kant's title: *Idea for a Universal History with a Cosmopolitan Purpose* (1784).

The long 19th century saw the abandonment of the cosmopolitan and universal approaches in favour of national and later imperial perspectives and the rise of various types of "Philosophies of History". On the other hand, during the 19th century and within the realm of the developing research on national histories, the institutions and the professional standards of historical scholarship were developed. In professional circles one lasting result is a certain contempt for World Histories as collections of superficial narratives or of World Histories as an occupation for gifted 'dilettanti'. This sort of prejudice seems to be inescapable, but perhaps one can temper it or compensate for it by serious efforts at intercultural cooperation.

The New Global History
The early modern concepts of World Histories were developed as encounters with Africa, Asia and the Americas grew in number and in impact. In addition, new cartographic techniques provided new visual impressions of the world as a whole and globes became fashionable in stately homes.

The new Global History did not follow the processes of globali-

sation immediately. The term *globalisation* (Fr. *mondialisation*) became common only in the 1980s and was originally used to describe the diminishing importance of national borders as barriers to international exchange (denationalisation) and the growing importance of an international market of commodities, of labour and of capital. The new Global History reacted to these developments and set them in long term perspectives.

One of the widely discussed questions revolved around when Globalisation began and what, as a result, a meaningful starting point for Global History is – and as a consequence, for teaching Global History. There are various and competing options. Let us look at some keywords used to describe globalisation and their justifications.

a) Globalisation as a quite recent phenomenon:
 - late 19th century (industrialisation, imperialism, universal time zones) and then a slow-down after 1914 (new protectionisms, the Great Depression of the 1930s); new take off after Wold War II (reconstruction and internationally operating companies);
 - after World War II (integrated systems of production, outsourcing, neoliberal deregulation, transport and communications, global environmental problems). To quote an extreme position: "Global history is contemporary history. It deals with current earth-spanning processes. Global history includes the formation and development of global communities; ideas and concepts (...); values with universal aims, such as human rights; planetary identities; and widely understood forms of communication, such as international language and music." (Bruce Mazlish, *Conceptualizing Global History*, 1993)

b) Globalisation as a phenomenon with a long or a very long history:
 - Trade links between the Sumerian Culture and the Indus Valley Civilisation (3rd millennium BC) (Andre Gunder Frank);
 - Mediterranean Trade System between India and Spain in the Hellenistic World; later extended in the Roman World to Han China (from the 3rd century BC) > the Silk Road > emergence of a cosmopolitan culture, i.e. a World City Culture;
 - Trade System in the Islamic Golden Age, 8th to 13th century;
 - The Euro-Central-Asian World System, i.e. the trade-system under the shelter of the Pax Mongolica in the 13th century, which saw the transmission of goods and of diseases;

c) Early Modern Globalisation
 - Age of Explorations and Discoveries since the late 15th cen-

tury: connecting Eurasia, Africa and the Americas > frequent contacts and substantial material and cultural exchange;
- Columbian Exchange and the Rise of Maritime Empires since the 16th/17th century; migrations of settlers; slave trade; exchange of crops, e.g. corn, cereals and cotton among many others.

These options are sometimes grouped as distinct stages of the process of globalisation: Archaic Globalisation, Proto Globalisation, Modern Globalisation.

But whatever starting point is chosen to organise research and/or teaching it is obvious that the spatial and temporal reference is Europe or the Western World. This is criticised and lamented in many contributions and there are numerous pleas to overcome Eurocentrism in conceptualizing World or Global History, and to reformulate it in a non-Eurocentric way. In our opinion this is the real challenge of modern World or Global History.

Eurocentrism is the often explicit, but more frequently implicit, use of the European model of modernization, of rationalization, as an unavoidable path into the modern world. This means considering that European norms and values have universal validity, e.g in issues of Human Rights, Freedom of Opinion etc.

It is easy to dismiss old notions of "The White Man's Burden" type – of "people without history", of triumphalist or exceptionalist tales of superiority, of "young rising nations" or of "dependent nations at the periphery enriching the core nations in the centres" etc. But the problem of Eurocentrism raises far more difficult epistemological questions: any terminology that selects Europe as its geographic reference point obviously carries value judgements (non-European, non-Western, Third World, Rest of the World, oriental, developing countries and many more). And, it has been pointed out that Eurocentrism has never been truly European, but has always been culturally dominated by a very few particularly powerful European nations.

Perhaps we simply cannot avoid using Europe or the West – not as a geographical or a historical-political reference, but as a cultural construct for heuristic reasons and to describe certain institutional arrangements and professional standards in historical scholarship and in historiography.

The CLIOHWORLD project will not bring a solution to all the problems involved, but it should contribute to raising the awareness of history teachers with respect to all the traps, quite well

known, but difficult to avoid.

It seems that our goal can be described by a famous phrase "provincializing Europe" or "decentering Europe" by integrating contending conceptions of historiography, and at the same time sticking to certain professional standards, practising a "soft Euro-centrism", always conscious of, and always transparent in regard to, its ideological, political and cultural foundations.

The CLIOHWORLD project is not entering a new field of re-search. Its task is to map the rapidly changing weight of World and Global History in higher education and to go through the growing amount of research already done or under way to find out how it can be used for developing teaching aids.

One thing is sure. This is a field in history which should for many reasons be dealt with through a collective effort. To start the ex-ploratory work with some soundings in the deep sea of World and Global History, we decided to set up some Working Groups with quite different objectives, partly concerning European Union His-tory, partly looking at European-History in relation to histories of other cultures, partly tackling conceptual and teaching issues.

Teaching World History and Global History

Acknowledging the difficulty of defining World and Global History and including them in History curricula, we decided to look for ex-amples of good practice and useful tools to develop guidelines on how World History and Global History can be taught and learned.

Based on our mapping, we have concluded that World Histo-ry and Global History are understood in very different ways in different languages and cultures. Although the response rate to the questionnaire we sent was around 20–25%, and there are a number of countries from which we received no response, we can already give some indications about European universities' practice with respect to World and Global History. Most depart-ments offer at least one obligatory course on World History at the first cycle (BA) level. Some offer additional elective courses.

However, the responses tell us that the topic is difficult to cover in curricula. Some respondents are very hesitant and critical about adopting Global History courses. Some say that World and Global History is too large a field to teach, which might also explain why departments offer courses on specific regions and cultures (e.g. Asia, China, Japan, India, Latin America, or other 'non-European' areas), and identify these as World History teaching. They seldom

specify whether these histories are addressed as a self-contained history of the area concerned, or in relation to other parts of the world. Some respondents pointed out that global history courses, or courses on globalization, are not found in history curricula in the humanities but rather in history departments in Political science faculties or as part of Environmental studies. Such courses, however, tend to minimize the historical viewpoint.

To our inquiry about the level of institutionalization of the discipline, replies were practically unanimous: there are very few world history or global history chairs in history departments[1].

Having said this, we are still able to find useful examples of World History and Global History teaching. Ghent University (BE) offers an obligatory course on Global Developments in Historical Perspective on first cycle (BA) level; and on second cycle (MA) level, an obligatory research seminar in Global History and Global Studies, and an Introduction in World-Systems Analysis[2]. The University of Potsdam has a Marie-Curie-Initial Training Network on Enlightenment and Global History (ENGLOBE)[3]. In the University of Leiden, the Master degree in History has a specialization called Migration and Global Interdependence (with a sub-track on Economic History); on the BA level attention is given to history of European expansion, minorities and migration history. The University of Lille3 offers a course on Genesis and development of market globalization, 15th to 18th centuries[4].

In our inquiry about the definitions of World history and Global history, the answers received reflect the difficulties in integrating these topics in curricula consisting mainly of national histories, European and non-European histories or specific approaches to history. As an example of good practice, we cite below some of definitions in order to encourage and inspire historians to address the challenging issue of how to teach World history and Global history. The following definitions emphasize *interconnectedness* as the key factor in how historians understand Global history and globalization: "a special perspective on history which underlines the relations and entanglements", "the history of interconnectedness of large parts in the world, with the explicit aim of avoiding

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[1] University of Bamberg in Germany has recently established a professorship in 19th and 20th century global history.

[2] http://www.opleidingen.ugent.be/studiekiezer/nl/fac/lw.htm.

[3] http://www.uni-potsdam.de/db/geschichte/.

[4] http://www.univ-lille3.fr/fr/.

hegemonic representations of certain parts of the world", "when the world becomes a theatre, object or subject of history in a way which is meaningfully interconnected".

A practical approach to disseminating good practice

CLIOHWORLD is preparing a reader on World and Global History for publication. The reader consists of original contributions, as well as collections of classical texts, maps, and a select bibliography. We are now discussing how these can be compiled and offered to the historiographical communities teaching in universities most effectively. The sources are selected on the basis of their representativity as samples of a world political, social and cultural reality present long before globalization.

The reader, published in hard copy and on-line, problematizes the key terminology and definitions, and also addresses how these have been introduced and integrated into national historiographies and languages. It includes texts on how World history and Global history have been understood in different historiographical communities of the world, and addresses the issue of periodization.

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Global History in Higher Education

Digitization and e-Learning in History

The arrival of the digital age has transformed and is continuing to transform the study of history and the way it is taught. History has embraced the opportunities presented by digitization and e-learning; it is now grasping the ever-greater possibilities offered and tackling the challenges that come with them. Indeed history as discipline possesses the necessary tools, particularly in the vital area of source criticism, to evaluate and validate the vast amount of information made available through the new technologies. Interest in making archival materials and collections available has therefore been widely spread among historians. There are many university-based projects to digitise collections of archival materials, history journals are well represented in scholarly on-line source collections such as Project Muse and JSTOR, and discussion forums are a regular feature of history modules.

The value of such developments for the scholar and student of history are evident. Digital collections reduce the need to travel to archives, search engines enable relevant material to be found more quickly, the availability of materials online reduces the pressure on paper resources in the library and enable more students to use the same materials simultaneously, and, lastly, e-learning tools provide the opportunity to extend the contact time between teachers and students, and amongst students themselves. E-learning also opens up apparently limitless possibilities for distance learning, allowing students across the globe to learn together online.

There are of course a number of problems associated with digitization and e-learning that have yet to be resolved or that must, at least, be acknowledged alongside the opportunities opened up. Digitization has proceeded unevenly, with, for example, a disproportionate representation of English-language materials, and it often reflects the same biases to be found in more traditional collections of materials: thus men tend to be more visible as historical protagonists than women. Search engines can limit the unwary scholar to a narrow gaze, only identifying those documents which contain particular terms, while missing others with a more subtle relevance to a particular question, and plucking journal articles and primary materials from their context. In terms of e-learning, teachers and students have both expressed concerns about the extent to which online interaction compares favourably with a more traditional lesson in a classroom.

The Importance of Digitization and e-Learning to CLIOHWORLD Project

The importance of engaging with the digital world has been understood by all the CLIOH projects, not least the current CLIOHWORLD. CLIOHWORLD maintains a website to facilitate communication with its many members, and also to reach out to a much wider audience of scholars, teachers and students of history. Central to the CLIOHWORLD project is the dissemination of learning materials. The project has already pioneered making available electronically resources for teaching which represent the latest scholarship on numerous key topics related to thematic and national histories. CLIOHWORLD's current focus is on improving European citizens' understanding of their own history, especially the history of integration, while placing Europe in a global context. It is not surprising that in order to achieve this, several of the working

groups on the project have produced readers and online teaching guides dedicated to their particular fields, and that more are in preparation.

Tasks of the Working Group on Digitization

The tasks of the Working Group are threefold: to increase the visibility of CLIOHWORLD online; to map the current use of digital and e-learning resources for teaching purposes in universities; and to produce a report which explores the opportunities and challenges related to recent developments in digitization and e-learning.

(1) Increasing visibility of CLIOHWORLD and associated projects

One of the wonders of the digital age has been the proliferation of resources online, but this presents the challenge of how to maintain a profile in what can often seem like a jungle of information. Our Working Group has made it a priority to raise the profile of CLIOHWORLD by giving it, and its sister organisation CLIOHRES, a presence on the ubiquitous Wikipedia and creating a CLIOHWORLD page on the increasingly popular social networking site Facebook.

It is particularly appropriate that CLIOHWORLD should be found on both these sites, for it ties in with the project's aims to reach out across the continent, and now globally, to promote a critical understanding of European history, and to disseminate teaching materials to help learners of all ages study this topic. Links to the considerable resources on European history already available on the CLIOHWORLD website have been included on both pages.

As mentioned above, many of the other Working Groups of CLIOHWORLD expect to produce online resources related to their particular themes and links to these can be added as appropriate to Wikipedia and Facebook.

(2) Mapping the current use of digital and e-learning resources for teaching purposes in universities

It is easy to assume that engagement with digital and e-learning resources is universal and at the same level, yet many universities, and departments within them, are at different stages of taking

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advantage of the opportunities such resources offer. The Working Group is mapping the use of digital and e-learning resources in the universities of CLIOHWORLD partners using an online survey. We hope to identify what digital resources are being used by individuals and their colleagues to support their teaching; get a sense of the way in which e-learning tools are being utilised to facilitate and enhance student experience; and explore the extent to which such endeavours are supported at a departmental, faculty and institutional level. The last issue addressed in the questionnaire is the challenges faced by teachers in making use of digital resources and e-learning tools. It is often assumed, for example, that young people are automatically computer literate and skilled in the use of search engines and digital resources, but it is often the case that they require training and support. Tied closely with this is our final question which addresses the issue of competencies.

The Tuning project has identified a number of key competencies which students of history can be expected to demonstrate. Three competences are related to the use of digital and e-learning resources: knowledge of and ability to use information retrieval tools, such as […] e-references; ability to use computer and internet resources for elaborating historical or related data; and ability to identify and utilise appropriately sources of information […] for research projects. We hope to identify the extent to which the competences listed are sufficient to enable a student to use digital materials and e-learning tools.

Our initial results suggest that considerable numbers of university lecturers are making use of some digital resources and e-learning tools, but that not all resources available are used equally. Thus databases of sources are more popular than YouTube videos, and e-learning platforms are used more often than wikis and blogs. Many expressed concerns about the limited nature of training available to staff, which helps explain the disproportionate use of the least challenging digital and e-learning resources.

The results from this questionnaire will feed into our third output which is a report.

(3) Information gathering on digitization and e-learning

The field of digitization and e-learning is fast-moving and Working Group 3 aims to keep CLIOHWORLD abreast of those changes, as well as produce materials that can be used a guide for scholars, teachers and students. Thus, the group is working on a report which builds on and updates the research it conducted

for CLIOHnet 2 and explores new developments in digitization and e-learning resources. Three main areas for further research have been identified:

(a) Researching history

Digital resources have transformed the experience of researching. Comparing the Gutenbergian book format and new digital formats increases our awareness of the opportunities offered and limitations imposed by both media and the experience of using them. As digital resources have increased, so too have digital research aids, like Zotero, and understanding their role and place in global historical research is vital. Such tools are designed to facilitate the building of international virtual research groups and to enhance the individual researcher's experience of online research. Questions remain, however, around the extent to which such tools improve scholarly enquiry. Do such tools represent a threat to the traditional historical skills associated with archival research? Similarly, the proliferation of online resources is changing the nature and role of archives and libraries, and it is useful to consider the consequences of these developments.

(b) Publishing history

Just as digitization is changing the nature of the archiving of primary materials, it is also having an impact on the publication of secondary materials. Journals are published online as a matter of course and projects to digitise books are underway in a number of guises. It is important to note though that while online journals are

extremely popular amongst scholars, there is perhaps still some resistance to reading books online or using the new electronic book readers like Kindle. Other new methods for publishing historical material like Drupal, WordPress and so on also need to be discussed, for they raise wider questions about the impact of open-access publishing and the barriers to achieving this.

(c) Teaching history

Digital resources and e-learning tools have the potential to enhance teaching. Digital resources relieve pressure on more traditional sources and make available to students previously inaccessible documents and materials. Where digital resources are concerned, however, it is vital that teachers of history also equip students to deal with the challenges they pose. The, at times, lax checks and balances which govern online publishing mean that the unwary may use unreliable or poor quality materials in the place of more scholarly resources.

Universities are also increasingly aware of the opportunities for expanding their reach and recruitment using e-learning tools, with lectures being posted on YouTube and online courses being developed to enable distance learning. Even social networking sites like Facebook and virtual worlds like Second Life are proving to be of use to educational institutions, facilitating communication and, in the latter case, enabling the recreation of artefacts, battlegrounds and even cities of the past. The Working Group has interviewed one teacher of history on her experiences of using Second Life as a teaching tool and will include details of this case study in the report. As the interview highlighted, questions remain, however, about the extent to which such online interaction is an adequate or satisfying replacement for traditional classroom based activities.

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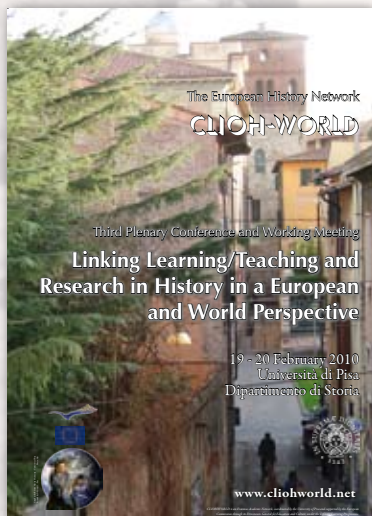
Developing EU-Turkey Dialogue

Is Turkey a European country or not? This question has been vigorously debated in recent years, especially in relation to the possible entry of Turkey into the European Union. There is no agreement on how to respond to the question, as people's definitions of "Europe" vary greatly, reflecting their general political visions and opinions. Some argue, for example, for the exclusion of Turkey from the European Union on the basis of geography, claiming that Turkey is an Asian country and, thus, that it should not be invited into the European family. Others want to draw the line between Europe and the neighbouring regions on religious grounds, emphasizing the importance of the Christian faith and traditions to the development of European identities, culture and political organization. According to this perspective, a country where Islam is the dominant religion cannot be regarded as European.

From a historical or cultural point of view, it is impossible to draw such fixed and clear boundaries between "Asia" and "Europe", or between the "Christian" and "Muslim" worlds. Through two millennia, Anatolia and the neighbouring areas to the north or west, most of which are undisputedly European, belonged to the same empires, which were governed for a large part of that period from the city that we now call Istanbul. The precursor to modern Turkey, the Ottoman Empire, was, for this reason, partly a European empire, controlling at its height large parts of central and south-eastern Europe. This common history has set its mark on the culture of the whole region. In spite of political tensions between the various ethnic groups, they share a wide range of cultural attributes.

The Ottoman Empire was also an active player in European power politics until its very end, building alliances with and against other European empires and states. It was no coincidence therefore that the modern Turkish republic was formed according to very European norms, copying most of the patterns which are

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seen as essential for European nation-states – such as linguistic homogeneity, secular government, centralized administration, etc. Finally, the large Turkish minorities in many European countries today have set their mark on European culture and politics: a fact which cannot be ignored.

In spite of these historical factors, the writing and teaching of history has not always served to build bridges between Turkey and Europe or to explain the complex interaction and interrelations through time between the Ottoman Empire or Turkey and (the rest of) Europe. "History" is, of course, rarely an innocent recording or recounting of facts or a simple interpretation of things "as they were". It necessarily reflects the mental outlook of those who write and study historical developments and, conversely, our set ideas about the past determine how we view the present. History has indeed been a powerful tool in the formation of national identities, emphasizing and fostering conceptions about the differences between "us" and "others", however unhistorical these ideas and prejudices may be.

The assigned task of Work Group 4 in the CLIOHWORLD Network is to develop EU-Turkey dialogue through building an increasing awareness of the common history of European Union countries and modern Turkey. The focus is not on special programmes on European history in Turkey or on Ottoman/Turkish history in the European Union countries, but rather on how European and Turkish histories are integrated into the regular university curricula, and to propose strategies of improvement in this regard. It is of crucial importance to recognize the various connections and contacts between "Europe" and the Ottoman Empire/Turkey in the past, in order both to understand the context of European and Turkish history better and to improve relations between Turkey and the European Union in the present. The goal is not to advocate for Turkey's EU membership, but to enhance mutual understanding between the citizens of Turkey and the Union, facilitating informed debates on how to arrange relations between them, whether or not Turkey eventually joins.

Teaching History and the EU-Turkey Dialogue

The idea of promoting and facilitating EU-Turkey dialogue is very much in line with recent trends and emphases in university teaching in general and in the teaching of history in particular. In fact, both

improved understanding of cultures and customs of other countries and the appreciation of cultural diversity and multiculturality are regarded as generic competences in the Tuning guidelines for universities, meaning that when students complete their studies, whatever their subject, they should be well equipped to live in a multicultural world and to work in an international environment. The list of subject-specific competences for History also contains various competences which are crucial for a meaningful EU-Turkey dialogue. These include a critical awareness of the relationship between current events and processes and the past; awareness of and ability to use tools of other human sciences (e.g., literary criticism, and the history of language, art history, archaeology, anthropology, law sociology, philosophy, etc.); and awareness of and respect for points of view deriving from other national or cultural backgrounds. The ground is therefore laid for EU-Turkey dialogue in the Tuning strategy, which is accepted as a useful methodology and standard good practice for university systems in both the EU and Turkey.

In order to develop methods and strategies for improving the EU-Turkey dialogue through the teaching of history, the Group has carried out an experiment with the Department of History at Uppsala University. The Department decided during the autumn term of 2009 to revise its first year history curriculum in order to highlight more specifically the history of the Ottoman Empire and Turkey. This was not only motivated by the desire to increase awareness of historical relations between "Europe" and "Turkey", but also by increased immigration from Turkey and the Middle

East to Sweden. Immigration has raised the students' interest in learning more about the history of these areas, and their interest has, of course, been further stimulated by recent events in international politics. To meet these challenges, the Department chose to accentuate various aspects of the history of the Middle East in general and Ottoman-Turkish history in particular in the curriculum of first year students. In the beginning, the focus was mostly on medieval and early modern history, adding six lectures and a three-hour seminar on these issues to an existing survey course. The student responses were very positive. In the second year courses deal with the fall of empires and the rise of nationalism; the Ottoman Empire and the formation of the Republic of Turkey have been taken as specific examples of the general patterns in Europe and beyond. Through a comparative approach, the similarities between Turkey and (the rest of) Europe are brought out, while the problems of national construction and the place of minorities – including the Armenians in the Turkish republic – are highlighted through a comparison with the history of various minorities in Europe in general.

An effort of this sort will not, of course, turn all the students into experts in Ottoman or Turkish history, but it has demonstrated that through a fairly limited change in emphasis, universities can provide students with a more nuanced picture of European history and of EU relations with its neighbours. This experiment will be carried out in other CLIOHWORLD universities in 2010-2011.

The EU-Turkey Dialogue: A Reader

The CLIOHRES.net and CLIOH.net libraries constitute a rich resource for university teachers as they contain, at this moment, almost 600 chapters on various aspects of European (including Ottoman and Turkish) history and on the relations between Europe and the wider world. All these essays are written by university teachers or doctoral students, coming from 35 countries, and they are all accessible and can be downloaded for free on the CLIOHRES website (www.cliohres.net). To facilitate the use of this material, the Work Group has selected 29 chapters which deal specifically with Ottoman/Turkish history and the relations between the Ottoman Empire and the rest of Europe, to form a reader which can be used in university courses, either as a whole or in part. The reader is published online, and can be downloaded from the CLIOHWORLD site (www.cliohworld.net).

Intensive Programmes

Intensive programmes (IPs) are an effective method to challenge students' and teachers' ideas about both the subjects dealt with and established approaches to learning and teaching. This is particularly important for topics involving cultural communication and understanding, as the IPs bring together students and professors from different countries and academic cultures in an intense and interactive learning environment. The Çukurova Üniversitesi in Adana has already organized two such IPs, funded in part by the European Commission, with the participation of students and teachers from Turkey and a number of EU countries. The IPs have focused on multiculturalism and intercultural dialogues, which are, of course, ideal topics for intensive courses of this sort. Work Group 4 is working with the University of Adana on preparing a third IP, with the title "Empires and States". Looking at the Ottoman Empire and other European empires and their legacies through specific themes (including religion and secularization, construction of nation-states, the Enlightenment and its influence on society, 'memory', effects of industrial revolutions and capitalism, the Holocaust, gender, etc.), the course will help the students to compare these empires, looking for common patterns and differences between them. As with other IPs of this sort, the Adana IP will be organized around lectures given by European and Turkish specialists and student workshops where various questions and problems, raised in the lectures, will be debated. Since the participants in the IP will come both from a number of EU member states and Turkey, it will provide an ideal forum for them to compare and contrast events, social and political structures, and cultural patterns. Thus the course will serve as a kind of laboratory in intercultural dialogue; at the same time as we hope that it will provide more insights into how to proceed in connecting EU and Turkish history in university learning and teaching.

Developing EU-Turkey Dialogue

An awareness of the role of history learning and teaching in elaborating and fomenting prejudice and nationalist ideologies – and the desire to contrast that situation by improving the way history is taught and learned, is growing among academic historians and university educators in Europe and beyond. This is obvious from the results of the Tuning project, which were produced through

intensive and rigorous debates among a large group of scholars in Europe and other parts of the world. But it is difficult to break down national frameworks of history teaching, both because 'history' is seen as a crucial factor in fostering or constructing 'national identities', and people's awareness of *their* past is often regarded as fundamental in legitimizing the political regimes of the present. Moreover, the news of novel ways of interpreting the past moves very slowly from academic environments to the general public, and therefore old clichés about 'natural' or 'historical' boundaries between ethnic or social groups – between 'us' and 'them' – are often repeated in political discourse as if they were facts. Developing a more constructive EU-Turkey dialogue through the teaching of history in universities is just one step in a new direction towards more nuanced ways of looking at the past and thus in seeing the present. It needs long-term actions on various levels and in many domains, but the initiatives described here are a first attempt. The goal is not to pretend that all cultures are the same, nor to deny that there is a difference between cultural traditions, but to train students to live in a complex world. That is a fact of life and a challenge for all of us, while the utopia (or dystopia) of a culturally homogeneous nation-state is not a realistic option.
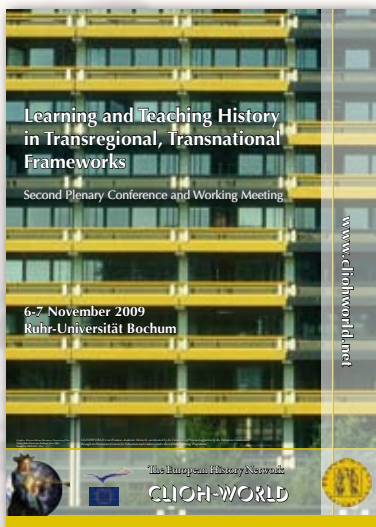
Understanding the complex historical relations between 'Turkey' and 'Europe' may open the eyes of students to the fact that sharing the planet with others is not only the effect of postmodern globalization but also an integral and more general part of the human condition.

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Dedicated Degrees in Regional/Transnational History in European Universities

As an organizing principle of historical narrative, nation-centred history still holds pride of place, in Europe as elsewhere; but in many parts of Europe an established tradition of regional and/or transnational history exists alongside national and nationalist history. Working Group 5 has undertaken a careful survey of the present state and status of regional and transnational history in European universities. This mapping of the subject has revealed that dedicated degree programmes following this historical approach *per se* are few and far between. There is apparently

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no instance of a Bachelor degree in regional or transnational history, but there is a MA in Regional Histories at the University of the West of England, Bristol, and a MA in Local and Regional History at the University of Teesside (in both cases, the normal entry requirement is a BA in History) – and we may suspect that there are other such programmes elsewhere[1]. What this seems to indicate, however, is not that the subject is not studied, but rather that it is normally studied by means of specific cases and instances of regional/transnational history rather than in the abstract (concept and methodology). There are, in fact, some examples of Masters programmes on specific regions, normally macro-regions: for instance, BA and MA in Balkan Studies (Western Macedonia University, Greece), MA in Balkan History (Aristotle University of Thessaloniki, Greece), MA in Mediterranean Historical Studies (University of Malta), MA in the History of the Baltic States (University of Klaipėda, Lithuania). Moreover, the individual modules for the MA in Regional Histories at UWE

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1 Full internet references to these programmes and others mentioned in the text are supplied in the on-line version at http://www.cliohworld.net

Bristol also focus overwhelmingly on the English West Country, and mutatis mutandis the MA in Local and Regional History at Teesside, although in these cases the region is sub-national rather than a macro-region. It is evident, therefore, that insofar as general concepts and methodologies of regional/transnational history are studied, they are normally studied as part and parcel of modules on specific regions.

Modules of Regional/Transnational History in BA/MA Programmes

Inquiries concerning the status of regional/transnational history in History BA programmes suggest that almost all university history departments offer individual modules of regional history as part of their programmes, and that additional such modules are commonly available in other departments such as politics or classics. The impression generated, however, is that in most cases the purpose of these modules is chiefly to offer students an opportunity to study the history of the university's 'home' geographical area (whether a micro- or a macro-region), and from something other than a national perspective, rather than to afford an opportunity to study regional history *per se*. Certainly, the majority of regional history modules on offer, especially those of micro-regions, relate to the 'home' region in which the university is located, although modules on 'external' macro-regions (e.g. histories of southern Africa, or the Roman empire) are more common. In some countries, regional history modules may be a compulsory part of a History BA or MA (many German universities have a special *Lehrstuhl* of *Landesgeschichte*), but more normally such modules are optional.

Terminology and Conceptual Problems

Given that regional history is most commonly approached in terms of a specific case study understood in a particular national context, it is scarcely surprising that there is at present no agreed terminology or agreed definitions in regard to the different forms of regional history. There are regions as 'sub-national units', here called 'micro-regions'; and there are 'trans-national' and 'supra-national' regions, and 'meso-regions', here described as 'macro-regions': in eastern Europe, the term 'region' more normally denotes a macro-region, whereas in western Europe it denotes a micro-region. Another vexed question is that of 'who or what defines a region?' Regions may be defined on grounds of environ-

ment or climate, commerce and the economy, language culture and/or religion, history and identity, or administration. Very often, they are constructed/imagined internally by the population of the region, but in some cases external perceptions are equally important (as in the case of the Baltic states), or even more important (as with the Celtic fringe). There is clearly scope here for the provision of general modules on the theory, concepts, and methodologies of regional history, to front dedicated programmes on the subject; but in regard to the actual teaching of regional history, these and other conceptual questions do not appear as yet to have had much impact, given the prevailing focus on specific regions rather than the idea of regional history.

The Influence of 'the National Agenda'
The preference for macro- as opposed to micro-regions within the different national systems reflects to some degree the character of individual states. For a small state like Malta, for instance, the Mediterranean as a macro-region makes far more sense than Gozo as a micro-region; but the case for micro-regions is stronger in larger states like Italy which, however, is also readily studied in the context of the Roman empire or the Mediterranean World. Nonetheless, the status of regional/transnational history in the different national systems seems to a considerable degree to reflect what may be described as 'the national agenda', viz. the past political and cultural contexts in each country which have shaped the national grand narrative.

This seems particularly to be the case in regard to micro-regions. There is, for instance, an established tradition of regional history in those countries like Germany and Italy in which historical, pre-unification states supplied the building blocks of a process of political unification. In much of eastern Europe, however, regional history is

less developed, in part because under socialism a focus on regional identities was generally viewed as subversive of national identity or of socialist solidarity and so was actively discouraged. Exceptionally, in those cases where regional history was actively encouraged under socialism, such as in that part of Moldova acquired by the Soviet Union from Romania in 1940 (now the Republic of Moldova), there were specific political reasons for this. Similar political constraints in regard to the national question militated against the development of regional history in Ireland; and in Spain a regional perspective is strongly contested in historic territories like Catalonia and Galicia which have pronounced separatist identities and where the term 'region' is seen as hostile to the nationalist aspirations of the peoples in question. In some contexts, regional history is also seen as problematic in the United Kingdom: among the four historic national territories, the description as regions of, at the least, Scotland and, for different reasons, Northern Ireland, two territories which lend themselves most readily to a regional approach, would in part be contested by their populations.

It should also be pointed out that, to the outside observer unfamiliar with the particular national agenda within which a specific micro-region is most commonly studied, the significance and operation of political constraints of this nature are by no means necessarily so obvious. This is apparently a characteristic of the genre: the reasons why, for instance, the English Pale in Ireland is so rarely studied as a distinct region of the English state, despite the apparent conduciveness of the evidence to such an approach and perspective, is not at all obvious to historians working out-

side Irish/British history. For this reason, it would seem highly desirable that modules or programmes which focus on micro-regions should also address this type of general problem – perhaps by means of a series of case studies – rather than confining themselves to one region.

Such political considerations are perhaps less apparent in regard to macro-regions, although Macedonia (divided between four states) remains a battleground, as is the New British History (viz. the British Isles) in relation to Ireland. Otherwise, the study of macro-regions like the Baltic, the Balkans, and the Mediterranean (and also wider units like Western Europe, or East-Central Europe) is fairly well-established and relatively uncontentious.

Periodization
As regards periodization, regional approaches to history seem to be more strongly represented for the modern/contemporary period, although this may simply be a reflection of the prevailing balance of active researchers and university teachers across the four historic periods. Nonetheless, where for earlier periods there are established fields of regional history, such as the medieval Byzantine empire, these are as likely to figure in History programmes in western European universities as modern and contemporary fields like Balkan studies.

Regional and Transnational History: Reader and Bibliography
The individual traditions of regional and transnational history are most commonly studied apart, usually in the context of specific national historiographies. The Working Group has, in the circumstances, identified a need for two further items. The first is a more general reader on the subject. Its purpose should not be to prescribe a common approach to, or definition of, the subject, which seems unnecessary. The study of regional and transnational history is open-ended: it does not have a fixed set of learning outcomes. Rather, a major aim of the reader is to illustrate the wide variety of approaches to the subject. A substantial resource for this is provided by the individual chapters in the volumes prepared by the CLIOHRES project and published within the past five years. These include important works on regional and transnational history by university teachers and doctoral students; and the Group's aim in preparing this reader of thirty chapters has been to offer a geographically and chronologically broad spectrum of short
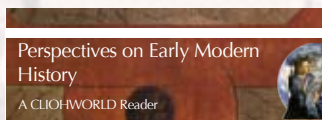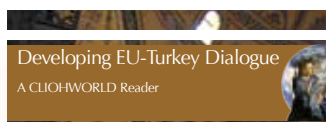
studies illustrative both of work on micro- and macro-regions in the different parts of Europe, with some wider excurses of a more comparative nature. The second item is a longer bibliography of literature on the subject, and this has likewise been prepared by the Working Group, with a focus on more recent writings and on works prepared for the various networks and projects of the CLIOHsphere. These items may be downloaded from the CLIOH World website (www.cliohworld.net)

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CLIOHWORLD Virtual Readers

CLIOHWORLD collaborates closely with other Networks and Projects. One of its key functions is disseminating the results of its sister Sixth Framework Network of Excellence, CLIOHRES, and bringing new research perspectives into learning and teaching practice.

CLIOHRES research forms the basis for the CLIOHWORLD virtual readers (free download from www.cliohworld.net):

Developing EU-Turkey Dialogue
A CLIOHWORLD Reader

Regional, Transborder and Transnational History
A CLIOHWORLD Reader

Perspectives on Medieval History
A CLIOHWORLD Reader

Perspectives on Early Modern History
A CLIOHWORLD Reader

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- Tuning Educational Structures in Europe, Latin America Russia, Georgia and Australia.
- HUMART (a project devoted to elaborating a competence-based Sectoral Qualifications Framework for the Humanities);
- CoRe2 (a project devoted to created a Degree Profile template for use in the Diploma Supplement);
- ENGLOBE (a Marie Curie Initial Training Network, devoted to training doctoral students in the field of the Enlightenment and Globalisation).
- HEKLA (an Association devoted to promoting historical perspective in European culture and learning/teaching)
- ISHA (International Students of History Association)

In the download area of the CLIOHWORLD, a number of useful publications are available free of charge. These include:
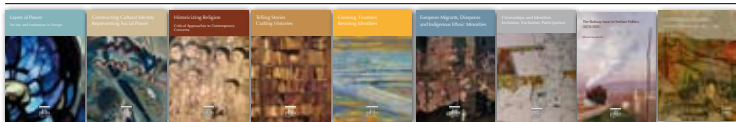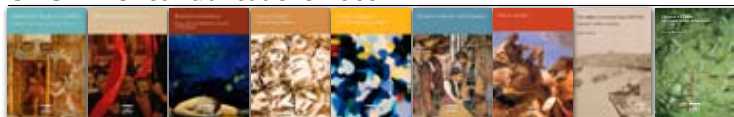
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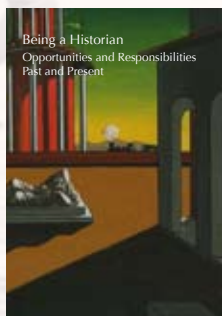
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Publications

CLIOHRES/CLIOHnet Publications

CLIOHRESnet Publications 2010 (forthcoming)

CLIOHRESnet Publications 2009

CLIOHRESnet Publications 2008

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