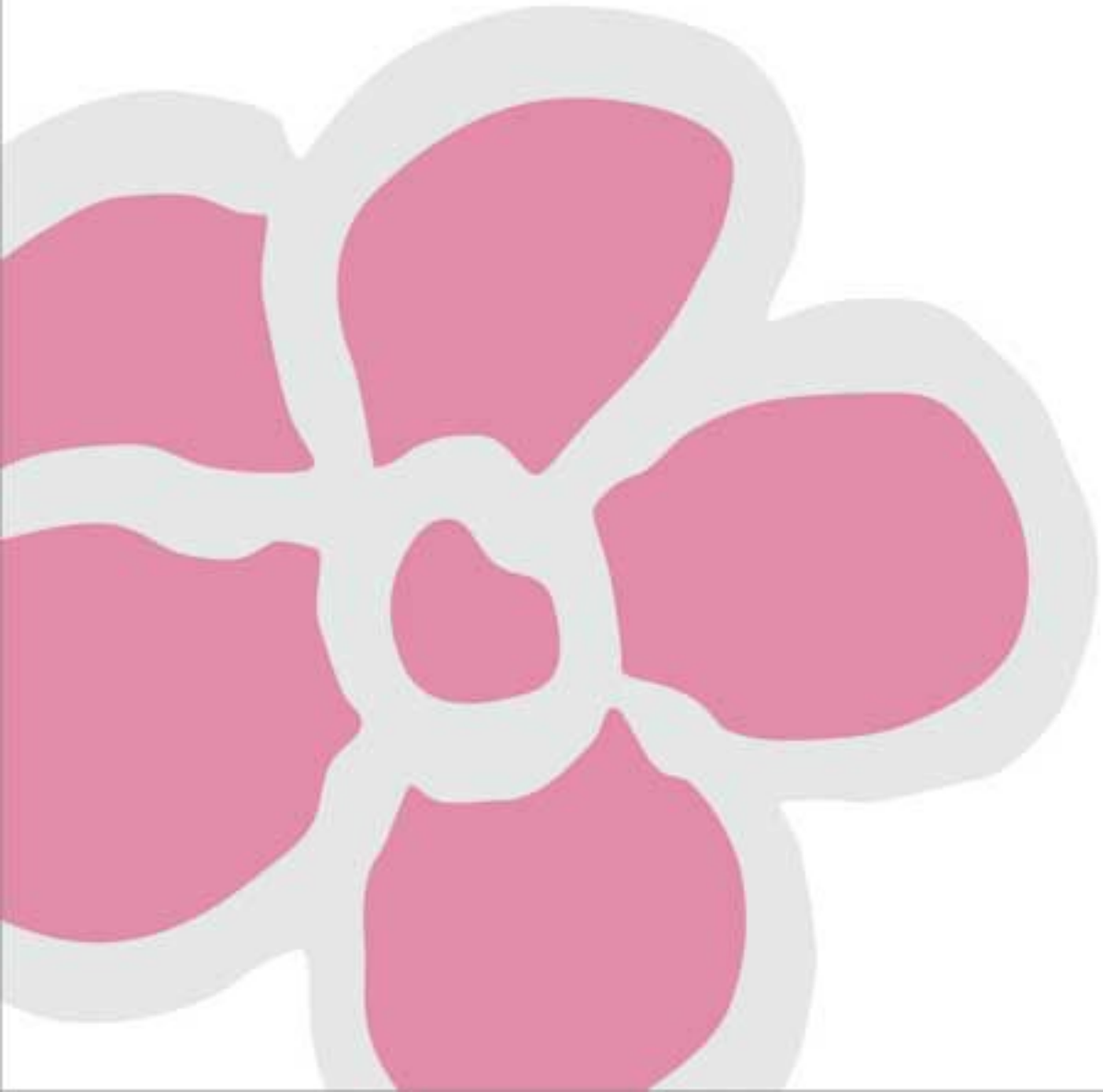


TURKISH-GREEK CIVIC DIALOGUE PROJECT

2002-2005



10 yıl
AEGEE-Ankara

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GREETINGS

LEON BAKRACESKI

PRESIDENT OF AEGEE-EUROPE



Since the signing of the Lausanne Treaty in 1923, Turks and Greeks are working on solving the "ever-lasting" problems. In 1980s, the scope of Turkish-Greek relations was defined by lack of dialogue. Many people in the respective countries, as well as the close neighbourhood, said that this was a powder cage waiting to explode. Was it? Was it possible that the new member state of the European Community - Greece and secular Turkey could generate new crisis area on the tectonic border between the "West" and the "East"? From modern perspective, I feel that we are all very lucky that this question remained as a rhetoric question. Everlasting wowing for peace and dialogue, apparently most of the time remained and still is halted in the back, as politicians were seeking votes for the upcoming elections.

Something changed nowadays? I believe so! The Helsinki decision and the Brussels summit in 2004 are opening up new unexplored skylines of communication, values and solutions. Somewhere above the bright horizon, brave and enthusiastic group of AEGEE members, but above all young people with motivation and power joined to offer new platform of dialogue. The "Turkish-Greek Civic Dialogue" was a unique meeting place, where the new builders of Europe stand together, discuss, solve and inspire.

Europe is still not deprived of conflicts, especially in these days when we are expecting the final resolution of the Kosovo question, when Western Balkan is lining up in front of the doors of the "Old Lady". This project with its methodology and concept of bringing AEGEE members and all young people from other NGOs together can be seen as a role model of interconnectivity, for peace and stability, so longed and preached by our decision-makers.

Dear Reader, the book that you are holding in your hands represents canalised emotions and dedication of the project manager and her team. This is a book that speaks about friendships made, connections established and solutions provided, that hardly could have been imagined years ago.

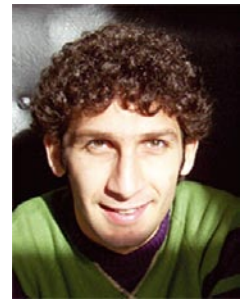
This book speaks more than about AEGEE itself. As a vital part of this project, I can say that I am proud to be a member of this association and I am proud to have had this project as awakener among Youth in Europe.

The first step towards getting somewhere is to decide that we do not want to stay where we are, or should I rather say where we were? If we seek prosperity, if we seek liberalisation, if we seek progress and common better future; then we have to tear down walls. Because we decided that we don't want to be *another brick in the wall*.

CEM GÜNDOĞAN

PRESIDENT OF AEGEE-ANKARA

Dear Reader,



First, I would like to say that as being the newly elected president of AEGEE-Ankara, it is an honour to me to be among the ones who wrote welcoming words for this result book.

When I joined AEGEE, the Final Conference of the Turkish-Greek Civic Dialogue project was taking place. I was totally impressed by the idea of the whole project. I met many people who worked for the collaboration of Turkish and Greek non-governmental organisations. There was a smell of big, successful project around there. But, who managed this?

Yes, we as Turks had critical times with Greeks throughout history. Sometimes the relations became very fragile. Some people thought that Turks and Greeks are natural born enemies at those times. However, some group of people – the so-called AEGEE people - did not agree with this opinion. They were open-minded, addicted to peace, and had no artificial borders in their minds. Those AEGEE people decided to make a meaningful change, which some people call destiny; they wanted to prove that we as two nations are friends. This result book is all about their great effort.

Hereby we would like to present the outcomes of an intensive work of three years launched by AEGEE-Ankara with the collaboration of several NGOs. It is for sure very difficult to draw up a conclusion from such a big project. I guess you feel the positive and constructive energy of the people involved in the project when you start reading the book.

For the last sentence, I would like to thank all people and all organisations who contributed for the project. Yes, it was a dream for some people at those times; but we are living in that dream today.

With love and peace...

BURCU BECERMEN

TURKISH - GREEK CIVIC DIALOGUE
PROJECT MANAGER

Dear Reader,



Wish I could be an artist so that I could paint or compose instead of a clumsy trial of putting my feelings and thoughts into words about the Turkish-Greek Civic Dialogue Project.

I feel so privileged to have this chance in my life to be an AEGEAN and to work for this project, to get to know precious people, to cope with incredible challenges, to go through extreme emotions and passion. This project could not be a reality without pure creations of many important contributors, therefore I would like to thank to the project coordination teams, Sophia Kompotiati, Kayaköy and its beautiful people, our partner Foundation of Lausanne Treaty Emigrants, European Commission and all the NGOs, academics and young people involved.

The main reason why the Project and accordingly its Result Book is priceless for me is simple: Everything you will read and see in this Book has been initially dreamt and then created purely by young people who believe in the power of dialogue.

Turkish-Greek Civic Dialogue was not only a decent project, which brought many civic initiatives and young people together, which strengthened partnerships, opened up new areas of cooperation and created an immense network among young people, academics, NGOs of Greece and Turkey.

Nor was it solely a political project with all its brave declarations asking for the Greek government to abolish visa for the citizens of Turkey or the Turkish Government to re-open the theological school in Chalki/Heybeliada. It didn't only involve project management, budgeting, paper work; and it didn't only label us Greek agents in our own country.

It was something more, more human and more real. It provoked emotions; it made us all be aware of how powerful we are with all our talents to create art for peace and democracy. It proved us how much influence and magic young people can create if we dream and act together. It taught us more about the story of the lands we live in. It gave us the chance to go to an undiscovered village and let us produce a magical documentary. It gave us the pleasure to discover singing crickets, red poppies and the life stories of emigrants. It made us learn and feel that we are not Turks or Greeks, but we are human beings with all kinds of unique feelings and needs. It made many people to change their mind, their lands and destiny.

After all these five years, with all the memories in my mind, I feel like I am going through a Bitter Sweet Symphony. On the one hand, I am so happy, excited and proud of what we have achieved altogether, and that our dreams came true. On the other hand, I am really melancholic about the fact that the project is officially over.

There have been so many people asked me, as the manager of Turkish-Greek Civic Dialogue, in the course of the project, especially quite recently "Is the project really over? What are you gonna do now? When is the next KayaFest and where? In Greece?"

For the first time in all these years, now it's my turn to address these questions to YOU. "Do you really WANT that project to finish? Can you afford emotionally, mentally and politically this project to be over? Can you feel perfectly

comfortable, when we have a divided Cyprus in OUR dream of Borderless Europe and a very weak civic engagement and action on this amazingly beautiful island? Is it really Ok to easily forget about the feelings this project evoked in us and have a Kayaköy in darkness with emigrants still far from their homelands? Are we really so selfish to keep all the joy, happiness and the feelings of humanism to ourselves? Can we really stop after we all have seen clearly that it's only the power of our creations that could make this world a better place to live in?"

If you do not have a strong opinion on that or if don't want to categorise yourself as a Don Quixote, I wish you a pleasant reading of this result book and I do hope it will be strong enough to inspire and above all provoke you.

If you say NO, then you have to act right away right now, because this project together with all its stakeholders and experience is fully at your disposal and will accompany you on your adventures.

This Result Book will serve you as a comprehensive reference of issues, people, methods, projects, works of art regarding Greek-Turkish dialogue process, conflict resolution and youth work. The road map declaration of young people produced at the Project Final Conference will definitely give you some clues on the fields where progress have been made and on the aspirations of young people for a better dialogue, better Europe and better Globe. NGO database available at the website of the project will help you to find enthusiastic partners for your projects in the near future and multiply your efforts. The online Project Forum will be the right platform to gather and create together.

Well, Benim bir hayalim var - Έχω ένα όνειρο - I have a dream:

"THE SHOW MUST GO ON!"

SOPHIA KOMPOTIATI

Dear friends,



When I first met members from AEGEE-Ankara and we discussed about the Turkish-Greek Civic Dialogue Project, it was May of 2002 in Amsterdam, almost 4 years ago. I still remember the first thing I thought about the project: "it sounds interesting. I think we can do something together". To be honest, I could never imagine what would follow that meeting.

These 4 years of the project have been full of enthusiasm, happiness, disappointments, fun, stress, meetings, hundreds of e-mails, phone calls, brainstorming, mistakes, smiles, hugs, friendships, photos; and although we had many difficulties, especially in the beginning as the Turkish – Greek field was quite new and most of us were inexperienced in such long-term activities, above all these two years were full of hope and willing to do something together ('beraber/ μαζί).

I still bring in my mind our disappointment about the small number of Greek participants in the first event, the conference in snowy Sakarya, the happiness of Greeks on the boat to Rhodes, the stress and the astonishment about the 3.000 youngsters in Youth and Culture Festival of Kayaköy, the interesting of participants about the population exchange issues in Istanbul and the happy days in METU of Ankara Final Conference.

Many people have asked me what has left from all these efforts, what is finally the result of this entire project platform. After thinking too much, I think there is an simple answer: the fact that we all (some of which had never seen a Turk or a Greek before and from various places of both countries), gathered and analyzed among other issues, about dialogue, media, education problems, history writing, literature, cultural heritage, minorities, project management, peace and stereotypes; the fact that we lived for a while together and had fun with same music and parties, concerts and dances; the fact that we made plans for a common ground, but above all we had the chance to meet and discuss

about common affairs is the most important thing, it is the biggest promise for the present and the future, a base and a window to further cooperation in a peaceful world of trust and friendship between Turkey and Greece.

Already, there is a great interest of young people for more Turkish – Greek activities and many NGOs are carrying out joint projects from both countries. Already, many universities are organising common projects and people are trying to discover the 'other' side of the Aegean and find things to share in common grounds.

From the bottom of my heart, I want to thank my Turkish friends for trusting and supporting my thoughts and ideas for this project, for their efforts, devotion and hard working. I also would like to thank all participants, speakers and workshop leaders for sharing this dream with us. What we did is something we did all together. I am sure that this project has been only the beginning; the best things are now coming.

Görüşmek üzere

H.J. KRETSCHMER

AMBASSADOR
Head of Delegation Of the European Commission to Turkey

Dear Readers,



This booklet summarizes the successful results of a project entitled Turkish-Greek Civic Dialogue implemented by AEGEE over the last three years.

The project was part of the EU Commission's 'Civil Society Development Programme' (CSDP), a programme launched in 2001 that aims to reinforce the role of civil in Turkish democracy, to develop the capacity for citizen initiative and dialogue, domestically and abroad and to help establish a more balanced relationship between citizens and the state.

A special component of this Programme is the 'Turkish-Greek Civic Dialogue' component aiming to strengthen the dialogue, networking and partnerships between civil society organisations in Greece and Turkey, stimulating exchange and know-how and implementing joint projects with common sense set of goals.

AEGEE's contribution in the programme was indispensable as it brought together youth NGOs from Turkey and Greece and helped developing dialogue and understanding between Greek and Turkish youth. It has successfully set up networks and partnerships between non-governmental organisations in Turkey and Greece and it encouraged youth citizen initiatives. Those well-educated young people will actively be involved in the future policy making of their countries and will contribute to a strengthened relation between Turkey and Greece.

Based on the success of the first three projects under the Turkey-Greece Civic Dialogue programme, including the AEGEE project, we launched in 2003 and 2004, two more calls for proposals in the same field. We are now in the implementation phase of 16 micro projects selected and managed by the EC Delegation in Turkey with a total portfolio of 800.000 Euro.

We thank AEGEE for paving the way for the start of a fruitful collaboration between the two countries, Turkey and Greece in the field of civil society, which definitely led to a greater interest in our programme, and for their proactive approach and motivation.

H. E. MICHAEL B. CHRISTIDES

AMBASSADOR OF GREECE TO TURKEY



It is a great honour for me to write a welcoming article for the Turkish-Greek Civic Dialogue Project. It is important that this year signals the completion of a set-up programme launched in February 2003, which, as the whole project, constitute one more important contribution to the structure of the enhanced Greek – Turkish co-operation during the last years.

It is a European programme. Bilateral, but European. It underlines the orientation of Turkey towards Europe and Greece is the first –among her E.U. partners- to welcome and support such an orientation.

We live in the era of international co-operation. Not only between countries, not only between institutions, but also between citizens. The big challenges of our times, the tackling of problems such as unemployment, inflation, protection of the environment, development of international transport, tourism, sustainable development in general are fields that can only be addressed by more countries working together.

In this framework, the development of civil society has to be stressed. All our common efforts tend towards the creation of an open society, of a society of information and knowledge shared by all its members, of a society where politics serve the citizen and not vice versa. But we are at the beginning of this effort in the era of globalisation and there is still a lot of work to be done. In this respect, AEGEE, in the measure of its capabilities, has demonstrated its best self and has offered a lot. With its many and various workshops and with the core event of the project, the Kayaköy (Karmylassos, an ancient Greek village in Fethiye) Youth and Culture Festival last summer, AEGEE has contributed to the civic dialogue between our two nations in the student world and promoted the idea of a unified Europe. Such activities help foster democracy, human rights and tolerance, by encouraging the co-operation and interaction of young people.

The fact that this programme is addressed to the youth is of outmost importance. The new generation is the world's future. That is why the European Commission always supports and co-ordinates these programmes. It is thanks to this co-ordination and support that so much has been achieved in the framework of the Civic Dialogue projects. I cannot but warmly congratulate the European Commission on its choices.

Turkish and Greek youth together, working hand in hand for a better relationship between our two neighbouring countries. What a challenge! What an honor for the participants to spearhead these efforts! Change the stereotypes, set the examples, "teach" your teachers, specially those few who up to this day continue with their messages of intolerance and division. And you know, you have to succeed, because Turks and Greeks cooperating does not impress or surprise anyone anymore. It does not make "news". Finally, it is considered normal, usual business!

With these thoughts, I should like to express my deep satisfaction for the completion of this project, to congratulate once more all the persons who contributed to its success and to wish them good luck in their future endeavours. The results of this project make me confident.

Prof. dr. URAL AKBULUT

PRESIDENT OF MIDDLE EAST TECHNICAL UNIVERSITY



AEGEE-Ankara has been established by a group of Middle East Technical University (METU) students in 1995 and has currently more than 500 active members from all universities in Ankara. Their recent project, Turkish-Greek Civic Dialogue, that took start in 2001, has been successfully completed, adding one more cornerstone to the international achievements of this young, dynamic and active association.

Carried out by AEGEE-Ankara and funded by the Delegation of the European Commission to Turkey, Turkish-Greek Civic Dialogue project had set its main goals as to enhance the dialogue between the youth organisations, to improve the communication networks and to provide support to carry out common projects involving the youth of these two countries. Since the start of the project, several activities that contributed to the success of the project have been realised. Among some, KayaFest Youth and Culture Festival (July 28-August 3, 2003), Population Exchange Symposium at its 80th Year (November 7-8, 2003) and Project Final Conference activities (April 2-4, 2004) are worth mentioning. Furthermore, quite a number of accompanying measures in the form of institution building, networking and training activities were realised.

The success of Turkish-Greek Civic Dialogue project lies in the fact that it has served as a means to bring closer the Turkish and Greek youth organisations,

academicians, university students, NGOs, journalists from both sides of the Aegean Sea and served to decrease, if not eliminate, the prejudices prevailing in the minds of the participants from both countries. It is through such efforts of the young people that we can expect a better understanding of other nations, countries and cultures.

Among the expected results of Turkish-Greek Civic Dialogue project are bringing down the barriers existing in both countries in certain areas which hinder further progress in the relations, dissemination of visual materials, photographs, increase in the number of Turkish-Greek joint youth projects and preparation of a database of youth organisations in both countries.

In the course of all these activities, I would like to express my sincere pleasure in having contributed to the project by hosting the closing activities on the Middle East Technical University (METU) campus. Middle East Technical University takes pride in participating in projects having the sole aim of building a better future for our children and young people and is ready to give its contribution to such initiatives at all stages. It is my firm belief that future will be shaped in the hands of the young people who feel their responsibility towards a better world and our mission should be to open the way for them and clear the obstacles leading to this profound goal.

Once more I congratulate all who have put their hearts to Turkish-Greek Civic Dialogue project and have contributed to its success and hope that this initiative will trigger similar ones in the near future.

INTRODUCTION



ASSOCIATION DES ETATS GÉNÉRAUX DES ETUDIANTS DE L'EUROPE
EUROPEAN STUDENTS' FORUM

AEGEE is a student organisation that promotes co-operation and integration amongst young people in Europe. Through active and critical confrontation with Europe AEGEE wants to help develop an open and tolerant society. As a non-governmental, politically independent and non-profit organisation AEGEE is open to students in Europe from all faculties and disciplines.

AEGEE, which was founded in 1985 in Paris, puts the idea of a unified Europe into practice. A widely spread student network of **15.000** members in 235 local branches provides the ideal platform where young people can work together, free from any national way of thinking. AEGEE brings together youth workers and young volunteers from **40** European countries with activities such as conferences, seminars, exchanges, training courses, Summer Universities, case study trips and Working Group meetings. By encouraging travel and mobility, stimulating discussion and organising common projects AEGEE attempts to overcome national, cultural and ethnic divisions and to create a vision of young people's Europe.

AEGEE's main fields of action are Peace & Stability, Active Citizenship, Cultural Exchange and Higher Education.

AEGEE does not consider any national level in its organisation and structure, and relies solely on the local branches and a European level that consists of Working Groups, Commissions and the European Board of Directors. AEGEE has participatory status in the activities of the **Council of Europe**, consultative status at the **United Nations**, operational status at **UNESCO** and is at the same time a member of the **European Youth Forum and the European Movement International**.

AEGEE has also a number of illustrious personalities amongst its patrons: Mikhael Gorbatchev - the winner of the Nobel Peace Prize; Václav Havel - former President of the Czech Republic; Eric Froment - President of the European University Association, Wolfgang Thierse - President of the Bundestag, Bronislaw Geremek - former Chairman of OSCE and Minister of Foreign Affairs of Poland, Radmila Sekerinska - the Deputy Prime Minister of the Republic of Macedonia, Romano Prodi - former President of the European Commission.

AEGEE celebrates its 20th anniversary in 2005, with all its achievements in the past 20 years in Europe. Being the first student organisation to open up to Eastern Europe with the fall of Iron Curtain, playing a pioneer role in the adoption of Erasmus Mobility Scheme AEGEE changed lives of many people in Europe. Next 20 years AEGEE will keep on playing its essential role, focus on more democracy in Europe, full mobility for students, as well as the integration process of accession and neigbouring countries into Europe.

www.aegee.org, headoffice@aegee.org



AEGEE - ANKARA

AEGEE-Ankara was founded in 1993 by a group of young people from the Middle East Technical University, and accepted to AEGEE network in 1995. Later on, AEGEE-Ankara became one of the most active local branches of AEGEE-Europe. The first international event of AEGEE-Ankara was the '95 Summer University on "Turkish Culture and Language". "Understanding Europe" conference was the first European Event of AEGEE-Ankara. Integration of Ankara in AEGEE is accepted as a revolution because AEGEE decided to break dogmas about modern European borders and brought a new conception to "Europe of values".

While celebrating 10th **anniversary** of its establishment, AEGEE-Ankara marked important achievements in Turkey's European integration such as promotion of Community Education and Youth Programmes, establishment of National Agency in Turkey, organisation of Turkish National Youth Council. AEGEE-Ankara always organised flagship projects with the support of European Institutions as well as Turkish authorities and brought young people across Europe in Turkey to discuss Peace and Conflicts, Turkish-Hungarian relations, Turkish-Greek relations, Islam and Europe, Euro-Scepticism.

AEGEE-Ankara activities such as two-week long Summer Universities every year, have served as important elements for young Europeans to travel to Turkey and to remove their prejudices. AEGEE-Ankara hosted twice the General Assembly of AEGEE titled "AGORA" and hundreds of students gathered in Ankara to shape the future of Europe under the patronage of important figures such as Süleyman Demirel. Thanks to the training courses organised every year, AEGEE provided its members both with soft skills on project management, as well as knowledge on the philosophy of non-governmental organisations. Today AEGEE-Ankara enjoys a legal entity and has 450 members from many universities in Ankara, where young students come together, organise projects for a better future and realise their self-development and mental change.

PROJECTS ORGANISED by AEGEE-ANKARA

- European School 2, advanced training course, September 2005
- Magellano Project Ankara, April 2005
- Islam and Europe: Eye Contact, October 2005
- Turkish-Greek Civic Dialogue Project, 2002-2005
- General Assembly of AEGEE-Europe - FALL AGORA 2001, October 2001
- Euroscepticism Conference, October 2001, Cinepol: Politics in Cinema, October 2001
- Turkish-Hungarian Cultural Exchange, June 2001
- Peace Summit Conference on conflict resolution under the Peace Academy Project, flagship event of UNESCO, August 2000
- The conference "Universality of Human Rights",in the 50th anniversary of Universal Declaration of Human Rights, November 1998
- General Assembly of AEGEE-Europe - FALL AGORA 1997, November 1997
- "European Monetary Union" conference, May 1997
- "Understanding Europe", the international student symposium, April 1996

www.aegee-ankara.org, aegee@aegee-ankara.org

PROJECT PARTNER

FOUNDATION OF LAUSANNE TREATY EMIGRANTS

The objectives of the Foundation of Lausanne Treaty Emigrants are based on the Convention Concerning the Exchange of Greek and Turkish Populations that was signed by the Turkish and the Greek Governments in Lausanne in 1923. The Foundation aims to support friendship and cooperation among Turkish and Greek people with the aim of establishing a "culture of peace".

A group of immigrants of three generations came together at the beginning of 2000 to start active work for the founding of a nation-wide organisation and bringing together all immigrant families and persons, who share a similar past and common cultural values. The Foundation of Lausanne Treaty Emigrants was officially founded on 25 May 2001. The Foundation acts to take an active stand to bring to the attention of the authorities the fact that the cultural heritage in both Greece and Turkey has been subject to negligence and inattention.

ACTIVITIES OF THE FOUNDATION

- research on the population exchange and history of the period
- recording of all historical and cultural memorials of both nations
- activities of culture, tourism, friendship, art among the citizens of Turkey, Greece, Balkans and the Mediterranean
- registering, archiving, protecting cultural heritage
- seminars, concerts, conferences, festivals
- publication of books, brochures, journals, radio & TV programmes, documentaries
- organisation of trips and reunions to the previous homeland of immigrants

www.lozanmubadilleri.org, info@lozanmubadilleri.org

PROJECTS

An **Oral History Project** is currently being carried out by the project team of FLTE. The interviews with first generation immigrants from Greece are being recorded on tapes.

PROJECTS UNDER "TURKISH-GREEK CIVIC DIALOGUE PROGRAM"

1. "Lives Reconstructed" - Symposium on the 80th Anniversary of the 'Population Exchange' Between Greece and Turkey.
2. "Increasing Local Awareness for Protection and Preservation of Cultural Heritage Left behind after the 'Population Exchange between Greece and Turkey"
3. "On the Road to Citizenship" – Minorities in Istanbul, Western Thrace and the Aegean



CIVIL SOCIETY DEVELOPMENT PROGRAMME NGO SUPPORT TEAM

In the light of the Turkey's harmonisation process, in 2002, the European Commission has come up with a comprehensive programme designed to strengthen NGOs in Turkey so that they can contribute to the development of participatory democracy and formation of new partnerships model. This specific programme was called **"Civil Society Development Programme".** An NGO Support Team has been established in Ankara in November 2002 to conduct two components of the programme: **"Local Civic Initiatives"** and **"Turkish-Greek Civic Dialogue".**

The overall objective of the programme is to promote citizens' initiatives all over Turkey, to improve capacity of grassroots NGOs in Turkey and to encourage cooperation and partnerships between Turkish and European NGOs with a particular emphasis on Greek NGOs, civic initiatives, universities, schools, media, Chamber of Industries and Trades, municipalities. The Local Civic Initiatives projects targeted establishing and strengthening of communication, cooperation and networking within NGO community through capacity building programmes, needs assessment process, collection of NGO database, publications on NGO sector.

With regard to Turkish-Greek Civic Dialogue; it's evident that two countries have started effective dialogue following the "rapprochement" between two foreign ministers on the political level and more significantly on the social level following the 99 earthquake in Turkey. The latter witnessed the exemplary cooperation between two civil societies and quickly led to the public acceptance of cooperation on other levels such as between municipalities and in the areas of arts and performance. Still, cooperation among Greek and Turkish civil societies has remained sporadic and almost ad hoc, spurred more from personal relations and efforts rather than cooperation based on mutual interest. The cooperation among NGOs in Turkey and Greece has been largely dominated by those who had previous experience of cooperation and more significantly an open willingness and involvement in Greek-Turkish "friendship" dealing with issues history, music, culture and to a lesser degree tourism. However, there has been little cooperation in other areas of common interest such as environment, cultural heritage, gender or EU accession process. Therefore, the lack of knowledge about NGOs working on similar issues and the lack of networks, esp. on local levels became our main target to be achieved. We aimed to open a door to diversify areas of cooperation and organisations and individuals who have not been inclined to such cooperation.

MAJOR ACTIVITIES OF THE NGO SUPPORT TEAM FOR TURKISH-GREEK CIVIC DIALOGUE

Rana Birden Güneş
NGO Support Team

- Web site in three languages created alternative resources, database of Greek and Turkish NGOs
- Newsletters in electronic format distributed to approx 1000 Turkish, Greek, Cypriot and other international contacts.
- Technical Assistance to the micro-projects funded by European Commission Delegation to Turkey as well as Macro Projects implemented by AEGEE-Ankara, European Center for Common Ground and Winpeace.
- Three workshops organised in both countries (2 in İstanbul and 1 in Athens) with 80 participants from different field of civic initiatives.





STGP

The aim of the workshops was to move away from "simple get together (as usual)" to a process which will create a result in more effective and deeper networks between Greek and Turkish civic initiatives and joint projects. In this respect, we have decided to insist on "mutual mistrust between the Turkish and Greek societies exists on the basis of abstract fears, prejudices and stereotypes, and civic initiatives are no exception to this".

During the three workshops among other activities, two questions were asked to Greek and Turkish participants.

- What do you think as the negative qualities of "the Other"/ What do you not like about "the Other"?
- What do you think "the Other" thinks as your negative qualities/ What do you think "the Other" does not like about you?

The answers of Greek and Turkish participants have allowed us to publish a book on the perception of "the Other". The book entitled "The imagined "Other" as National Identity; Greeks & Turks" has written by Hercules Millas, who has extremely contributed to our project as a short term expert.

We believe that Turkish-Greek Civic Dialogue Project has achieved its objectives in terms of opening a door. We are now sure that this process will be followed up by NGOs themselves.

www.stgp.org

AEGEE & TURKISH-GREEK CIVIC DIALOGUE

...LOVE @ FIRST SIGHT?

Turkish-Greek Civic Dialogue project has been one of the large-scale and long-term projects of AEGEE marking one of our main pillar **Peace & Stability** for the last three years. The project was not the only initiative in AEGEE focusing on establishing dialogue between Greek and Turkish young people and hopefully will not be the last one. After establishment of AEGEE locals in Turkey in 90s, AEGEE realized the necessity of establishing such a dialogue thanks to its own experience and relations between Turkish and Greek AEGEE members those days. Expansion to the East and accepting a local branch from Turkey has been a largely discussed issue within the AEGEE network. Once AEGEE-Istanbul was accepted to AEGEE network early 90s, there have been a lot of discussions in the General Assembly of AEGEE, AGORA-Kos and the the Greek delegates left the plenary hall as a local from Turkey was officially declared to join the AEGEE network. Later on when AEGEE-Ankara was accepted to the network in 1995 in AGORA-Budapest, there were still tensions between the Greek and Turkish members of AEGEE. AEGEE, which is always a small playground of European continent, experienced the negative consequences of Turkish-Greek conflict itself and focused its activities on peace-building between two countries as an organisation acting for peace and stability.

Athina-Istanbul Exchange organised in 1996 by Dimitris Georgopoulos and Fırat Ateşak in the course of Imia-Kardak crises, which brought the two countries to the brink of war as well as **AEGEE Declaration of Greek-Turkish Friendship** by Stelios Mystakidis in **1997** were the most outstanding activities of the time. In 1998, AEGEE locals from Turkey and Greece proposed the General Assembly of AEGEE to have the year plan topic on Peace, so the Year Plan Project for 1999 **Peace Academy** came to life with the flagship event of UNESCO **Peace Summit** organised in Kuşadası in 2000. **Turkish-Greek Civic Dialogue** was born out of the Peace Academy project managed by Dijan Albayrak from AEGEE-Ankara. In 2000 a group of young people from AEGEE-Ankara organised a **case study trip** to the immigration village Kayaköy-Levissi.

The project "Turkish-Greek Civic Dialogue" officially started in 2001 with a coordination team composed of AEGEE-Ankara, AEGEE-Athina and AEGEE-Rodos

members. The overall aim of the project has been to establish dialogue and encourage partnership projects between young people in Greece and Turkey. The preparation and designing period of the project took quite some time. There have been a lot of unforgettable meetings in Ankara, Istanbul, Izmir, Fethiye, Sakarya as well as Athens, Thessaloniki, Patra, Rodos and Nea Makri with embassies, academics, youth organisations, artists. After long discussions about the project content and method as well as contact building activities a large-scale project has been designed to be carried out in partnership with various NGOs in Greece and Turkey with the main partner being the **Foundation of Lausanne Treaty Emigrants**. The project received a remarkable financial support from the **European Commission Representation to Turkey** under the MEDA- **Civil Society Development Programme with €150.000** and supported by the Greece Embassy to Turkey, Ministry of Foreign Affairs, Ministry of Culture and Tourism, EOT- Hellenic National Tourism Organisation, Ministry of Foreign Affairs of Greece NGO Directorate, Municipalities of Sakarya, Fethiye, Sakarya and Nea Makri, Bilgi University, Middle East Technical University, University of Athens. And the magic started…with all its dynamic but tough adventures. We decided to focus on interactive and cultural events encouraging for future partnerships and using art and creation as a tool.

The project's launching event was a conference organised by **AEGEE-Ankara** & **AEGEE-Sakarya** between **20-23 March 2003** in **Sakarya** with the title **'Rebuilding Communication'.** A total of **80** young people from Greece and Turkey participated in the panels on **NGOs and Governments, Media and NGOs** as well as the workshops elaborating on the **Role of Young People in Turkish-Greek Civic Dialogue**, **The Social Effects of Natural Disasters, the Role of Education and History Writing, Public Achievement.** The conference was opened by **Ismail Cem** former minister of Foreign Affairs of Turkey and it was the first international youth activity that took place in Sakarya. There were 6 youth organisations making their presentations to the whole participants. The event overlapped with the day the US started a military operation in Iraq and consequently event participants wrote together a declaration of peace. The most important outcome of this event was the low-level participation of Greek youth organisations other then AEGEE members in Greece. There have been a lot of discussions amongst participants how to attract the attention of Greek young people to the project.

The hallmark event of the project was a youth and culture festival **KAYAFEST** organized in **Kayakoy-Levissi** in Turkey by **AEGEE-Ankara** between **27 July - 3 August 2003**. Kayakoy-Levissi is a very nice village in the south coast of Turkey, which witnessed compulsory exchange of population in 1923 when Greeks living in the village had to leave all their houses and settled in Greece in **Nea Makri**. The village has rich ecologic and historical value with all the marvelous ancient rock houses by Greeks; which were not inhabited later on by Turks. The village been often referred as the ghost village hosted an outstanding festival of young people. A total of **3000 young people** from Greece and Turkey participated to the **concerts, movies and documentaries, exhibitions from Nea Makri, Karagöz- Shadow Theater, interviews, theater sport, Sirtaki courses, board-painting, hiking**. The most meaningful part of the Festival was all the cultural workshops on **Documentary Making, Dance Theater, Music, Photography** and **Psychology** where Greek and Turkish young people working for 6 days together created magnificent works of art and performed together. The festival hosted an **NGO fair** where more than **66 NGOs from Turkey and Greece** got to know each other and established partnerships and danced together. The festival is still a magic with all the Turkish villagers and them meeting young people from Greece, grandchildren of Greek people living in the village coming together with artists and majors. The festival left brilliant exhibitions and paintings of participants, photo exhibition, its magical stage lights volleyball nets for the school to the village as well as a lot of hope and bitter sweet memories in the hearts of everyone.

The third event the **symposium** on the **'Compulsory Exchange of Population`** took place in **Istanbul** between **7-8 November 2003** on its 80th anniversary by **AEGEE-Ankara** and the **Foundation of Lausanne Treaty Emigrants**. This symposium was the first international conference that was final held in Turkey bravely dealing with exchange of population. The symposium was participated by **250** academics, master students and youth organisations from Greece and Turkey and hosted very interesting panel discussions on the **Political and Socio-Economic Aspects of the Population Exchange, Population Exchange in Literature, Preservation of Cultural Heritage in Greece and Turkey, Culture Before and After Lausanne.**

The project's **Final Conference** took place between **2-4 April 2004** in **Ankara** and organized by **AEGEE-Ankara**. The final conference aimed both at presenting the outcomes of the overall project as well as encouraging concrete partnerships and to talk about future partnership projects. More than **80** participants both from Greece and Turkey coming from a wide range of diverse youth organisations participated to highly interactive workshops on

Empathy & Sympathy, Peace Education and Role-Playing, Theater of the Oppressed, (m) ASK yourself where they used dance as a mean to express themselves and their prejudices and hopes, changed their roles, wrote the history from the very beginning and made shots and edited them to tell their own story. The Final Conference had one **training course on project development and management** by the European Commission, one **assessment panel** by academics and youth organisations participated to the previous project events and ended with a **ROAD MAP** declaration prepared by conference participants with open space method giving light to the future activities in the field. The Final Conference had a very nice opening ceremony by Embassy of Greece and European Commission Representation in Ankara and ended with another charming ceremony by the Ministry of Culture and Tourism of Turkey.

The project so far published two **newsletters** distributed to a lot of contacts in both countries providing project information, interviews with academics, artists and participants. In the course of the project an **online database of Turkish and Greek youth organisations** was prepared providing not only contact information of the NGOs, but also giving information on their aims, past and future activities as well as their views on dialogue of young Turkish and Greek people. The database is available online at the official Project website and included in the **Result CD** to be distributed together with the **project Result Book.**
So the magic comes to an end…with its outstanding results, many bitter sweet memories, all the friendships and the fights, with its more than **5000** direct participants, AEGEE's opening up its doors to other youth organisations in Greece and Turkey, NGO FAIR, the power of young people combined with art and culture, its huge budget and all the administrative work, EU tendering procedures, double entry book-keeping systems and financial auditing, project participants still coming together in Athens having so-called 'Kaya' meetings with their slides and memories and sharing their lives on mailing lists, the precious people worked a lot voluntarily for its realisation for years…

Sophia Kompotiati, who exerted invaluable efforts for the coordination of the project from AEGEE-Athina said "We have once again seen that cooperation in arts and culture can be powerful tools in eliminating prejudices".

www.turkishgreekdialogue.net
www.aegee-ankara.org/trgr trgr@aegee-ankara.org

INTERVIEW WITH DIMITRIS GEORGOPOULOS



BY MARIA NOMIKOU



Dimitris is a Mechanical Engineer graduated from the National Technical University of Athina (1996) and holds an MBA from the London Business School (2002). He joined AEGEE-Athina in 1991, became member of the Board of AEGEE-Athina (1992 - 1994), became PR Responsible of the Comité Directeur of AEGEE-Europe where he was responsible for the 10th Anniversary Book of AEGEE (1995). He then became President of AEGEE-Athina in 1996 when he initiated the first cultural exchange between AEGEE-Athina & AEGEE-Istanbul. He currently heads the International Expansion of raxevsky, a leading Greek women's fashion company.

1. If I am not mistaken, in 1992 it was decided that AEGEE's network would be expanded in Turkey. What was the position of AEGEE-Athina on that?

The expansion of AEGEE in Turkey was very hot topic in AEGEE-Athina during the AGORA in Kos that AEGEE-Athina was organising, in 1992. At that time, the board of Athina was really against even discussing that AEGEE could expand to Turkey. So we felt really uncomfortable to know that when we will be hosting the Agora in Kos (right opposite of the Turkish coast) we would be forced to decide whether AEGEE-Istanbul will become a member of AEGEE network or not. The discussion at the plenary session was much tensed and the final decision was that AEGEE-Istanbul could join immediately. The people in Athina thought to quit the AGORA that they had been organising! All the Greeks gathered in a

big room (organising committee, delegates, staff, more than 30 people) and they felt betrayed that AEGEE had forced them to accept an enemy in their playground. We should not forget that there were -even now they still are- a lot of political differences between the 2 countries. The occupation of northern Cyprus, the lack of respect and rights for the Greek families and Greek citizens living in Istanbul combined with the continuous wars between the 2 countries for the last 200 years made the members of AEGEE-Athina think that they lost a major battle between Greece and Turkey.

All the other members of AEGEE-Athina decided to leave the plenary session. This was their only way of protesting against the AGORA. I was the only one to stay. I was feeling extremely confused. My "Greek" side was feeling that something sentimentally wrong happened but my "European" side was extremely happy that the students in Turkey wanted their country to look towards Europe. Although they had such a big battle trying to convince the people around them, finally they achieved a great step forward for themselves and their own country. I was glad as a European that these students were there with me in the same room and I had the opportunity to discuss with them! This was my first major European event that I participated to as a simple member of AEGEE-Athina. This event changed my whole life.

2. How the idea of a cooperation between the two countries started? And which were your movements?

The idea of a Greek and Turkish cooperation started with a communication between Fırat Ateşak and me, a little bit later AEGEE-Istanbul and AEGEE-Ankara became members of the AEGEE network. A cultural exchange could only be described as crazy and insane at that time. Whenever I tried to discuss this as a member of the board of AEGEE-Athina, the rest of the members simply stopped any conversation and nothing could be initiated from us.

In November 1994, at the Agora in Montpellier I was elected to the board of directors of AEGEE-Europe, so I had the chance to understand how important was to see beyond the Greek borders. After that I became president of AEGEE-Athina on November 1995. My main goal, as president was to make this first cultural exchange between AEGEE-Athina and AEGEE-Istanbul a reality. Nothing could stop me! I had the power; I could decide and represent AEGEE-Athina so everything was my responsibility. Even if I didn't have the full support of the board of AEGEE-Athina, I was the one to decide whether the antennae would make the exchange or not. So I created an organisation team, I had a vision of having Greek and Turkish people working together and had the passion to make this come true. A total of 25 people were going to participate and travel to Istanbul for one week.

3. Which was the political background in that days and how this affected your plans?

In January 1996, Turkey and Greece were at the brink of war because of an incident at the islands of Imia, which caused great tension between the two countries. All the Greek participants cancelled. There was no one willing to go to Turkey. They were all afraid of their lives and they thought going to Turkey was an act of suicide. But this was not the case for me. I couldn't let this incident stop my strategic goal of bringing the Greek and Turkish students together. **I believe that we had more to unite us than to divide us**. But in my board I was the only one who had this opinion. The rest of the 8 board members were fully against it. "I am not going to let any of the participants of AEGEE-Athina to die" said one of my board members. I said "No… I am taking full responsibility for their lives. The exchange will happen". People in AEGEE-Istanbul were telling us that we should not be afraid; that they had more than 30 participants and that they were very willing to come. I encouraged the organisation team to go on with the project. I told them to forget about the troubles and the negative environment that was at that time. We started calling all the participants back again. Finally 14 of them said that they were willing to go to Turkey. And so it happened and it was a big success!

4. How do you feel that after all these years, a project like "Turkish-Greek Civic Dialogue" exists and it has such a great success?

I feel a huge satisfaction and I am very proud that I took that decision. I've been telling that to my friends all over Europe inside and outside AEGEE for the last 10 years.

5. Do u think that there is future in such a cooperation?

Definitely! I would like to congratulate all the people who have contributed and have actively participated to the "Greek-Turkish Civic Dialogue". Do not forget that after the earthquakes in Turkey, Turkish people understood how much we the people of Greece like them and want to be living together with them. Peacefully cooperating with each other, having fun, dancing *tsifteteli*, eating all the nice food that we share and doing business together. I wish that the politicians understand how much their people like each other and will start work together for the common interest of both countries within a unified Europe.

AEGEE DECLARATION OF GREEK & TURKISH FRIENDSHIP 1997



WE, AEGEE MEMBERS AND YOUNG PEOPLE OF GREECE AND TURKEY

- aware of our past and history,
- recognising the differences and the common elements of our national identities,
- aspiring to a peaceful coexistence and cooperation of our countries in the future,

HEREBY DECLARE

- our awareness that between the two countries there are disputes;
- our strong belief that these disputes derive primarily from aggressive claims on sovereignty rights, prejudices that were spread throughout the peoples in the past, and the infringement of international treaties whenever it happens;
- our certainty that solutions to every dispute must be political and based on mutual respect, sincere intentions & good will, gradual dialogue, and international law;
- our condemnation of the use of war and violence along with the outburst of irresponsible threats against national integrity as a means of resolution of disputes;
- our belief that the two countries must get to know and help each other for symmetrical social progress, economic development and improvement in the field of human rights;
- our faith in the fact that although the two nations have important differences in their civilisation and misfortunate history, the common elements in their culture could sustain the basis for building a «bridge of friendship» between the two countries.

AEGEE PROPOSALS ON 12 SOCIAL SECTIONS

EDUCATION

On the topic of **language courses** (Greek in Turkey and Turkish in Greece); we believe that courses should be instigated with the initiative of the embassies of our countries. Furthermore, the publication of new, improved course books and dictionaries in various sizes and the formal certification of studies are instrumental for the promotion of language courses. In the Higher Education, **exchange programmes** between universities should be launched and intensified and students of each country should be motivated to study in the other country. It is also meaningful to have exchange programmes of teachers & students in schools (secondary education) between cities in the Turkish coastline and the Greek islands. Apart from that, history foundations of the two countries should co-operate on the writing of **regional history books**. Last but not least, the Orthodox Theological School in the island of Chalki, Turkey, should be allowed to offer courses again.

ENVIRONMENT

- Co-operation between the municipalities of the cities of the Turkish coastline and the Greek islands for waste-water treatment;
- Stricter legislation of the protection of environment (i.e.: industrial pollution, Ramsar convention);
- Furthermore, NGOs should co-operate for common action like campaigns. Objective of these campaigns could be the banning of any nuclear plants and nuclear wastes treatment units. Next to these, in case of shortage of water during summertime, then the one side should supply water to the other.

SPORTS

University games could serve as a first step for the organisation of Balkan Games of Universities and tournaments between teams (i.e. in football etc.) as a first step for the organisation of general Greek-Turkish Friendship Games. Moreover, the two countries could organise together international championships.

SCIENCE & TECHNOLOGY

Co-operation between universities in research is essential, especially on renewable energy and the handling of earthquakes, subjects concerning both countries. One step in this direction can be scholarship programmes for researchers with the purpose of exchanging scientific personnel. Furthermore, joint scientific contests in the primary & secondary education could serve as a preparatory stage for the above mentioned exchange. Another common problem our countries can co-operate on is the disease of Mediterranean anemia, which could be one of the objects of a joint Health Institute.

MASS MEDIA

- Avoid prejudiced, hostile phrases and manners in the press;
- Periodical summits of journalists of the two countries;
- Articles of journalists of one country appearing translated in newspapers of the other;
- Establishment of common bilingual newspapers;
- Establishment of common www-pages (e.g., by youth organisations).

ART, CULTURE & CIVILISATION

Due to the co-existence of the two nations for centuries, their cultures progressed together and influenced each other. So, promotion and systematically research on the common elements of culture would give remarkable results. However, historical & cultural bonds were forged also through the development of a branch of the ancient Greek, Ottoman and Byzantine civilisation in cities of Asia Minor and other parts of today's Turkey and Greece. All monuments and sites of such a historical value for the whole world (i.e. Agia Sofia, ancient theatres, mosques), that were created in the latter mentioned times, should be jointly, by the creating and the hosting side, preserved and restored. Next to these, exhibitions, translation of literature and concerts of artists (i.e. musicians) can introduce the culture of their country to the people of the other. This could also be achieved through Balkan festivals of music, cinema, theatre etc.

YOUTH

Young people should be encouraged to meet each other. This can be implemented with summer camps for students of the secondary education, the initiation of voluntary work, creation of pen-friendship programmes and various contests with free visits to the other country as prizes. Moreover, the bonds between Greek & Turkish youth can be strengthened with joint projects such as a «Youth Parliament» established by the National Parliaments. Young people from the secondary education could meet and discuss in few-day meetings. Another issue is the establishment of National Youth Council in Turkey with the help of the newly built Hellenic Youth Council. Last but not least, annual conferences of NGOs of the two countries should be held in order to discuss and find new ways of co-operation.

TOURISM

The most important action that should be taken for the increase of tourism in our countries is the elimination of bilateral negative propaganda and the preparation of co-operative, common programmes in the region. The improvement and facilitating of transportation between Greece and Turkey (esp. trains and ferries) and the reduction of formalities for Greek islanders to visit Turkey could be an extra motive for people to visit each other's country. Another interesting idea would be to organise tourist programmes with adventure games in appropriate sites of natural beauty in both countries.

SOCIAL PROBLEMS

- Common action, such as campaigns, lectures, congresses, on drugs and AIDS;
- Lobbying and pressure on governments by youth organisations and all NGOs for unemployment;
- Co-operation of women's organisations for women's rights and organisations on human rights for better human rights;
- Joint forces for the handling of natural disasters, such as fires and earthquakes.

POLITICS

- No war threats as a means of solving disputes & no-attack treaty;
- Sisterships between cities;
- Refunctioning of the Greek-Turkish Friendship Foundation in Greece;
- Establishment of a red-phone line between high governmental officials;
- Applied respect of borders (i.e. airplanes' violations);
- Summits of prime ministers;
- No political exploitation of international relations in order to distract public opinion from internal problems;
- Turkey to accept the Patriarch as spiritual leader of Orthodox Christians all over the world & facilitate all functions of the Patriarchate.

ECONOMY

- Barriers against businessmen of both countries for investments should be lifted.
- Joint ventures for business between ourselves & in other countries.
- Co-operation between unions for the improvement of the status of workers.

MILITARY

First step of good will for both countries is the canceling of attacking parts and weapons of their armies at the coastline and islands of the Aegean sea and the river Evros/Meriç. Furthermore, it is of prime importance that the military not interfere in any case in politics. In the Cyprus issue, both countries should pull off their army. The army of Cyprus should consist in the future of Greek-Cypriots and Turkish-Cypriots (not Turks) in a fair rate decided by themselves, e.g. 50% - 50%.

Europeanly yours,

Stelios Mystakidis
President of AEGEE-Athina, April 23, 1997
Drawn out of the results of the workshop
"Building the Bridge of Friendship"
during the Exchange between
Athina & Istanbul

PHOTOS from TA NEA NEWSPAPER



ΤΑ ΝΕΑ

ΔΕΥΤΕΡΑ 18 ΜΑΡΤΙΟΥ 1996

Στο φως οι Θησαυροί της Εθνικής Πινακοθήκης

και μαζί δώρο ένα CD με τον Γ. Νταλάρα

ΜΟΝΙΜΗ Η ΑΜΦΙΣΒΗΤΗΣΗ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΚΥΡΙΑΡΧΙΑΣ

ΙΜΙΑ 2

στήνουν οι Τούρκοι

Με 65,5% πρόεδρος του ΣΥΝ πάλι Κωνσταντόπουλος

Πολιτικές διαφορές

ΡΕΠΟΡΤΑΖ: Λαμπρινή Σταμάτη

Οι φοιτητές ισοπεδώνουν τις πολιτικές διαφορές

Στη Βουλή. Από εκεί ξεκίνησε η ξενάγηση των Τούρκων φοιτητών που θα φιλοξενηθούν στην Αθήνα από Έλληνες συναδέλφους τους

AEGEE-ATHINA

AEGEE - Athina is one of the first and biggest local branches of AEGEE network. Founded in 1986 it has around **400 members**. Aiming to bring European students closer and to strengthen the idea of students' mobility and communication, AEGEE-Athina has already organised successfully **three Agoras**, in 1992, 1996 and 2002. It has also organised the final conference of the European Community education programme **"Socrates on the move II"** with the participation of 40 students and representatives of the European Community (April 2002). In the field of Internal Education two **European Schools** have taken place in Athens, in July 1999 and April 2001.

Cultural exchanges are also a very central activity in AEGEE-Athina. Such events have been organised in cooperation with other antennas like Istanbul and Skopje and are always a good example of how people with political differences can work together. AEGEE-Athina has also organised a series of **Summer Universities** (every year since 1986!). Each one has been a unique chance to bring closer people from all around Europe through a 15-days experience of culture and entertainment.

In the field of internal education, AEGEE-Athina organises twice a year the **Athenian School**, a trip introducing new members to the AEGEE spirit. Since 2004, AEGEE-Athina organises also **Local Training Course (LTC)** that takes place twice a year. Old and new members have the chance to learn how AEGEE events are organised and how AEGEE works in both local and European level through lectures, workshops and simulations. Finally, AEGEE-Athina publishes the **EUROPOLIS magazine** in order to keep new and old members informed.

Working Groups keep the members active throughout the year by proposing ways of expression and types of action in the fields of human rights, environment, sports and education.

Moral support to AEGEE-Athina has been repeatedly offered by the former President of the Hellenic Republic, Mr. Stefanopoulos, the Patriarch of the Orthodox Church, Vartholomaios, the former Mayor of Athens, Mr. Avramopoulos, the former Rector of the National Technological University of Athens, Mr. Markatos, the former Rector of the Economical University Of Athens, Mr. Venieris, as well as the present Rector of the Economical University of Athens.

www.aegee-athina.gr info@aegee-athina.gr

PEACE ACADEMY PROJECT

YEAR PLAN PROJECT OF AEGEE-EUROPE 1999

Peace Academy Project is the mother of Turkish-Greek Civic Dialogue Project.

AEGEE, having the aim to promote the European ideas amongst the youth in Europe accepted "Peace" as the Year Plan Topic for 1999 in the General Assembly of AEGEE on 19.04.1998 as suggested by Greek and Turkish members of AEGEE network and initiated the project "Peace Academy" covering the whole year 1999. Peace Academy developed several conferences, seminars, a case study trip, a micro-university, summer universities and many other activities organised by AEGEE locals all over Europe, dealing with many aspects of peace. AEGEE-Ankara and AEGEE-Athina organised "the **Peace Summit**" in Kuşadası. The Peace Summit hosted 150 University students from all over Europe, who received an intensive training on conflict analysis and resolution throughout two weeks. The Peace Summit was declared as the official flagship event of **UNESCO's "International Year for the Culture of Peace**, 2000". The Peace Summit event and the follow-up efforts and contacts of the organisers and the project manager **Dijan Albayrak** gave birth to the Turkish-Greek Civic Dialogue Project.

"The idea of Peace Academy dates back to 1996, when the first exchanges among Turkish Greek locals have started. It all started when the tension between the two countries was at a very high level, in order to show that we need dialogue on the level of grassroots to overcome prejudices. Friends from both sides worked on this project for many years and made it one of the

most remarkable projects in AEGEE history, however the actual indicator of its success is presented by the way the efforts put in the Peace Academy was sustained and further developed in the Turkish Greek Civic Dialogue."

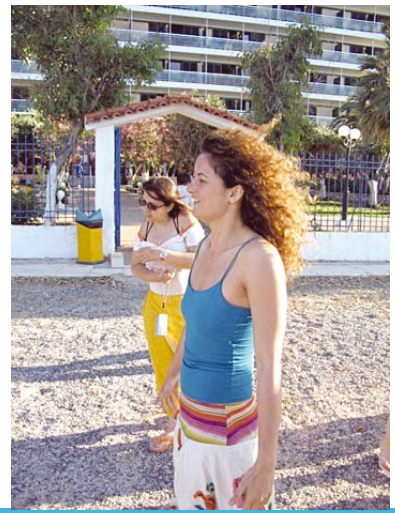
WE, AS AEGEE-ANKARA, AEGEE-ATHINA & AEGEE-ISTANBUL
PROPOSE PEACE AS A YEAR PLAN TOPIC
FOR AEGEE IN 1999.

SHARING THE BELIEF THAT

PEACE NEEDS TO BE AN IMPORTANT TOPIC FOR AEGEE,

WE CALL FOR THE COOPERATION AND PARTICIPATION OF

AEGEE-NETWORK TO THE PROJECT PEACE ACADEMY.



Dijan Albayrak,
Peace Academy
Project Manager

TURKISH GREEK FRIENDSHIP:
A TREND OR A STATE OF MIND?

Matina Magkou, AEGEE-Athina
European Youth Forum, Pool of Trainers



It is often said that Greek-Turkish friendship is something invented, something in vain and even during the last several years many considered it as a fashion, an imposed trend from both circumstances and governments to serve politics. It is also often said that young people are often too ambitious wishing to change the world. The world is already constructed and built upon certain ideas, values, historical facts, feelings inherited from generations to generations, prejudices, fixed ideas and emotions. Maybe it is true that we cannot change the world. But we can start by changing ourselves.

This is what AEGEE has taught to me and I think to most of us involved in this organisation. And this is what projects such as the Greek-Turkish Civic Dialogue are proving to us and to the outside world. All young people involved in these activities have gained at least something: they've gained the true dialogue and the direct experience with the other culture, with the other nation's pains and emotions, with the history taught to the young people at the other side of the sea.

Exchanging stories, sharing new moments, making new friends, realizing our similarities and our differences is what is left at the end of the day, at the end of such projects and this hopefully with bring the incentive to other young people in AEGEE to work towards.

For many of my friends outside AEGEE, it is still a mystery that I have Turkish friends or that I travel to Turkey from time to time. It was also strange that for almost one year I shared the same room in the famous AEGEE house in Brussels with my two fellow Comité Directeur members from Turkey, my dearest friends

Dijan and Hakan. We might have had difficult moments of discussion, but for me both of them are friends with whom I could talk, go out, share feelings, laugh, cry, and argue.

I always regret not having invested more time to them with this busy life, but I think they know and they feel the same too. Writing this article I have them in my mind, as I also have all the Turkish friends I've made in AEGEE. I will never forget the warmness of the Turkish people at all the activities we met.

When I joined AEGEE a great project was ending, the memorable and very successful Peace Academy managed by my dear friend Dijan Albayrak. Now that my time and presence in AEGEE is slowly diminishing, it is great to see that the new generations of AEGEEans are still committed to combating conflicts and to giving their own responses to it. The results of the very ambitious project Turkish-Greek Civic Dialogue will definitely have an impact and will contribute to the building of more conflict- free attitude towards life in all levels.

If some people say that Turkish-Greek friendship is just a trend, then I would only add that it is high time it becomes a state of mind. Congratulations to all the nice people that believed in this project and good luck for the future AEGEE activities.

CASE STUDY TRIP TO KAYAKÖY-LEVISSI

by AEGEE-Ankara Turkish Greek Exchange Team
18-22 May 2000

A group of young people from **AEGEE-Ankara** formed a team to organise a Turkish-Greek Exchange between Ankara and Athina and as a preliminary study they decided to organise a case study trip to Kayaköy-Levissi in Fethiye - a former Greek village abandoned after the Exchange of Population in 1923. The main objective was to provide the young organisers of this exchange programme with preliminary information on Exchange of Population and other relevant issues necessary for thematic development of the event. The initially planned Exchange programme was supposed to take place for ten days with the theme "from common culture to the culture of peace". The Project was supposed to tackle the rebetico culture, prejudices in literary texts, role of media in the culture of peace after the 1923 Population Exchange and the earthquake diplomacy. The Exchange programme itself couldn't be realised due to financial difficulties, however the trip to Kayaköy-Levissi proved to be very successful, establishing a strong link between AEGEE members and the village, no one knew at that time that AEGEE members would organise a peace festival there in three years time.

During the case study trip a total of **44** young university students from Ankara visited the Kayaköy-Levissi and seen the documentary of Mihriban Tanık on "Kayaköy". They also met local people and as well as architects and artists living in the village to learn more about the history of the village. Even though the planned exchange programme was cancelled, the Project team prepared a very comprehensive publication titled **"Kayakoy Booklet"**; **AEGEE-Ankara & AEGEE-Athina** were awarded with the **"Rüştü Koray Peace Prize"** by **Ankara Political Science Foundation** concerning their activities with regard to peace.

Cem Tüzüner

YOU HAVE TO SEE KAYAKÖY!

Sitting by the table of the canteen partly uninterested, partly unwilling I am having a look at the owner of these words - But why?

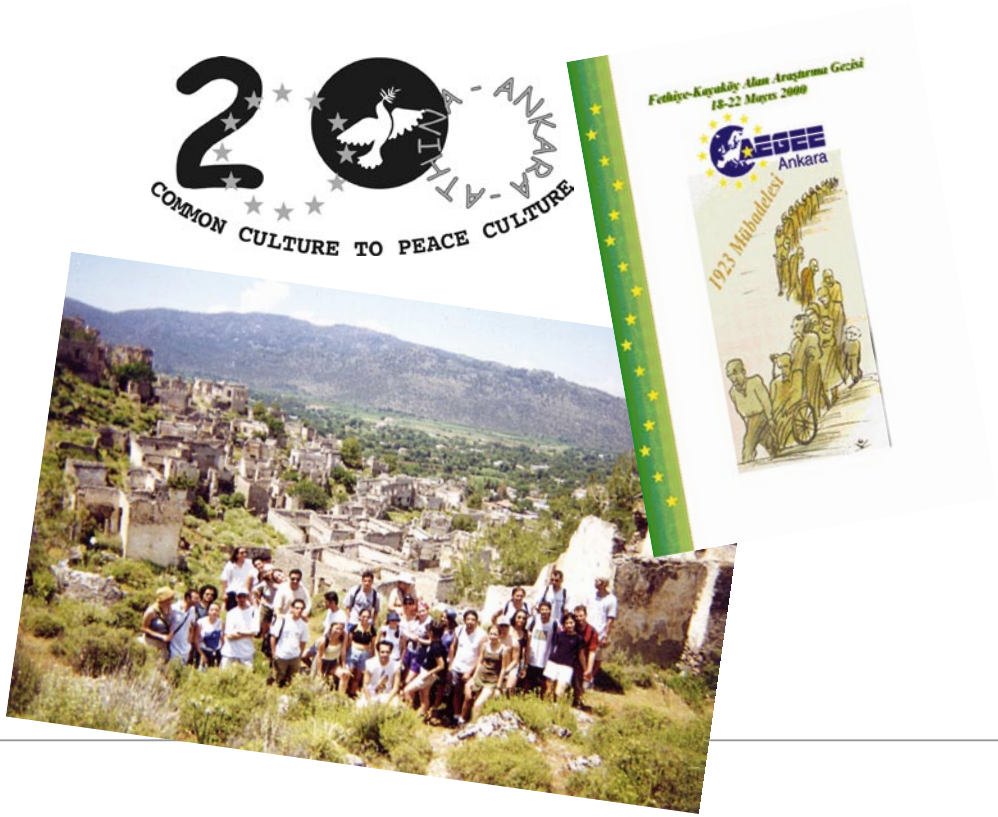
I was not in the mood to be triggered nor motivated to end up on highway. It is so easy to live in Ankara as a lazy girl who anchored her heart into the city. I don't have the tendency to be provoked!

"At least I thought so… But as our conversation kept on I was sitting on my chair straight. My Don Quixote friend Cem was talking about an enormous abandoned village. He was telling me how he felt as he was walking around the ruins of empty houses and how he looked through the empty windows. I easily caught his excitement, as I was listening to him with my full attention and my cheeks in my hands. I have to absolutely see Kayaköy, yes but how and when?"

"Turkish-Greek Exchange Project, a lot of promotion, endless readings on population exchange, rebetico sessions in the Office, unlimited discussions, preparation of the first Project Document, AEGEE-Ankara being awarded with Peace Prize, telephone and e-mail traffic between Athina-Ankara. However, the project was facing difficulties: cancellations of Greek participants, financial problems led the postponing if not cancellation of the event. But then we decided to take a study trip to Kayaköy-Levissi: 44 young people in a bus, trekking from Ölüdeniz to Levissi, Poseidon Cafe Meetings"

ALL I CAN SAY IS THAT
YOU HAVE TO SEE KAYAKÖY!

Melis Şenerdem



OFFICIAL STATEMENT OF AEGEE-EUROPE ON THE SITUATION IN CYPRUS

General Assembly of AEGEE-Europe
Skopje, April 2004

AEGEE, European Students' Forum, the largest inter-disciplinary students' association in Europe, is a living example of overcoming mental borders, promoting a united Europe, and striving to create an open and tolerant society. Having *Peace and Stability* among its main fields of action, AEGEE has tried to create a platform for open dialogue between the two communities in Cyprus and the other Europeans, since 1997. One of the most relevant activities organized by AEGEE-Europe was the conference "Cyprus in Europe – Europe in Cyprus" on 12 September 2003 in the Buffer Zone in Nicosia, the last divided capital in Europe. The main outcome of this meeting was the wish of having a unified Cyprus to join the European Union in May 2004. We therefore hoped that a solution could be reached through the negotiations and the referenda held in Cyprus. We hereby express our disappointment that an agreement satisfying both sides was not found and that our desire for an undivided Cyprus to become a member of the EU has not been fulfilled. AEGEE-Europe believes that a constructive solution should be found as soon as possible, to the benefit the two Cypriot communities and the future of Europe.

AEGEE-Adana, AEGEE-Ankara, AEGEE-Athina,
AEGEE-Çanakkale, AEGEE-Eskişehir, AEGEE-Istanbul,
AEGEE-Izmir, AEGEE-Kayseri, AEGEE-Mersin,
AEGEE-Patra, AEGEE-Peiraias, AEGEE-Sakarya,
AEGEE-Tekirdag, AEGEE-Thessaloniki

AEGEE-ANKARA PROUDLY PRESENTS

TURKISH-GREEK CIVIC DIALOGUE PROJECT 2002-2005

OBJECTIVES

- To reinforce dialogue and networking between Turkish and Greek youth organisations
- To facilitate partnership projects between Youth of Greece and Turkey

TARGET GROUP

- University students, youth organisations, non-governmental organisations in Turkey and Greece
- Academics, media, local authorities

PROJECT MANAGEMENT

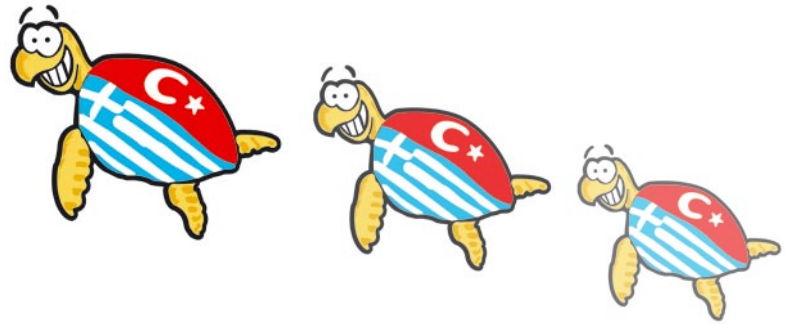
- Project Coordination Team of 6 volunteers from Greece and Turkey together sub-project teams of young volunteers
- Financial support: European Commission Representation to Turkey, EURO 150.000
- www.aegee-ankara.org/trgr, www.turkishgreekdialogue.net

ACTIVITIES

- Preparatory visits paid to NGOs and student organisations in Greece and Turkey 2002-2003
- **"Rebuilding Communication Conference",** 20-23 March 2003 in partnership with AEGEE-Sakarya, Sakarya University, 100 participants
- **KayaFest Youth and Culture Festival** , 28 July -3 August 2003 in Fethiye- Kayaköy-Levissi , 3000 participants
- **"Population Exchange Symposium"** 7-8 November 2003 in partnership with Foundation of Lausanne Treaty Emigrants in İstanbul, 250 part.
- **"Turkish-Greek Civic Dialogue Project Final Conference"**, 2-4 April 2004, Ankara, METU, 80 participants

RESULTS

- Project Result Book- Result CD – Project Newsletters
- KayaFest documentary and KayaFest photography exhibition
- Online database of Greek and Turkish youth NGOs: www.aegee-ankara.org/trgr, www.turkishgreekdialogue.net



REBUILDING COMMUNICATION



TURKISH-GREEK CIVIC DIALOGUE
"REBUILDING COMMUNICATION" IN SAKARYA
20-22 MARCH 2003



FROM THE DIARY OF CARETTA CARETTA

The official launching event of the Turkish-Greek Civic Dialogue project, **"Rebuilding Communication"** Conference took place in Sakarya between 20-23 March 2003 in partnership with AEGEE-Ankara and AEGEE-Sakarya and in participation with app. **100** university students from Greece and Turkey, coinciding with the date when war on Iraq started. It was particularly significant for youth to come together and discuss how to enhance peace in such a historical day, in the middle of a war. Former Minister of Foreign Affairs **İsmail Cem**, Sakarya University President **Mehmet Durman**, Turkish-Greek Civic Dialogue Project Manager Burcu Becermen and AEGEE-Sakarya President Gülümser Çakır rendered the opening speeches, while the **ENKA College** student choir colored the event and penetrated the hearts of the participants with their Turkish and Greek songs. The conference, which was organized in the form of **panel sessions** and **workshops,** was the first ever international event taking place in the city of Sakarya. The conference also hosted quite high-profile speakers and experienced workshop leaders as well as various NGOs that found the chance to have their project presentations. As a result of this 3-day conference, a **declaration** condemning the **war on Iraq** was prepared in cooperation with all the participants and was sent to various press and media agencies.

We thought a Turkish-Greek Civic Dialogue project should start with the theme communication. Why do we need to communicate, how is the communication between Turkey and Greece developed over the years, do we really communicate or willing to do so? We decided that we first need to learn the basics of communication and to have a short overview of current communication between Greek and Turkish citizens, NGOs and governments to take further steps in the project. We also decided to organise this conference on communication in Sakarya, Adapazarı as a very symbolic place, which suffered badly from the saddening earthquake in 1999 and 2000 and which later on played a meaningful role in bringing Turkish and Greek citizens together to jointly work to recover from the impact of the natural disaster.

The conference enjoyed the support of Sakarya Municipality, Sakarya University, Adapazarı Chamber of Commerce as well as ENKA College, therefore successfully involved local community, primary school students and local authorities into the project.

The conference was the first ever organisation experience of AEGEE-Sakarya on their first anniversary. The project coordination team did a great job in organising the conference and gained important organisational and soft skills, as the Turkish-Greek Civic Dialogue project team as well as former AEGEE-Ankara members provided extensive assistance and training to this newly established AEGEE local on the occasion of the project.

The conference will be unforgettable not only to the beautiful lodging place by the lake at the university, but its weather conditions and the heavy snow, which prevented some of our speakers getting stuck on the way. Both the snowy weather and the US-led operation on Iraq made our speakers and in particular confirmed journalists cancel their participation in the last minute. There were far less Greek participants then expected, which resulted in unbalanced distribution of Turkish and Greek participants. The fact that all the Greek participants were almost AEGEE members from Greece apart from youth section of a Greek municipality, we had a lot of discussions on the promotion of the project among Greek youth for the further stages of the project during the evaluation session. Still this fact didn't obstruct the initial aim of the conference, and the participants' not only discussed ways of better communication between the two communities, but also happily played snow ball, had guitar and singing sessions during the evening at the dormitories and integrating with each other. Most of the conference participants are today very active in youth and the EU field and working at quite reputable NGOs and institutions in Greece, Turkey and abroad.

Hercules Millas, our speaker and a strong project supporter, conquered the hearts of young people with his arguments, criticism and jokes about identity and democracy problems. Participants also enjoyed a basic introduction to Turkish-Greek relations, education and history text-books, communication between Turkish and Greek communities before the earthquakes and the achievements afterwards. They mostly discussed and themselves discovered the power of young people in this issue, and they produced interesting project ideas via creative collage work as well as public achievement techniques.

Mailing list of the event "Rebuilding Communication" (in English) for conference participants and speakers:
tr_gr@yahoogroups.com

Gülümser Çakır
Conference Coordinator,
Former President of AEGEE-Sakarya



The primary conference on "Rebuilding Communication" between our two nations rightly draws attention to the paramount importance of communication. Our aim is to be a starting point to overcome lack of communication between NGOs, provide them with a platform where they can share their opinions with each other and further this communication event.

As you will also read in the reports presented, people find to know each other closer. Therefore, I believe that this has helped them to give up their prejudices about each other. I reflect and feel this since all people who worked for this event and participants proved this challenge. Despite the cold winter weather and different difficulties, participants were together until the end and remembered to be human before anything. I believe, this project became one of the peace bridge bases between Turkish-Greek friendship.

I would also like to emphasise that, our decisiveness to continue to look for peaceful solution under the difficult conditions, especially under the shadow of the Iraq war, nearby marked this conference even more valuable. All participants together prepared a declaration against this war. This shows how both sides worried for other people. Hence, this showed us that the important point that we are all human before anything else in the world one more.

I guess that we (including participants) had good friendships. Sharing experiences and starting to listen each other have opened new views in our minds.



TURKISH-GREEK CIVIC DIALOGUE "REBUILDING COMMUNICATION"

CONFERENCE PROGRAMME

20 MARCH 2003

- **Opening Speeches**

  Gülümser ÇAKIR, AEGEE-Sakarya President
  Burcu BECERMEN, Turkish-Greek Civic Dialogue Project Manager
  İsmail CEM – Former Minister of Foreign Affairs
  Katia ANTONIADI- AEGEE-Athina, journalist
  Sophia KOMPOTIATI, Turkish-Greek Civic Dialogue, Co-Manager
  Mehmet DURMAN – President of Sakarya University

- **Opening Ceremony and Cocktail**

21 MARCH 2003

- **Panel Session on "Media and Civil Society" chaired by Mehmet Barca**

  Nur BATUR – Journalist
  Hercules MİLLAS- Academic, Political Scientist
  Katia ANTONIADI- Journalist

- **Workshops**
  - "Role of Education on Turkish-Greek Dialogue" by Recep Boztemur and Panagiotis Kontolemos
  - "Role of Youth in Turkish-Greek Dialogue" by Dijan Albayrak
  - "Public Achievement" by Dennis Donoven & Serdar Değirmencioğlu
  - "Sociologic Effects of Natural Disasters" by Atila Ulaş

- **Projects market-presentations by participant NGOs**

22 MARCH 2003

- **Panel Session on "NGOs and Governments" chaired by Mehmet Barca**

  Hercules MILLAS- Academic, Political Scientist
  Aydan PAŞAOĞLU- AKUT Search and Rescue Association
  Bahar RUMELİLİ- Academic

- **Workshops**

- **Evaluation Session and the Greek-Turkish Youth Declaration on War on Iraq**

NOTES FROM OPENING CEREMONY

Gülümser Çakır
AEGEE-Sakarya President

"AEGEE-Sakarya joined the AEGEE network in 2001."
"We believe that improving relations between individuals and society is one of the difficulties democratic societies face. Transparent democracies shall improve relations and communication between NGOs on national and international platforms. Ideal relationships must be based on broad social dynamics, such as civil society, cultural and educational institutions, rather than just political agreements and promises."

"Rebuilding Communication" between our two nations rightly draws attention to the paramount importance of communication.

Burcu Becermen,
Turkish-Greek Civic Dialogue Project Manager

"As an NGO aiming at European integration, we strongly believe that youth is very significant as tomorrow's decision makers. AEGEE feels the necessity of involving youth in activities regarding community and encourage them to contribute them in their countries, regions and the whole world." "Unfortunately, we are witnessing a very desperate war at the moment. Even under these circumstances, these committed people here indicate how powerful youth initiatives are. AEGEE has a very motivating motto: "Action speaks louder than words".

Prof. Dr. Mehmet Durman,
President of Sakarya University

"Looking for peaceful solutions under the difficult conditions, such as the unfortunate atmosphere of the deadlock in Cyprus negotiations and the shadow of the war nearby makes this conference even more valuable and something to be recognized and applauded."

"I strongly believe that majority of problems between nations stem from lack of communication. Lack of communication leads to many misunderstandings, prejudice, stereotyping and often to enmity. In contrast, communication leads to peace, democracy, friendship, understanding and mutual respect."

"Although Sakarya University was established only a decade ago, it is now a large University with more than 25000 students and many of them demonstrated through high quality research and teaching, and strong commitment to local and universal values".

Katia Antoniadi
AEGEE-Athina, Journalist

"Merhaba, Kalispera and good evening to all!"

"In Greece, there is really an intense discussion for years about the Turkish - Greek relationships. The truth is that stereotypes exist from Greeks' side about the Turks, and vice versa."

"The truth is that the history is already written, and no one can change it"
"We all know about the chronic conflict between Turkey and Greece and no one has the intention of changing it. History is the foundation of each nation. Relationships between Turkey and Greece could become better, and that is the ambitious target of non-governmental organisations, which focus on this direction with their work and projects, just like this one"

"I want to remind you the common things that ties us up together, the common "baklava", or the common "bouzouki", the common "zeimbekiko" or the Turkish coffee we all love. We both say "aman!", we all eat "dolma" and we all go to "doğru" directions, we both put our clothes in a "dolap". I will not talk about the common songs, it will take many hours..."

"We are here to make another move and another try to approach the "Turkish-Greek dialogue" from another point of view. We are here, not to change what really happened, but to make another start among these seventy or hundred people attending this meeting. "Relationships between Turkey and Greece can become better, and we don't need to wait for another destructive earthquake to get closer."

"In my village, in Greece, we say that each person counts on his family and on his neighbor, which can be practiced in our case for real."

İsmail Cem,
Former Minister of Foreign Affairs



"Organisers of this very important gathering:
I think you are in fact showing us the right path to follow. Generally it is supposed to be the elders to show the path to the youngsters to follow it"

"**When we talk about Europe** and its long lasting disputes and misunderstandings we have two major cases: Franco-German and Greek-Turkish. When looking at both cases one would observe easily that misunderstandings between the Germans and French are quite normal since the German and French individuals are always on the extremes, on the opposite ends. They have different styles of life, taste. However, when this European case is compared to Greeks and Turks, it is always striking to see the problem between the Greeks and Turks stem from the fact that they are very similar to each other. They were almost identical in the ways they looked at life, the relationship, and their family understandings."

"As a matter of fact, this Greek-Turkish rapprochement was not achieved because of I and Mr. Papandreou were pioneers of this initiative, but thanks to the civil society and the people themselves. I was always the cautious one trying to have things under control to move slowly, and Mr. Papandreou was more lively and prompt in action.

However, then we both realised the things are not in our control, but it is the influence of earthquakes that initiated the dialogue.

Following the earthquake everyday there was an NGO from Greece coming to Turkey, some Turkish singers or artists performing in Greece; then the municipality then the other site of Aegean coming to Turkey. People themselves, NGOs, art societies, municipal society and businessmen were taking over the control which is highly beneficial for both countries."

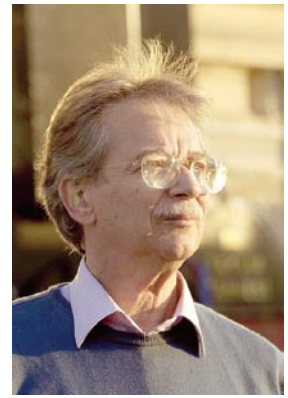
"No one would believe 5 years ago, if I were to say that, we would have such a conference at Sakarya University, Greek students and Turkish students with the Greek and Turkish flags together"

"We can always face problems in the future in our relationships. Everything will not be perfect forever but we should never be afraid of difficulties and we should know that we have difficulties and be courageous enough to settle them".

"I am really proud of youngsters both Greeks and Turks who are doing an extra job, when there are so many young people who believe in future, who work for the future, than I am confident that we would have a better future."

"I think youth in essence is about changing the world. I remember my youth, we were confident that we were only not going to change Turkey but also the world. We are going to create a better world for all for Turks and for everyone. And that is what youth work is about, youth is idealist, youth is faith, youth is changing the world, changing the conditions, changing the environment for the better future."
"I think that the participants of this conference will change the world and you will have a world which is without injustice."

Hercules Millas



Hercules Millas was born and brought up in Turkey and he currently lives in Greece. He has a Ph.D. degree in political science (Ankara University, 1998) and a B.Sc. in civil engineering (Robert College, Istanbul, 1965). He has publications covering various fields such as literature, language, historiography, political science and inter-ethnic perceptions, mostly on Greek-Turkish relations. Between 1990-1995 he contributed in establishing the Greek literature department at Ankara University and was teaching Greek literature and history. Between 1999-2000 he taught history of Turkish literature at the University of Macedonia in Thessaloniki. He presently teaches Turkish literature and history of Turkish political thought at the Aegean University in

Rhodes, Greece. He is a member of various NGOs in Turkey and Greece mostly involved in Greek-Turkish relations. He received the Abdi Ipekçi Peace and Friendship Prize in 1992 and later on in 2001 together with the Greek-Turkish Forum. His latest books are: *Türk Romanında Öteki* (*The Other in Turkish Novel*, in Turkish, 2000), *Εικόνες Ελλήνων και Τούρκων* (*The Images of Greeks and Turks*, in Greek, 2001) and *Do's and Don't's for Better Greek-Turkish Relations*, in English, Greek and Turkish, 2002

Nur Batur



Nur Batur is the chief correspondent of "Hürriyet" newspaper in Ankara. She started journalism in 1976 in Anatolian News Agency after graduating from the journalism faculty of Ankara University. Since 1995, she has worked as the bureau chief of Hürriyet Newspaper and CNN Türk TV in Athens, Greece. She travelled all over the world and interviewed many world leaders like Benazir Butto, Yaser Arafat, Saddam Hussein, many Greek politicians including George A.Papandreou, Akis Tsohantzopoulos, Yannos Papandoniou, Nikos Hristodoulakis, Dora Bakogianni, Maria Damanaki, Leaders of Turkish and Greek Cypriots like Rauf Denktaş and Glafkos Klerides. She is in the Organising Committee of Turkish-Greek Media Congress.

Katia Antoniadi

Katia Antoniadi studied Communication, Media and Culture at the Panteion University of Athens. She has been a member of AEGEE-Athina and the Public Relations responsible of AEGEE-Athina. She worked for "Newspaper", electronic magazine "p@p@ki" and Apofasi Newspaper. In 2002, she worked as the public relations responsible for the children's camp "Kinderland" in Athens. She has been a member of the Center of Speech and Art "Dieksodos". She delivered opening speech as Sakarya event, had a speech on media's role in civil society and interviewed the participants of KayaFest.

Bahar Rumelili

Bahar Rumelili completed her Ph.D at Political Sciences Department of the University of Minnesota, U.S.A. and had her BA degree from Business Administration and Political Science & International Relations Departments at the Bosphorus University, Turkey. She focused her research on security communities, regionalism, EU enlargement and Turkish-Greek relations.

She has worked for EUBORDERCONFLICT Project and she published a European Journal on "Liminality and the Perpetuation of Conflicts: Turkish-Greek Relations in the Context of the Community-Building by the EU"

Şerife Aydan Paşaoğlu



Şerife Aydan Paşaoğlu was born in Nevşehir in 1972 and graduated from the Bosphorus University English Language and Literature department. She has given course on marbling at the Turkish Culture Foundation. She joined AKUT- Search and Rescue Association in 1999 and until 2000 worked as a member of finance unit. She took part in "YOUNG AKUT" project as a trainer.
http://www.akut.org.tr

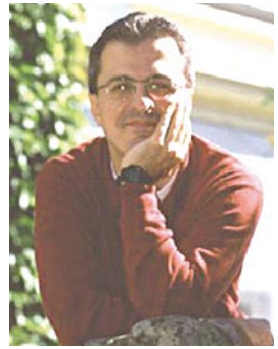
Mehmet Barca

Mehmet Barca is an assistant professor at the Business Administration department of the Sakarya University since 2001. He had his M.A at the Management Centre, University of Leicester, UK 2000. He has been a board member of Turkish International Pen.

Dennis Donovan

Dennis Donovan is the National Organiser for Public Achievement at the Center for Democracy and Citizenship, Hubert H. Humphrey Institute of Public Affairs, University of Minnesota. He facilitated expansion of Public Achievement to six regions including urban, rural and international settings and established Public Achievement initiative in 72 individual sites, schools and community organisations.

Serdar M. Değirmencioğlu



Serdar M. Değirmencioğlu has been an Associate Professor at the Department of Psychology of İstanbul Bilgi University since 1999. He had his M.A and Ph.D in Psychology at Wayne State University, Detroit, USA; 1995. He has been the president of, Istanbul Branch of Turkish Psychological Association. He was the coordinator of Earthquake Relief Task Force, Turkish Psychological Association in 1999. He has been organising Public Achievement in Turkey in schools and other sites since late 2002.

Dijan Albayrak

Dijan Albayrak has her master's degree from the Sabancı University on Conflict Analysis and Resolution as well as Bilgi University European Studies. She has worked at the History Foundation as Democratic Citizenship Programme Coordinator, and has been the manager of the Peace Academy Project of AEGEE-Europe. Under the project she organised "the Peace Summit", an international symposium in Kuşadası on conflict resolution for 150 students from Europe in partnership with UNESCO, European Youth Forum, AEGEE-Ankara and AEGEE-Athina; supported by European Commission. She is a trainer of the European Youth Forum and currently works at the EU Information Office in Istanbul.

Recep Boztemur



Recep Boztemur is Assistant Prof Dr at the Middle East Technical University History Department. He got his BA degree from the University of Ankara, Faculty of Political Science in 1984 and his M.A from METU, Faculty of Administrative Sciences in 1989. His PhD dissertation topic at the University of Utah was "State-Making and Nation-Building in Turkey: A Study of the Historical Relation between the Capitalist Development and the Establishment of the Modern Nation-State". He has published various articles including "Nationalism and the Other: the Making of Nation and the Nation-State in the Balkans".

Atila Ulaş

Atila Ulaş has worked as the trainer and advisor of earthquake search and rescue, as well as mountaineering guide. He has been a trainer at Turkish Mountaineering Federation. He is one of the founder members of AKUT established in 1996. He took active part in search and rescue works in the saddening earthquakes in Turkey and in Greece in 1999. He was the official contact person to SAMARITAN Greek Red Cross and he was awarded with special Abdi İpekçi Peace and Friendship Prize in 1999.
http://www.akut.org.tr

İsmail Cem

İsmail Cem was born in Istanbul in 1940. He studied Law at the University of Lausanne on 'Political Sociology', and had his master degree at Institute d'Etudes Politique de Paris. He worked as a journalist and writer. He also served as the chief executive officer of Turkish state radio and TV Company TRT, and also was a member of European Institute for the Media Consulting Committee. He was one of the most prominent Minister of Foreign Affairs of Republic of Turkey. In 1999 he managed to negotiate candidate status for Turkey's bid to join the European Union, it was the year that Turkey broke the ice with Greece after years of hostility. Cem's diplomacy led to rapprochement with Greece, and scenes where Mr. Cem and his Greek counterpart George A. Papandreou dancing and singing on the Greek island of Samos.

PANEL SESSIONS

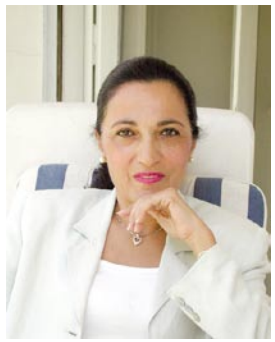
REBUILDING COMMUNICATION CONFERENCE

MARCH 21, 2003

PANEL SESSION ON

MEDIA AND CIVIL SOCIETY

This panel session was quite fruitful thanks to the speeches delivered by Hercules Millas, Nur Batur and Katia Antoniadi about journalism, Turkish image in Greek papers, Greek image in Turkish papers, their contribution to the formation of stereotypes, media's role in Turkish-Greek dialogue and coverage of NGO activities in media. After the presentation of speakers, there was a participatory and fruitful question session.



NUR BATUR

I am the chief correspondent of the "Hürriyet" newspaper and the "CNN Türk" Television in Athens for the last seven years. I lived through the most important events in the past seven years between the Turkish and the Greek governments. I have covered the famous Kardak-Imia crisis in 1996, then the big crisis of Öcalan in 1999. Following the earthquakes, we have been living a dialogue between Turkey and Greece, which really helped us to talk about it and to look at the future in a more positive and optimistic view.

This panel is more meaningful today as we are facing one of the major crises in the last 50 years. We are facing a war just in one of our neighbours, in Iraq; the United Nations has been facing a danger of collapse, the NATO has cracked, the European Union has cracked; American and British troops have started marching in Iraq. I think this crisis has showed us the danger of militarisation and we realised the value of peace, right now.



Once upon a time, there were two men traveling together on horses and they arrived in a *han* (inn) at night. They put their stuff on a table and one of them said that "Look, the next day when we get up , I don't want to mix my horse so I want to cut its tail just a little bit to make a difference." So they went to cut the tail, but a very naughty man heard them when they were talking and as they left he came and cut the tail of the other horse as well. The next day, when they came down and they looked at their horses and both of them had their tails cut. So they started fighting:

"WHICH ONE IS YOURS? WHICH ONE IS MINE?"

Then, they decided to ride on with the horses they got and they kept on. The next night they arrived in another *han*. Again, the man said "Okey, I will cut the tail of my horse again to see the difference." And again another naughty man heard this conversation and cut the tail of the other horse as they were sleeping. Next morning, they woke up, they came down and both of the horses had their tails cut. So they started fighting again. Finally, one of them was fed up with fighting: "Look, this is enough.

WE ARE CUTTING THE TAILS OF OUR HORSES AND FIGHTING EVERYDAY.
YOU RIDE THE WHITE HORSE; I WILL RIDE THE BLACK ONE FROM NOW ON."

I think in Turkish-Greek relations, we have been cutting the tails of our horses all the time. Finally, three years ago some wise men, Mr. Papandreou and Mr. Cem decided to stop cutting the tails. They managed to stop it, but still they could not go too far in that respect.

In the last three years, we had quite important improvements in our relations. First of all, of course the political will in both countries has been quite strong to build up new bridges between both countries, to open up channels of communication, to start the trade relationship, and to start a kind of atmosphere, which will give us a mutual understanding of each other. In the last three years, quite a lot of things have been done in that respect such as this gathering itself. Businessmen have formed a Turkish-Greek business organisation; they are getting together and enhancing the business relationship between two countries. Three years ago, the trade balance was only four hundred million dollars, but now it is about a billion dollars.

Therefore, there is something going on, however as they say, **some look at the glass and see that half of the glass is full and others see it half empty**. Right now, I don't want to refer to the full part of the glass, I want to focus on the empty part of the glass. Because after three years, I feel that we need to talk about the empty part of the glass in order to find a way to fill up the rest of the glass. There was a survey conducted by the European Union in 1999 in Turkey and Greece. The results of the survey indicate that 88 % of the Greek public opinion does not like the Turks. In 2001, the European Union conducted another survey in Greece. The question was whether the Greeks want the Turks in the European Union or not. 70 % of the Greeks said "No, we do not want the Turks in the EU". In 2001, the University of Thessaloniki conducted a research on the composition of elementary and high school students about the Turks. The results were worrying: 88 % of the elementary students see the Turks as quite a stupid nation who loves war. 30 % was saying that the Greeks were under the sovereignty of the Turks for four hundred years and saying that Greeks got their freedom in 1821, which is the independence of Greece from the Ottoman Empire. As they believe that Turks still want to invade the Greek islands in the Aegean, just a few of them were saying that the majority of Turks do not hate Greeks. The results of the research amongst the high school students were even more serious: 64 % was defining Turks with words like barbarians, butchers, uncivilized, brutal, etc. Only 3.9 % said we should forget the past and build up a future based on friendship. These results show that although there have been improvements in the political dialogue to a certain extent; the new generations are still feeling very hostile towards Turkey and the Turks.

I believe that, there are three main reasons for this hostility feeling in Greece, on major reason being the school books used in the educational system. Unfortunately, the good will of Mr. Smithis and Mr. Papandreou could not help much to change the nationalistic bureaucracy of the Greek Ministry of Education. There was a decision to eliminate the hostile language in the Greek and Turkish schoolbooks. A committee was formed as well but unfortunately could not have any result. I am talking about the Greek schoolbooks right now because as I am coming from Greece and I have been working on them. It is also possible to talk about the Turkish schoolbooks as well, which I also have studied before but did not see as much hostility. In all the Greek schoolbooks the Western Anatolia and the Black Sea Region is being taught as the Greek land. In the books, Turks are always defined as murderers, barbarians and so on. These have to be completely eliminated, wiped out from the schoolbooks, so that we can look to the future in a bright way as Germans have done, as French have

done after the Second World War. They have worked on their schoolbooks and they have decided to build up new generations with new ideas of cooperation. In that book, it says that the Turks have cut the breasts of the Greek women and put them inside the cannon. As long as we don't change these schoolbooks, it is impossible to succeed in what we have started; to open up a new future, to do that the school books have to be cleaned from the very hostile language. Instead**, we should teach the new generations the notion of tolerance, and mutual benefits and understanding.** In 1998, when I participated in the first media conference of UNESCO in Paris, I had the chance to meet the famous Greek director Costa Gavras. He is very active in Turkish-Greek dialogue, he was saying: "As long as we don't focus on education, we will never succeed to build a real peace. We have to get rid of the feelings of hatred."

The second factor is the cultural exchange programs. **I believe that music, art and literature will help to build new bridges between the two nations.** Unfortunately, until 1999, there were almost no cultural exchanges between Turkey and Greece. In the last three years, there have been some important developments and some performances in Turkey. The famous Greek composer Theodorakis, the famous Zorba ballet was performed in Turkey twice. The famous Greek pianist Dimitris Sgouros as well famous Greek singer Harris Alexiou gave two big concerts. There had been some Greek exhibitions. Wherever I go in Istanbul and in any other part of Turkey, I was very surprised to hear Greek music. There have been a couple of Greek tavernas opened in Istanbul that became very popular as well, but unfortunately, there haven't been very popular Turkish cultural events in Athens. The biggest one was Sezen Aksu - Harris Alexiou concert in 2000. No famous Turkish musician has performed in Herodion, which is like the Ephesus Antique-Theatre in Athens and they have every year a cultural five or six months music festivals. Until now, there hasn't been any Turkish performance there which is a big event for Greece. The second biggest cultural center is Megaro Mousikis in Athens and there hasn't been even one Turkish performance.

I wonder why for example they don't invite Fazıl Say who is not famous only in Turkey, but all over the world in New York, in Paris or the Sultans of the Dance which performed all over the world. There have been no exhibitions in Athens from Turkey so at the end of these three years, I'm very glad to say that Turkish public opinion started feeling more sympathy towards Greeks which has to be building up a bright future; but there was not much change in the Greek public opinion. In literature, Greek publishers are interested in Turkish authors; but they were very selective in that respect. I don't think that Yaşar Kemal ,Zülfü Livaneli, Nedim Gürsel books have been translated; but when I evaluate the Turkish publishers, they started opening up towards the Greek authors and they started translating like Nikos Themelis, Nikos Kumadareas, Costas Murselas.

As regards media, **the role of media is also very important in creating a new atmosphere**. I'm in the organising committee of the Turkish-Greek media conference. We have had two congresses in Athens and in Istanbul in the last three years. We have received support from a lot of media members and politicians. I believe we started building up bridges among journalists. The journalists who met in these congresses started cooperating and exchanging information, which was not the case before and which is a new and a very important starting point. We started inviting each other to our television programmes to express our own view. New channels have opened to reach Turkish and Greek public opinion, which is very important as well; but when I compare the Turkish media to Greek media, there is a difference again. The Turkish media not only minimised the hostile language, but also started to improve the image of Greece and Greeks in Turkey. Personally, in "Hürriyet" I started writing with a new way of approaching Greece. I started writing about the famous singers, artists, writers of Greece. I opened a new channel to the cultural and social life of Greece and also I tried to write analytical articles about the fears of Greece. Why? Why the Greeks are afraid of Turks? What is the reason? I tried to understand that. I decided to write about human aspects also leading political figures. Not only the hostile language of the political statements and also politicians, I wanted the Turkish public opinion to know who they are. Who is Papandreou? Who is Simithis? Why Mr. Simithis wants to have a dialogue with Turkey? What is behind? What kind of strategy they are implementing right now? I tried to open up all these things; when I look at the Greek media, of course there's a change as well. The nationalistic discourse has been changed to a softer language. I don't see any headlines anymore which provoke hatred in Greece; but at the same time, I don't recall many articles which would improve the image of Turkey and Turks. The last three years, many Greek newspapers have supported the dialogue policy of the Simithis government to Turkey. They were convinced that first of all, the European Union leverage will eliminate the resistance o Turkey mainly on Cyprus.

I heard an anecdote from Mr. İlter Türkmen, the foreign minister of Turkey in 1970s. In 1974, when Mr. Türkmen was the political advisor to Mr. Çağlayangil, he had a meeting with Mr.Kissinger, US Secretary of the State in New York.

After the meeting, Mr. Tükmen was accompanying Mr. Kissinger to the door. Mr. Kissinger was quite tired and bored of the meeting and he turned to Mr. Türkmen and said "Mr. Türkmen, now from here, I'll go and see the Greek foreign minister and after that I'll go and see the Greek Cypriot foreign minister and after that I'll go to my psychiatrist". So upon talking to Turkish, Greek and Greek Cypriot foreign ministers, he goes to his psychiatrist. Probably after the famous fiasco of Mr. Annan, maybe Annan is looking for a psychiatrist right now. I don't now how many people from now on will work on Cyprus and search for a psychiatrist.

What did media do in that period about Cyprus, how they approached the Cyprus issue? I think when I look at the Turkish side; a very strong self-criticism was made towards the policies of Turkey and the Turkish Cypriot leadership. I can show you hundreds of articles being published in this period in the Turkish media; but I cannot show you more than five-six in Greek and Greek Cypriot media, which was criticizing the Greek and the Greek Cypriot policy. Almost all the articles were based how Mr. Denktaş was against of solution, how he rejects Annan Plan, how the Turkish military is responsible of the deadlock in Cyprus. The Greek media always used the definition of Turkish invasion of Cyprus and blamed the Turkish State. Only a few commentators wrote that the Cyprus issue was created because of the mistakes of Greek Cypriots and Greece and Turkey interfered because Greece tried to annex Cyprus. I don't recall any articles that criticised the economic embargo to the Turkish Cypriot side for the last 30 years. If there was a strong self-criticism towards Greece and the Greek Cypriots, I strongly believe that we would have solved the Cyprus problem today. The second fact is that it was not only Denktaş who rejected the Annan Plan, but the Greek Cypriot leader Mr. Papadopoulos was against it as well. Not only Papadopoulos himself but presidential elections showed that 52 % of the Greek Cypriot public was against it as well. Since the presidential election in the Greek Cypriot side was like a referendum to Annan Plan, they didn't elect the politician Glafkos Clerides who was much more moderate in negotiations with Denktaş; but they have elected a politician who is known to be a strong nationalist. They have elected Papadopoulos in the first round with 52 % so again, I would like to underline that if Greek press was critical to the Greek policy to in Cyprus, I believe that it would be much easier to find a solution to the Cyprus issue today. We made a good start for the first time after many years, the communication channels are opened between two countries. Greece and Turkey in all fields are trying their best, but there still is a long way to go for building up a lasting peace and cooperation between two countries. I tried to show you the empty part of the glass.

What we have to do, how we have to approach the future? I think on the political field, the political will to build up new relations, to build up bridges should go on and the leadership should be determined to keep up these roads for a lasting peace between two countries. **Mr. Costas Simithis and Mr. Papandreau started a new policy, which is based on dialogue and helping Turkey to unite with Europe.** I strongly believe that Turkey and Greece should be determined to work on filling up the gap. Turkey should be a part of Europe but it would be a big mistake for anybody to think that if the policy is used to push Turkey to the corners, to accept all the arguments of Greece in Cyprus. Peace should be reached by tolerance and by understanding; the problem could only be solved by giving and taking. We have to give, they have to give, we have to take, and they have to take as well. There is a sort of bureaucracy both in Greece and Turkey, which still constitute an obstacle for opening a new channel for trade and cultural exchange programmes.

We have worked the last 3 years; we have started something new in our relations. We have started building up bridges. We are getting to know each other, we're meeting each other; we didn't even know the names of each other before. For a Turk, it was Yorgos, Maria, for a Greek it was Hasan and that's it. This is a new start but what I am saying is to be able to build up on these good bases, we have to first of all look for the coming ten years, 20 years to change the education of the new generation. I remember in my childhood, in my elementary school years, I don't know whether the history books are the same but it as saying that the Greek army entered the Anatolia, invaded Anatolia and killed or the pregnant women. I remember reading something like that I don't know whether still in the Turkish elementary school books these kind of expressions or these kind of explanations are written. These expressions should be completely abolished, completely eliminated because **we cannot change anything in the past whatever we have lived, we have lived.** Both nations have suffered out of it, a lot of Greeks and Turks died. We cannot change this reality. What we have to do is to look for the future. What we have to understand is that we have to live together in this part of the world. We have nowhere to move the countries Turkey and Greece. If we cooperate, both nations will benefit out of it. For cooperation, we have to first start to educate the new generations with the feelings that we have to understand each other, we have to love each other and we have to tolerate each other.
Although the politicians will talk about that we have to come together, we have to keep on dialogue; it won't help. After ten years or 20 years we will end up being the same if we again have nationalist politicians. The cultural exchange, which I still believe very important, I think Turkey has opened its

doors to Greek cultural events. I have mentioned you couple of events which were performed this year created a real sympathy towards Greeks. We have to feel sympathy towards Greeks but they have to feel sympathy towards Turks as well. How to do that? They should see the big names and big performances from Turkey, like Fazıl Say just coming to my mind. As far as I heard, the Ministry of Culture is not giving a green light to such performances in Greece, which will affect the Greek people, which will have an echo in the Greek people. Giving a performance in Herodion is very important.

Every year for five, six months, there's a festival like Istanbul festival here and all the people from Athens are very eager to see a good performance. If they could have decided 3 years ago, last summer we could have a performance there but I have been told that the Greek Ministry of Culture doesn't open the way.

In media, there are articles that were distorted a lot of time in the past. There are "clichés" in both sides. For example in Greece, they say "*Sahte Devlet* (False State)" or "invasion force" or "*uzlaşmaz*" which is doesn't get together, all these things are constantly used in the main articles. On the Turkish side again, we don't use "Cyprus Government (*Kıbrıs Hükümeti*), which they call it Cyprus Government. I try to make a balance whether the world recognises Mr. Denktaş as the president or not but there's a state over there, which is recognised by Turkey and he is the president of that country. On the other side, there's another president is elected by the people, he's a president too. These can be changed but as long as the political approach is there, as long as we don't want to see what we have done in the past you said self-criticism. The Turkish press, Turkish journalists, politicians started a very healthy self-criticism in two years but I don't recall much, just a very few self-criticism in the Greek side. I remember Mr. Papandreou said that it was a tragic mistake of Greece. Greece suffered because of the Greece's historical mistake. He could only say it twice in the last three years because whenever he said it, everybody started to say he's a traitor. He wanted the public press to come out and support him little more. I remember only one or two professors and some more people but in general approach, I'm afraid that this healthy self-criticism which we are living in Turkey didn't happen in Greece. I fully believe that if they had criticised themselves, we would have a solution today in Cyprus.

I don't mean that we are in a bad situation but to look to future for a lasting peace, I think we have to work on these matters to eliminate all these nationalistic approaches, the bureaucracy which is still very nationalistic.

HERCULES MILLAS (Ηρακλης ΜΙΛΛΑΣ)



My name is Herkül Millas in Turkey, Iraklis Millas in Greece. I was born in Turkey, brought up in Turkey but after 1971, I established a new life in Greece. I am Greek, I am civil engineer and I am a political scientist.

THE LAST YEARS, I HAVE DEVELOPED A HOBBY: GREEK-TURKISH RELATIONS.

I am not speaking as a representative of either nations and as you will understand from my identity, I am a bit 'mixed'. I want to congratulate the organisers of this nice conference for this perfect combination with George Bush, when he started his military operation we have started a dialogue. This is unique. The question we mentioned about the horses with the tails cut, **I want to ask `who are the horses? I have the feeling we are the horses, maybe donkeys, I don't know why but we suffer a lot.**

I am not an authority from the media but I have some experience about Greeks and Turks. I have two stories. First story is that when I was in Ankara some years in 1990s and there was a change of the government in Greece and I was curious to know if there is going to be a new policy for Turkey. Therefore, I was closely following the Turkish press. I was very careful because I know how to read between the lines and I am not influenced that much from what they say; I know how to understand what is behind what was said. I had the impression that the new Greek government was very bad and had an aggressive policy against Turkey, not objective, not very nice also a bit provocative. At last I said: "pity this new government is going to continue with this very bad policy".

Then I came back to Greece and was talking to my wife and I said "I am very upset with this policy". She said why. I said "Because Greeks did this and this and this". She got me very strangely and asked "What are you talking about? I have never heard about that.

On the contrary I heard about what the Turks have done". "What did they do?" "They did this to minorities in Istanbul this, their planes are flying around our alliance, hopeless declaration of I don't know which minister". I was really shocked, because both me and my wife were sincere and trying hard to understand. We are horses here! She is following what's going on in Greek press, me following what's going on in the Turkish press and we had a completely different story of what's happening between the two countries. This is the story number one.

Story number two is that I have two correspondent friends one from İstanbul, a Greek working for a Turkish paper, and the other one is Turkish. (Nur is also a friend of mine of course, but I am referring to other friends). These friends both told me the same thing. They said they sent the news as one paragraph in the form of an article. Somehow something happened. They changed one word or they put a special title on it or they deleted half of a sentence. But something happens and something changes, but every time this thing changes in one direction, in the same direction. What is that direction? I think it's the national direction.
I asked them "Why don't you keep what you said originally in a file and what is actually published; then we can even publish a book to show how things are being a little bit changed". I think both Greek press and the Turkish press had the same complaint. What they do actually is to distort a little, to omit a little, to forget something and to exaggerate a little bit. At the end, we have two different pictures and it's not a problem for Greeks and Turks at all since they don't understand what's going on.

I spoke only once on press officially and I was prepared for it. It was few years ago in Ankara at a panel on how Greek press was presenting Turkey during the last 1990s, 1997. I had a statistical data from two Greek newspapers on what they said about Turkey for two months, needless to say Turks are presented negatively. Whenever it's positive, then it's always in one direction and many things are missing. After this research I found out two levels how Greeks behave. One is the national level, the identity level. They have a Greek identity so they see everything from the same angel. "We are right, you are wrong". "We are better, you are worse". "If we are bad in something, then you are worse in many other topics". "If we have been once wrong, you have been three times wrong". This is the national general feeling and does not change no matter which words you choose. It's enough just to read one paragraph to understand whether it is a Greek or a Turk writing.

We have to be careful when selecting the topics and speakers; it's very easy to make an agenda of the grievances of Turks, what the Turks do not like in Greeks so I can talk about it one day from 9 to 9. The same thing applies to Greeks, if a nationalist Greek comes here; he can talk about grievances historical, political, personal many things. It's infinitive. I could suggest understanding what's going on either you read both sides which is very difficult due to language barriers so I recommend reading foreign papers, French papers, English papers, American papers. I don't believe that a Greek can get a good picture of Turkey by reading Greek papers. Some reporters are better than others and I don't believe that Turks can get a good picture of Greece reading from Turkish papers.

One example is Nur Batur's presentation. She talked about Greece and what she said was correct but it's only one side of the story. When you said Greeks do not like the Turks, but how about the Turks? Do we have statistical data about how the Turkish public thinks about the Greeks? I know some public opinion; they have pictures not that better than pictures in Greece. It's not bad so if we say here that Greeks do not like Turks, they hate Turks; then we reproduce the national paradigm, the national understanding of interest.

I am dealing with text books since 1997 and I have published in Greek, Turkish and English many articles about text-books. My finding is that in 1997, 90s there were extraordinary similarities between the text-books Greece and Turkey. It was really shocking because there were exactly the same sentences both countries using against each other. For example, Greeks would say we are the big civilization spreading understanding and tolerance. The same sentences were shown on Turkish text-books exactly. The Greeks were giving the example of Alexander the Great, Turkish books were giving the example from Fatih Sultan Mehmet. It's awful and that was in 1990s. From then on, the books changed both in Greece and Turkey- especially the Turkish books. The authorities in Turkey took my criticism and accordingly removed all the negative sentences against Greece in the textbooks, especially from primary school text-books. The Greek text-books changed a lot as well, I wonder whether there is any Greek book referring Turks with the word "Barbarian".

I published so many articles about Turkish books and about Greeks and how the Greeks are pretending and it's very clear that it's very bad with text books; however they are hopefully changing the books again this year.

Turkey started first with some well-known names to criticise the text-books in their country as early as 1971. In Greece, now there are a lot of books and studies criticising Greek text-books. Both Turks and Greeks criticising their own foreign policy and the mistakes each sides did, their own sides. There are names well-known in Turkey living in Greece but they are considered as naive, sometimes traitors, strangers, misled, etc. However, there are projects carried out by Greeks and Turks trying to identify what's wrong and what is right. We should not be reproducing images that disastrous what nations did so many years.

PANEL SESSION ON

NGOs AND GOVERNMENTS

This session covered discussions on how the dialogue between Turkish and Greek communities and governments emerged, the grounds leading the initiation of the dialogue process, the factors blocked the communication in the past, how youth and NGOs can take this dialogue further in the future. ***Hercules Millas****,* ***Bahar Rumelili*** *and* ***Aydan Paşaoğlu*** *informed the participants as speakers.*

AYDAN PAŞAOĞLU



At the entrance of our headquarters there is a wide range of presents, medals, plaques from a variety of groups, including civil authorities from governors to presidents, military and police organisation, schools, private companies as well as other NGOs from both national and international circles. All given in memory of our activities within the scope of search and rescue, basically in return for our operations, seminars, trainings and exercises. This display reflects the mission, history and activities as well as the connections of AKUT (Search and Rescue Association) with public and private institutions.

AKUT's mission is to get mobilised in times of emergencies in order to save lives. We are organised to respond to emergencies, in order to provide help when for sportsmen who are lost or injured out in the mountains, valleys, caves or just for ordinary civilians who suffer from big accidents or natural disasters such as floods and earthquakes. The process of emergency response can be explained as working with an amateur spirit based on volunteering, using the right search and rescue techniques, reaching the victims of an accident or a disaster in the shortest time possible, securing the most convenient conditions for response, providing the appropriate medical support and delivering the individuals to a safe environment quickly.

Our history is that of a steam of volunteers who first came together back in 1994 during a mountain SAR operation, which ended with a complete failure. The lost Alpinists were not found in spite of strong efforts of a big mixed group. In the early days the main activities of AKUT group in İstanbul were trainings and exercises on search and rescue. The starting point and the major aim were to establish a firm foundation for creating the capability of search and rescue in accordance with the international standards. In due course, with the accumulation of basic know-how from in-house, local and foreign sources, supported with the growth of the team, there was a natural and gradual switch to the area of disaster response. Remarkably after a series of earthquakes, starting with Adana Ceyhan 1998, followed by Marmara Earhquake in 1999 and the operations abroad at Greece, Taiwan and India Earthquakes, also at the Mozambique Flood, the group enlarged further and diversified its expertise.

Right after Adana Ceyhan Earthquake, AKUT was qualified by the government as an association, which works for the good of the public, good-cause association. Furthermore, due to its contributions and achievements at the local and international search and rescue operations mainly in 1999, AKUT was acknowledged by the International Search and Rescue Advisory Group of the United Nations and it was listed in the SAR Directory to be called up in case of an emergency response activity of the UN. Today, we are involved with both outdoor emergencies and a variety of man-made and natural disasters. Today AKUT is a big family, which has 4 branches in Antalya, Ankara, Marmaris and Bingöl linked to the headquarters in İstanbul.

Ever since our launch date, AKUT has attended and organised mountain and avalanche, canyon, criminal, swift water recovery, flood, earthquake, forest fire and wilderness rescue operations. Due to the very nature of our mission and the structure of our group, which is an association under Turkish Laws and Regulations, we are in touch with the local authorities on different occasions in number of ways. For any outdoor operation, we have to get permission from the governors' office and the gendarme. Before organising a training or trip for a joint project abroad, we have to get permission from local authorities including the governors' office as well as the Ministry of Interior.

The daily routine of our association, such as writing a letter to a school or purchasing paper for the office, or keeping the record of guests visiting the headquarters is defined by the law and controlled by the police. In summary, our activities are in a way limited and controlled very closely by the state. Evidently, our standpoint has always been to learn the boundaries well and focus on our mission for self-sufficiency & survival of our team and development of our activities.

When we are alarmed, based on the nature of the event that we are dealing with, we can work together with public and private institutions; local people, Alpinists from the national federation, soldiers, fire brigade, Red Crescent, civil defense and also other rescue teams. The existence of public institutions does not refrain us from our activities. We emphasize on every occasion that we are not their competitors, not alternatives to them and they are not our competitors, not alternatives to us. The structure of our organisations, legal status and procedures, mission statements are completely different. But our aim is the same at the point of "saving lives". Therefore, in principle there is no obstacle for us to work together. Indeed, we did so at numerous local and international operations. In "peacetimes", we came together for joint trainings that we could learn from each other. Absolutely, there are cases where NGOs and state should work hand in hand creating a synergy for the benefit of our communities.

Turkish Government gave us a prestigious title in the beginning of 1999. She made a declaration that AKUT is an association, which works for the good of the public. Eventually, we were classified in different category of associations, not exempted from standard tax paying or legal procedures, but this is just little appreciation of AKUT's volunteer efforts at a very high level in the State.

Furthermore, we have protocols with the Ministries of Forestry, Education, Interior, Foreign Affairs as well as the General Directorate of Civil Defense and the Turkish Air Association. Similarly, these protocols show the recognition of our activities by the bodies of the government and bring about some advantages for our group. These are not directly financial advantages, but mostly for cooperation or lightening the legal procedures on different occasions.

This way, AKUT as a non-profit NGO benefits from the support of the state. This support is in the simplest form reflected into the public awareness related to our association. In the meanwhile we try our very best to expand our efficiency in line with the original vital purpose of rendering services to public voluntarily without expecting any financial advantages. We work on specific projects, which may turn out to be good models for the whole community both public and private.
A good example of such efforts is our Bingöl Project. Due to its high altitude and severe climate, Eastern Turkey suffers from snow-blocked roads every winter. We watch on TV how meters of snow block the roads, how villages got disconnected from the whole world for 5-6 months and how people suffer seriously from heavy weather. In Bingöl, this year things are little bit different. Local AKUT team works in harmony with Bingöl Governor's office. We get calls from the public for help, also sometimes there are calls for medical emergencies to the local authority. They forward these calls to AKUT members. Our friends get mobilised immediately. They reach the target locations by snow-bikes. They carry the sick people or the victims of accidents to the closest medical centers. Because of this communication and cooperation, we realise our mission, the Governor's office facilitates voluntary people for public service, people medical treatment and lives are saved. Taking Bingöl as a significant example, next year we hope and believe there will be more snow bikes in the region purchased by the municipalities or other public or private institutions and there will be a drastic change in the life of the East.

On an international scale, AKUT is listed in the SAR directory of the INSARAG - a network of Search and Rescue Groups under the umbrella of the United Nations. We are endorsed by the Turkish Ministry of Foreign Affairs for this membership. Whenever there is an emergency, we get in touch with our government. According to the UN regulations, in case of a call for emergency response from the affected country, with the approval of the national authorities, we are eligible to be sent on mission. This aspect of our activity is the utilisation of voluntary/civil expertise by the state for international collaboration at a

higher level. Depending on the magnitude of the disaster and the expertise of the teams, both public & civil groups work together on such occasions as happened in our mission to Greece. AKUT was approved to be deployed together with the Civil Defense, a public institution. In Athens, we have worked with EMAK, which is the Greek counterpart of Turkish civil defense. This constituted a remarkable incident where public and civil initiative cooperated on an international platform.

We are happy to say that our collaboration at Marmara Earthquakes and afterwards at the Athens earthquake proved invaluable. Our organisations were awarded with Abdi İpekçi Peace and Friendship Peace Prize. Many ceremonies were organised here, in Greece, in Germany by the Turkish Associations and in New York at a summit of the UN where Mr. George A. Papandreou and Mr. İsmail Cem presented the award to AKUT and EMAK representatives.
At his reception of our team in Athens, President of the Hellenic Republic Constantinos Stephanopoulos said, "We shall always remember you with friendship". We are also grateful for the support that Greece immediately extended to us during and after Marmara Earthquake. Moreover, today we are very much happy to see that Sakarya University and AEGEE-Sakarya plays a leading role for development of further collaboration in potential areas.

AKUT continues its efforts for collaboration with Greek counterparts. The most significant one is our joint project with Samaritans Corps, which has been financed by the Greek Ministry of Foreign Affairs. This cooperation has been active since November 1999. It covers experience sharing, joint trainings and exercises. Within the scope of the joint project, both teams came together in Greece and Turkey several times. The last activity was organised in Patras in 2001. Following the trainings, an exercise was conducted. Responding to the request of the Samaritans Greek Air Forces supported this activity with two helicopters and a team of soldiers. It was a remarkable day not for our collaboration, but also because the date was September 11th, 2001. Currently we expect to get a set of technical rescue equipment. Then there will be another session of training and hopefully another exercise in Turkey and we will keep up good work.

We believe furthering of NGO potential is essential for social capacity building. The formation of numerous organisations after the earthquake-following the foot-steps of AKUT- is a perfect reflection of this fact.

With all these developments, we gradually gained a new vision and diversified our activities in order to outreach all segments of our society. To name a few, our Seminar Group gave seminars on earthquake to more than 50 000 people from public & private institutions throughout Turkey. We provided CERT Trainings (Community Emergency Response Team) for about 500 people. This year we recently launched a special training program called Young AKUT for the kids between 9-12 age and provided training for more than one hundred kids.

In conclusion, we have seen very clearly that individuals take the initiative particularly when there are good models around. If the governments

- appreciate the efforts of NGOs working voluntarily for the good of the public
- establish the local & legal framework suitable for the birth, growth and efficiency of NGOs via local & international connections
- provide support on national and international platforms
- help maximising social awareness and encourages for more activity from inside the society spontaneously the synergy of this cycle would bring invaluable benefits for the whole global community.

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BAHAR RUMELILI

Meaningful change in Turkish-Greek relations depends upon a broader and more general transformation in both Turkey and Greece in the prevalent ideas and beliefs about international relations and foreign policy making. Through our power over ideas, academics, the media, NGOs, social movements and we have vital roles to play in enabling this transformation.

WHAT WE HOPE TO ACHIEVE SHOULD NOT BE A 'COLD PEACE', where war with the other is considered as always a legitimate option for foreign policy, though not a realistic one. In a 'cold peace' situation, the definition of national interest in relation to "the Other" does not change. However, the political elite in both countries comes to understand and perceive the international political environment in such a way that does not

allow for the pursuit of these national interests at the moment. This would be a situation where war with "the Other" is still a significant part of military planning, though maybe not the most urgent. In elite and popular discourse, widespread representations of "the Other" remain mostly negative, which would immediately allow for the demonisation of "the Other" if the hostilities were to resume**.** The disputes continue to be understood and acknowledged as situations in which national interests clash, and that military means may be used if necessary to resolve these disputes generates acceptance within the international political culture of the two societies. Needless to say, it is all easy to revert back to a 'cold war' or even 'hot war' situation from 'cold peace', if elite perceptions of international political environment were to change.

Instead of such an unreliable 'cold peace', what we should be after is a situation in which the peoples of two countries have come to neither expect nor prepare for war with each other. A situation where war with "the Other" has become 'unthinkable'. A situation that is referred to as a 'security community' in the international relations and academic literature. To some, this may seem utopian. Historically, and also unfortunately currently, power politics has always been the rule rather than the exception. However, in the context of most of Europe, where such a security community has been materialized; Turkish-Greek conflicts, marked by territorial disputes and competitive armament, constitute the exception rather than the rule. In fact, being in such close proximity to and also a part of the security and economic institutions that have built this European security community, the relations between Turkey and Greece constitute a gross anomaly. **As Turkey and Greece continue to fight over the imaginary boundary lines of territorial waters and continental shelf in Aegean, in most of Europe, borders have changed and lost their meanings.** Therefore, even though the development of worldwide security community may seem highly utopian, especially current, Turkey and Greece are quite well positioned for the development of such peaceable understandings.

Such a meaningful change in Turkish-Greek relations depends upon a broader and more general transformation in both Turkey and Greece in the prevalent ideas and beliefs about international relations in Turkey and in Greece allow for only 'cold peace' in Turkish-Greek relations. The elite discourse in Turkey is dominated by a very statist and militarist understanding of security, the extreme versions of which have been aptly called by critics as the Sevres Syndrome. This narrow understanding of security, also accompanied by a sceptical approach towards international law and widespread distrust of international institutions derive from a conception of Turkey's international identity as a regional power. Within a self-conception as a regional power, Turkey perceives itself as valued and feared because of its military strength, territory retains its importance as a source of power, self-help is the primary dictum of foreign policy. Within this self-conception, disputes with Greece are easily cast into zero-sum terms of win and lose.

According a recent study on public onion in Turkey on foreign policy, and a manuscript reared by Kirişçi and Çarkoğlu applying these findings to the analysis of Turkish-Greek relations, popular attitudes reflect the main characteristics of the Sevres Syndrome. More than 34% of the respondents felt that in international relations Turkey did not have any friends among other states. 34% actually wrote down 'no friends' in response to the open-ended question of "Which countries are Turkey's friends in international relations?" Moreover, the survey results indicate that the degree of mistrust does not decrease with the level of education. Nearly 81% of the respondents do not trust the UN and nearly 43% thinks that Turkey does not need NATO for our defenses. Turkish public in general does not see the EU as a peace-promoting institution. 51% are worried to some degree about Turkey being attacked militarily, and 29% of this 51% see Greece as the potential attacker.

These understandings and perceptions of national interest derive from a particular self-concept of international identity as regional power because national interest does not have an objective basis. Policy-makers often explain their choices in terms of the dictates of national interest as if this national interest is uncontested, objectively given, and somehow known to everyone. New, critical approaches to international relations have underscored that national interest is noting but a discourse that derives from a particular conception of state identity. Alternative conceptions of identity would activate alternative discourses on national interest, which in turn would rationalise and legitimise alternative ways of acting in international relations the task of the critical theorist is to disturb these deep-seated assumptions about national interest by exposing these alternative possibilities.

ALTERNATIVE SELF-CONCEPTIONS FOR TURKEY THAT WOULD ALLOW FOR THE TRANSFORMATION OF TURKISH-GREEK RELATIONS INTO A "SECURITY COMMUNITY" INCLUDE SELF-CONCEPTIONS AS AN EU CANDIDATE OR AS A GOOD INTERNATIONAL CITIZEN.

A self-conception as an EU candidate would, for example, activate representation of Greece as a fellow European country that is competing with but not hostile towards Turkey, and discourses of national interest that stress the economic and security benefits of the peaceful resolution of disputes. Within such a self-conception, the adoption of European norms does not need to be justified on the instrumentalist grounds of the benefits of future membership. Therefore, the EU's perceived ambivalence towards Turkey's membership would not discredit this alternative discourse. Turkey would seek to achieve European standards in its foreign relations because they validate its international identity. Similarly, a self-conception as a good international citizen would strengthen discourses of national interest that stress international collaboration and setting a good example for the international community. Of course, exposing these alternative possibilities is the task of the critical theorist; however, how to make these alternative possibilities the prevalent realities is another matter.

In some areas such as human rights and the environment, non-governmental organisations have become actors in and of their own right. Though lacking in military and economic power, their influence stems from one important resource they have at their disposal, their power over ideas. By quickly and credibly generating politically usable information, by framing issues in innovative ways, by monitoring state behavior and holding them accountable to previously stated policies, non-governmental actors have been able to after the context of meanings and constraints within which governments make and implement policies.

HOW CAN CIVIL SOCIETY ACTORS MAKE A DIFFERENCE IN TURKISH-GREEK RELATIONS?

I believe that the most effective way civil society actors in Turkey and Greece can help generate meaningful change in Turkish-Greek relations is by articulating and propagating an alternative discourse on international relations within their own countries. Even though there are strong challenges to mainstream thinking in both Turkey and Greece, these suffer from not being articulated within a coherent discourse.

Critical arguments become trapped in a real politic discourse of power, gain/lose, and self-help, which makes it all too easy to frame the new proposals as concessions and betrayals. If these critiques voiced within a coherent alternative discourse, embodying a new vocabulary to represent the new conceptions of state identity and national interests, then they are less vulnerable to silencing and marginalization.

Discourses are linguistic structures though, which actors represent social realities. They are the shared sets of vocabulary available to actors in describing and making sense of the world out there. Actors employing these linguistic structures are not conscious of the full ramifications of their meanings. They use them because it is commonplace, because it is the only vocabulary available to them. 'The Ozone hole', for example, is a widespread phrase used to describe the thinning of the ozone layer in the atmosphere. We continuously use it, not contemplating on the implications of our choice of that phrase in place of for example, ozone depletion. However, the phrase 'ozone hole' conveys a sense of urgency, catastrophe, a damage that cannot be undone, while 'depletion' is probably a much more scientifically accurate description of the phenomenon, though rendering the process less immediate. I do not know who originally coined this phrase, or whether he or she was conscious of its likely effects. Regardless, its effectiveness in galvanizing public opinion and prompting international action cannot be denied.

An example of effective discursive innovation in Turkish-Greek relations that comes to my mind is the recently coined phrase 'Ege'nin iki yakası' ("two sides (collars) of the Aegean"). It immediately resonates with the Turkish proverb 'İki yakası bir araya gelmek' where the coming together of 'yaka's means prosperity. Each time Turkey and Greece are referred to as "Egenin iki yakası", what is implied is that they have to come together and be one.

In addition to such discursive innovations, another way in which civil society actors can alter the context in which governments make and implement policies is by providing credible and politically usable information. For example, a website that keeps track of hate speech in the media of both sides building on the success of the Hate Speech in the Balkans project, by officials, dog fights in Aegean, and simultaneously records good gestures, positive representations, and meeting such as this. **Hate speech** is a controversial term for speech intended to degrade, intimidate, or incite violence or prejudicial action against someone based on their race, ethnicity, national origin, religion, sexual orientation, or disability.

This would not only be a reliable source of information for researchers, but also strategically present the information in such a way that it will be easy to

identify the good and the bad. Strategic presentation of reliable information, so that it is politically usable for the ends desired, is often noted as the major strength of human rights organisations.

In addition, monitoring the governments to keep them accountable to their previously stated policies and principles is another important strategy that civil society actors employ in relation to governments.

HERCULES MILLAS

We are too tight to accept some problems between Greece and Turkey, everything is not running smooth and let's face we have some problems. **I think the main problem and tension between Greeks and Turks is mistrust and lack of confidence.** This creates a number of harmful and undesired attitudes. It's not really correct to say we have lack of communication. Rarely any other nations in Balkans and in the world have had more communication than Turks and Greeks have had throughout the history. They lived together under the same state for hundreds of years and after. Therefore, they have had communication, they are very near; they have many things in common, same traditions, same food and music.

We say we don't have dialogue. No, that is not true; we have dialogue amongst government officials and international fora. We discuss sometimes with the help of intermediaries, thus we have dialogue. Some people believe that dialogue is slow but it will solve the all problems automatically in time; however we saw in Cyprus issue where dialogue is in place but there is no solution at all. I think it's not the dialogue to solve our problem. When we express ourselves we say only very little; we state that political problems do exist, such as Cyprus problem, regime problem, minority problem. However, we never say why political problems really exist and why we don't solve them. This is the real question.

Let's take the minority problem, it is mainly a human rights problem and we cannot solve this problem. We still have intimidation and traditions. We still have the desire not to accept identities. Not all those problems require explanation, because this stubborn attitude not to solve simple problems has nothing to do with national interest, nothing to do with balance of powers.

On the other hand, we have some sort of problems supposed to be directly connected to national interests. If we take the case of Cyprus, I still believe that we have a problem of democracy and human rights. For example, first the Greeks were deprived from their rights and separated their nation and then the Turks were persecuted, they were killed and deprived of their rights in their community. We see problems that cannot be easily explained by security measures or national interest and this is much more complex phenomenon.

I believe behind of all this, there is a lack of confidence and fear creating this tension and does not let parties solve their problems. So-called conflict resolution measures or confidence building measures, which are relatively modern concepts of trying to solve problems, are very useful. We are here in such a process; we need all these psycho-analytic processes trying to understand what's going on amongst us.

There is a term introduced as a source of problems: "history of the nations". I am not satisfied with that explanation. Because there is no such thing like history, there is only one thing that exists - historiographia (historiography). We don't have a direct access to the history, we only talk about the history, the moment we start talking about history is actually the interpretation of history.

We have two set of histories: the Greek history and the Turkish history. I can easily demonstrate that those histories are completely different.

THE GREEKS USE ONE HISTORY AND TURKS USE ANOTHER HISTORY.

If one day they happen to sit and discuss their problems each has their own agenda, each has their own interpretation; then we have a deadlock and they start a fight. This history is imaginary according to some text books, it's not discovered but it's invented, it's created. It has a lot to do with national identity of each nation-state. When modern Turkey was established as a nation-state, they created a faculty called *"dil- tarih - coğrafya fakültesi"* (faculty of language-history-geography) and accordingly "tarih yazımı" (history writing) developed in Turkey. The same thing happened in Greece with historians writing history. They created a framework where "our" identity as well as "their" national identity can be accommodated. This is how we were all brought up with. Within this historical framework naturally we have created and we are reproducing everyday the "us" and "the Other". For Turks, "the Other" is the Greeks and for the Greeks "the Other" is the Turks.

If you read Greek history, its continuous historical enemy for centuries is automatically interpreted as the possible future enemy, as it is the case in Turkey. This system of paradigm - the system of thought of "national us" and "national Others" - is the present attitude in textbooks in all levels of historiography (In all Greek and in Turkish history textbooks without any exception in all literature, media, art, sport, in symbols and the names). In two days' time in Greece, we have 25th of March, the national day of Greece, where we celebrate the liberation from Turkish rule. We talk about Greece and how we liberated ourselves. Three months later, the Turkish side will do the same and will celebrate how they liberated Turkey from Greece. **Actually, I have the impression that the problem we are talking about is not between Greeks and Turks, but it's within each country.** We have this paradigm, which reproduce mistrust and fear. Therefore, my first conclusion is that there is the fear that exists and the second conclusion is all these factors that generate fear.

If this diagnosis is relatively correct and justified to a certain extent, then we can avoid some assumptions, which we take for granted that people really want to change things. Because changing this paradigm - which is part of our identity- requires changing our concept about history. It's clear that it's not an easy process and a simple thing.

What the nation-state did was to move the criteria of justice from international arena, from international concepts or humanitarian concepts into the local and national concepts. We judge things according to our criteria and our criteria that are not accepted on the other side. I turned on the TV this morning and watched the news about Iraq. I saw "the South" using the expression "Americans are invading Iraq" whereas "the North" says "Turkish army is entering Iraq". At the moment, America is carrying out this operation by disregarding legitimacy and the United Nations, but the Turkish army is joining this operation based on a legitimate defense mentality of national interest. When nations confront each other, they use their own criteria being so satisfied with their own understanding and they disregard the understanding of "the Others". They don't even bother how "the Other side" is thinking, they don't consider the Others' motives, fears, their sensitivities.

Therefore, I noticed how strangely we use the words. We talk about justice, history, problem; but whose problem? We talk about the sovereignty rights; but whose rights? Why are we so happy when we have a military victory? What does it mean for "the Other side"? Unfortunately, we are approaching the problem from only one angel, one nationalistic angel, "our" angel, which disregards the existence and sensitiveness of "the Other". There is also another national paradigm with information. What "we" write is information and what "we" read is information; what "the Others" write is "disinformation".

We need a new cultural approach, a change in the philosophy of looking at things. We need a new state of mind looking at things from a different perspective. Of course, this will automatically require a new identity, a new national identity and that is the most difficult part when people insist on the identity they are used to.

We have a problem with the fact that, when NGOs getting help from abroad they are characterised as "agents". NGOs should be independent; they bring along their views to the society. It's not a problem that there are many NGOs with different views and approaches, negative and positive approaches. This creates even a bigger dynamic within a society when we have different views expressed. This will give people opportunity to choose.

As a result of my efforts to understand what's going on between Turkey and Greece, I ended up with one important conclusion in years: there are two sets of "Others" in Greek & Turkish thinking, discourse and literature. It's "the Other": for Greeks "the Other" is Turks, for Turks "the Other" is the Greeks. There are two types of "the Other": The first type is the concrete one, the one you see, the one that comes to "our" country, the one we meet when we go to Greece and the one we communicate, we know his name and his profession. The other type is imaginary one, a historical one. We don't know him actually, we just know him as a stereotype. The most striking examples are Ömer Seyfettin, Halide Edip, Yakup Kadri. These authors have written novels where they created imaginary Greek and the Greeks that they created are 99% negative. But once they wrote their memories, they wrote about the Greeks that they actually met and surprisingly, they are almost all positive. This is striking. This is what we see that repeating all the time in Greek and Turkish literature, in our daily life. We meet Greeks, they are all nice people. We have no problem with them, but we know that Greeks are problems to Turkey. **Positive when it's real, negative when it's imaginary and stereotype.** This actual positive and negative goes at the same time.

The role of the NGOs is to bring people together, so they would see each other and shift from "imaginary other" to "real other". When people come together then they will see "the Other", which does not necessarily to be good. Not all Turks and Greeks are good; Greeks and Turks are all kinds of people with all their pros and cons. Human beings with all their merits and weaknesses. When they meet each other, they will realise that "the Other" is also a normal person. According to my rough calculations, 100,000 of people go and stay in the other country for 10 days across and this mobility is a good way to see the other side. **My maximum expectation as an important step is just to understand "the Other side" is the normal human being.**

ALPER AKYÜZ

BILGI UNIVERSITY NGO CENTER

The real problem is not the lack of communication or lack of dialogue between Turkey and Greece. The real problem is the content of the communication and the content of the dialogue. Regarding NGO activities, we face many problems with bilateral activities such as this gathering here, which is not held properly thus, which is not healthy at all. **In such bilateral activities, there is always the danger to take sides, especially when participants assume the role to represent their nations.** Such kind of meetings of Greek and Turkish journalists, Turkish and Greek women, Turkish and Greek local governments, when two sides really act as if they are sides, this contributes to increase the negative image of "the Other". When organising such bilateral meetings, either the content should be tackled properly or some kind of multilateral context such as "Mediterranean, Balkan or European context" should be used to create a constructive and open dialogue between Turkey and Greece.

HERCULES MILLAS

Once we have an identity of "us and Others", then we have a problem with participants of such meetings having another philosophy of dealing with what we call truth. Every individual supposes and believes that he/she knows the truth. The truth differs from one person to the other every time. However, once you understand the things are relative, then you start having doubts about your own ideas. This creates tolerance. **Tolerance is not just standing and just accepting the Others, it's accepting the we are human.** This is a new stage, when you're more doubtful of what you're saying. Then you say: *"Maybe I'm not right!"*

When you see people that are very confident, they believe that they posses the truth; they start imposing their so-called truth. We can observe this happening with imperialists, amongst friends, in the international arena. *"I know what's true, so I'm going to impose this on you"*. **When we reach to this stage on a personal basis, then we become more tolerant and societies that are more tolerant, less authoritative, less depressive are societies that can tolerate the "otherness", the difference.**

We have problems in the Balkans. We have an understanding of "We're right, the Others are wrong!" and we have seen this situation everywhere in Balkans not only between Greece and Turkey. In Turkey, some people are so confident that they know what's good for Turkey, so they impose it and **this is lack of democratic attitude.** Sometimes the majority - since they are the majority - ignores the wish of satisfying the minority and this is a violation of human rights. This attitude that I name as general lack of democracy comes from the authoritative understanding of people who believe that they posses the truth. In order to have a constructive dialogue, communication and to overcome the problems, I think we have to come to a democratic stage. Otherwise, the only thing we can do is just to negotiate an agreement, negotiate a cease-fire, a deal; but we won't solve the deep inside problems and in the next phase, next crisis, things will start all over again. This is exactly what happened between Turkey and Greece for the last 3- 4 years. Some desires to solve the problems and start negotiating. This is not a disastrous approach; however this is not the point. The real issue is to come to a stage where you respect "the Other side", accept "the Other side" with its pros and cons and also stop doubting about "the Other side". Self-criticism is a good sign. I've met many people who have doubts about their own rules; still this is difficult change to achieve. Unfortunately, we do not learn self-criticism in schools and then who's going to teach this if the community is lacking this tradition of self-criticism?

Textbooks in the Balkans do not provide the children with multiple interpretation of the situation. In democratic societies, we have all values

and views expressed and respected. We need full democratic attitude and tradition, since the real solution lies within the countries and the attitudes of citizens and governments. States and people will change and will have more open societies. This indirect approach will eventually help international relations in general not only the problems between Greece and Turkey, Greece and Macedonia, Greece and Bulgaria, Turkey and Iraq, etc. Lack of democratic attitude is not a problem between Greece and Turkey; but it has a general attitude in all neighbours, all countries and international relations.

SERDAR DEĞIRMENCIOĞLU

BILGI UNIVERSITY, PSYCHOLOGY DEPARTMENT

Regarding the bilateral and multilateral NGO activities, I don't agree with the necessity of involvement of various countries to ensure a multilateral dialogue or atmosphere. We don't necessarily think about multilateral as people coming from different countries. I would love to think multilateral as more people representing multiple interest groups. If we have people from Greece, who are young, who are representatives of women organisations, who are representatives of sections not necessarily well represented in the government; that is multilateral as far as that societies concerned.

As it's the case with this particular conference, there will be a lot of parties with their own self-interest coming here to talk; therefore in that respect this room is multilateral. We have here many people from Turkey who don't necessarily have the same ideas about how to work on these issues. Thus, we have multiple identities and multiple self-interests being represented here. It would be very good idea and added value if we have the representatives of minorities here, particularly the Turkish minority in Greece. The entire project AEGEE-Ankara & AEGEE-Sakarya is running is that kind of a multilateral initiative and it's the way to go since it involves many faces and identities of many different parties and it is good to have this organisation with people from diverse backgrounds.

HERCULES MILLAS

WHEN WE SAY MINORITIES, WE AUTOMATICALLY PRODUCE ANOTHER CONCEPT: MAJORITIES.

In that sense, we're all minorities; because each individual has a majority around it. In Greece, in Turkey, in any country in all elections, there is always one party having the power in the government and the other one is the minority. Minorities are politically, ideologically small groups. Children are minorities in a society; all individuals in a sense are minority. As a matter of fact, minority rights issue is a very critic issue and we have to respect the "otherness".
We have the ethnic minorities. When we say ethnic minorities, we're within the paradigm of thinking of nationalism, since the concept of ethnic minorities started with nationalism. In Ottoman Empire, we didn't have ethnic groups; we had millets in the sense of religious communities. These religious communities were respected and they didn't have any problems. Only when we started thinking with nationalist terms, nation-states, freedom then the minorities became automatically a problem as if the agents of the enemy.

When we say national minority, we have to make a distinction between the recognised national minorities and non-recognised national minorities. In Greece, we have Turkish minority recognised; not as a Turkish national minority but as a Muslim national minority. However there are other minorities that are not recognised at all. In Turkey, Kurds are not minority officially since they are not covered in the Lausanne Treaty.

This is a very complex phenomenon and once minorities are introduced as a nationalistic paradigm, then they become a fact. Nobody wants minorities in the Balkans or in the world, that's why they exchange them. They sent all the Christians to Greece and all the Muslims to Turkey for that reason and both Turkey and Greece were very happy that they were getting rid of all these dangers. This understanding is very simple: "We don't accept it, we don't confess it". Each of us confronts our own doubts when we are asked about minorities as a crucial and national issue.

Minority members should be free to choose whether they want to be a minority member or not. However, in our countries, even if you don't want to be a minority member, even if you want to be a part of the majority, even if you

want to be a citizen of the country; the minority identity is given to you by force. This is segregation as it was the case with Germans and Jews. None of the Jews wanted to be a German; they wanted to be Jews. Therefore, minorities should have the right to self-identify themselves or just to be a member of the society without getting this identity. It's very complex issue and leads to racism. If we see a minority member in our country, we don't ask him if he wants to be identified like that.

I have been a member of minority group in Turkey, I tried to be member of this society but I couldn't manage. The society didn't accept me. I have been a Turkish citizen; I've been member of many professional organisations in Turkey. I worked as civil servant in Turkey. I served for the Turkish army. I was a member of Turkish basketball team. I represented Turkey abroad. I published books in Turkey, but still I'm not considered as a normal Turkish citizen. I'm abnormal. Why? I don't know why. Probably because I had an Orthodox Christian tradition. Nobody asked me my religion. Nobody asked me if I am really a Christian Orthodox. They put it on my identity card when I was born. I wanted to change my identity card. When my son was born, they wrote on his identity card "*dini Hristiyan mezhebi Rum*" (religion: Christian, denomination: Rum), there is no such a *denomination (mezhep)* and I went to court for that. This is a clear segregation and racism and indicates how uncivilised we are as a society and how far we still have to go.

SERDAR DEĞIRMENCIOĞLU

BILGI UNIVERSITY, PSYCHOLOGY DEPARTMENT

The issue of trust is a big issue in Turkey and the question "Who do you trust?" has an internal reflection. When you ask this question in public polls, we see that people actually are not trusting any more to anyone other than the army and the state. This is something that actually fits world where we are living right now. At the moment, a big major power, the US government and Bush, are using scared tactics to push the public opinion in behind stage for war. The first time I experienced scared tactics was in Greece 1972, when I was a kid and Greece was under military rule. There was a guy with a rifle and there was a curfew. I didn't know what a curfew was. But there were apparently several curfews and I realized that people in Greece at that time were scared. They were scared to talk, they were scared to act and the minority in particular was very scared.

This is not just in Greece, later on in Turkey there was severe terrorism and people were very afraid. When you have people intimidated and scared, then people act like a sheep, they become a sheep and you can shape them. When you don't have trust in "the Other", even though he/she is your fellow partner we don't start acting. If we analyse how people acting in their daily lives, we see a lack of public engagement. As far as I could observe, there is essentially not a public engagement in Greece, people do not that strongly follow their lives and telling their politicians that they are actually playing with politics. If we were to build trust and confidence within the country, then we need to speak out that "this is my life and I am taking all the control over then". If you were to trust to military in Turkey, then it is difficult to build trust on both sides. No one should be trusting to any military. Military is the greatest danger in the world. To build trust and confidence, citizens of the country should be able to think, should claim their public space, and should be able to deal with foreign affairs. In many countries foreign affairs is the sole job of the government. Fortunately, this is changing in Europe since borders are becoming essentially more transparent.



WORKSHOPS OF THE REBUILDING COMMUNICATIONS CONFERENCE

1. SOCIOLOGICAL EFFECTS OF NATURAL DISASTERS

Atilla Ulaş
Workshop Leader, President Of Federation Of Search-Rescue Associations, http://www.akut.org.tr

OBJECTIVE of the workshop has been to discuss the effects and benefits of search & rescue efforts to the friendship between Turkey and Greece and the permanency of these results. The workshop also aimed at creating a project on the topic that would provide the continuation of the improved relations, as well as raising discussions whether an international and borderless atmosphere can be created on the basis of Turkish-Greek friendship.

This workshop raised questions and discussions regarding the rapprochement of Turkish and Greek communities right after the saddening earthquakes occurred subsequently in Turkey and Greece and also focused on the theme sociological effects of natural disasters. In the course of the workshop, the workshop leader explained his experiences to the participants including AKUT's (Turkish Search-Rescue Association) arrival to Greece due to the earthquake, their involvement in search-rescue works, their communication with the Greek citizens, the dialogue they involved in with the Greek families as a result of the partnership project they run in cooperation with Greek Samaritans, importance of mutual exchange of experiences with other teams, effect of media on the members of the search-rescue team, media's emphasize on a member of search-rescue team in Greece and Turkey as a hero, how this make the team feel, experiences in foreign aids. Apart from these fruitful explanations and discussions, the leader also presented a video about their search-rescue work in Greece as well as some photos and newspapers of the time.

Following outcomes emerged as a result of the workshop:

- **The human being factor** should be emphasized and be prioritized in Turkish-Greek Civic Dialogue.
- There should be projects aiming at bringing people together when there is not a natural disaster concerned.
- It is highly necessary to stress the significance of **foreign aids** and to encourage societies in that respect.
- **A survey study** may be implemented by selecting specific quarters and zones in Sakarya and İzmit, which experienced earthquakes. This survey should cover questions on the disaster itself and on the relations between Turkey and Greece. The overall study should be completed with the assessment of the results.
- There is an **impressive letter** from an old Greek lady addressed to AKUT written after their assistance to the search-rescue works in Greece. This letter can be made public both in Greece and Turkey.
- There should be a **project** aiming at furthering Turkish –Greek relations, which have progressed to an extent after the earthquake. This project should be run by Greek and Turkish youth. The workshop participants worked on this specific result and designated a draft project about to this end.

BACKGROUND INFORMATION: 1999 EARTHQUAKES IN TURKEY AND GREECE

After the earthquakes, which occurred on August 17 in Turkey and on September 9 in Greece, the search and rescue teams of both countries went for a mission to "the other" country and helped to save lives. EMAK, which is the search and rescue team from Greece, was one of the first comers after the Earthquake in Kocaeli. This surprised and created gratitude in Turkey after many conflicts and a tense period, this was really a good gesture from the "Other side". The same happened when the Earthquake in Greece took place and AKUT, Turkish Civil Defense and some private associations involved in the efforts for saving lives in Greece.

VIDEO DOCUMENTING THE OPERATION OF AKUT AT THE EARTHQUAKE IN GREECE

During the workshop, the participants were shown a documentary shot in 1999 with AKUT team's appearances at the Turkish Airport while they were going to Greece for the search and rescue mission in 1999. The documentary included scenes from the study on the Factory that demolished in the Earthquake of Greece, the doctor of AKUT team at work, AKUT team at the Greek Airport. The documentary also had slide shows for the teams coming from different countries (from Israel, Turkey, Greece, France) and from different professions (firemen, mountain search and rescue teams, military members) on the same debris.

"While we were going on our search and rescue operation at the Vileda Factory that collapsed during the Earthquake of Greece, the EMAK team was working in the place where three workers were stuck in the bottom stairs and the AKUT team was working above the office room where there was a meeting of twelve administrators. The AKUT team's work was to search with a special device named as search cam, which detects people. The work lasted for two and a half day, because the stairs of the building were very thick due to the hope of living people, the study had to be operated very carefully to not give harm to that people."

"The first Turkish military airplane to land in Greece was the cargo plane that brought the AKUT team to Athens Airport. This was a very important point because the first support to AKUT team came from Turkish General Staff and the assistance came with a military airplane, which was thought as a threat for Greece before. The punch was turned to be a helping hand. Now the question is: Which one will have more priority in the future? The punch or the helping hand?" says Atilla Ulaş.

"We just did our business but meanwhile I think we did greater from what we think. The wreckage was difficult, the conditions were bad and the region was difficult and risky. However our team was really good."

WORKSHOP PARTICIPANTS OF SOCIOLOGICAL EFFECTS OF NATURAL DISASTERS PROUDLY PRESENT:

GIVE YOUR HAND, MY FRIEND!

AIM

Following the earthquakes on 17 August 1999 and 12 November 1999 in Marmara Region and Düzce in Turkey as well as 9 September 1999 earthquake in Athens, Greece; Greek and Turkish citizens suffered from the same sorrow and collaborated for mutual assistance and solidarity. With a view to sustain this solidarity initiative, we need to organise a series of commemoration and cooperation activities to bring together citizens of both countries. The project should play a leading role in preventive measures against natural disasters, commemorate together the losses of both countries and remove prejudices.

OBJECTIVES

1. To bring two nations together on the dates of two earthquakes.
2. To pioneer the common precaution studies of the natural disasters
3. To provide an environment for the two nations to commemorate their losses in the earthquakes together.
4. To show that in spite of religion and language differences, the happiness and sorrows may be the same
5. To make the organisation sustainable

WORKING PROGRAMME

Organisation of rotating series of activities in Greece and Turkey on the dates of 17 August and 9 September every year.

1. Formation of the organisation committee and NGOs to be included in the organisation. A preliminary meeting should be organised by AEGEE
2. Outreaching the families who lost their relatives in the earthquake in the regions Turkish and Greek search & rescue teams worked in the other side, to determine a first meeting day
3. Contacting the persons and the institutions that were included in helping the activities at both sides
4. Organisation of a meeting for the NGOs that are making studies to minimise the harms caused by the disasters
5. Organisation of a remembrance forest activity every year in the disaster regions for the memory of lost people
6. Organisation of a symposium on a topic that will support the friendship activities
7. Establishment of a structure that will serve like a statue. It may be a kindergarten and it may include some free places for children to write something, draw pictures or make figures with painted hands
8. Culture-Art organisations and exhibitions
9. Studies on the problems of disaster regions
10. Psychological studies on children of earthquake regions
11. A short-film competition on the topic
12. Designation of projects on joint preparation for potential natural disasters

PROJECT PARTNERS

Ministries of Foreign Affairs, Local Administrations, Bosphorus University Kandilli Observation Station, Non-governmental organisations (Greek Red Cross, Samaritans, Turkish Red Crescent, AKUT, Federation of Search-Rescue Associations, Turkish Psychological Association, Civil Coordination Association Against Disasters)

2. YOUTH'S ROLE IN TURKISH-GREEK FRIENDSHIP

Dijan Albayrak
workshop leader

In the course of **Youth's Role in Turkish-Greek Friendship Workshop**, the participants stimulated discussions on youth synergy and how to utilize from this synergy to contribute in the Turkish-Greek dialogue through partnership projects. The workshop leader presented some conflict resolution cases to the participants in groups and let them to have fruitful discussions for settlement. Discussions finally focused on the possible projects to be put into practice and there were discussions to develop projects in the field of youth. The projects that the workshop participants prepared were presented before the conference together with the special posters and other promotion materials they designed.

As a first step, workshop leader wanted participants to reflect their thoughts and expectations -good and bad- about the workshop by drawing clothes and writing sentences reflecting their feelings on these clothes. By being stuck to the wall, the clothes were displayed to all of the participants. After this work, participants were divided into two groups workshop leader gave them two cases. The first case included pollution of sea, government, NGO activists and a ship owner. The second one included population exchange of two countries. Workshop leader wanted participants to create scenarios of crisis, which will be about the two given cases. Following the groups simulated their scenarios, at the end of each performance, there was a discussion session in which the players talked about what they wanted to tell with their scenarios and the others talked about what they understood from the play. Following this discussion session, participants had another discussion about functions of NGO's, their role in creating public awareness and action. In addition to that participants talked about the perspective of both the Greek and Turkish society to NGO's. Afterwards, all the participants were asked to determine a topic that she/he would like to discuss and write it on a paper. The papers were stuck on the wall and each participant had the chance to form a group and discuss his/her topic among the volunteers. By doing this work, everyone could exchange their thoughts and learn more about the topics they are interested

in. As a last activity, the workshop leader directed the participants to work on projects about subjects they prefer. Two groups were formed to this end to work on the project's aims, involvers, contents, partners and posters. At the end, two festival projects were formed and were presented to the participants of 'Rebuilding Communication' conference. During the workshop, participants also made gestures and sounds by using their body to express themselves and they had the chance to learn more about the other participants.

WORKSHOP PARTICIPANTS OF YOUTH'S ROLE IN TURKISH-GREEK DIALOGUE PROUDLY PRESENT:

LET'S COOK FOR THE GOOD

A Four-Day Festival which will involve all the NGO's. There will be workshops about the Greek and Turkish recipes and there will be discussions about the history of these foods. As a result there will be a book with all the recipes of the foods, the money that we will gain from the book will use for the help of the poor regions of Greece and Turkey. In general we want to bring together the two countries, to interact on an issue that is very common for them, to learn about the evolution of the foods after many years and to use a common issue for a good aim: to help the poor regions!

WAVES' RELATIONSHIP

"Our team aimed to plan exchanges and a festival". 1st Exchange: For 1 week Greek participants would stay at a small town in Turkey, 2nd Exchange: For 1 week Turkish participants would stay at a small town in Greece. 1 Festival, 10 week performances on a boat. The participants would start from their countries on boats to meet in the middle of AEGEAN sea, navigate across the AEGEAN, and then go back again to their countries. During the exchanges, they would learn about the culture of the "other". Lessons on Turkish or Greek dances, music, food. On the boat, they would perform everything they learnt and additionally professional artists would present some performances.

3. THE ROLE OF EDUCATION IN TURKISH-GREEK RELATIONS

Recep Boztemur, Panagiotis Kontolemos
Workshop Leaders

*This workshop focused on the **concept of education** and the workshop participants stimulated discussions on the role of education in Turkish-Greek relations and dialogue, contribution of education in the formation of stereotypes, the way history is taught in schools and the way it should be taught, the content of history textbooks, how national policies use history as a tool, and how to eliminate prejudices orienting from this issue. The workshop was supported by the statistics presented by the academics. The workshop participants decided to establish a mailing list to further discuss about their proposals towards projects advocating objective history writing.*

"This workshop on the role of education in Turkish- Greek Civic Dialogue mainly concentrated on how education might be an ideological tool for national policies and measures to be taken to diminish the stereotypes formed by national education policies. On the first day of the workshop, we had a motivating discussion moderated by AEGEE-Rodos member and archeology student Panagiotis Kontolemos and Turkish- Greek Civic Dialogue project manager Burcu Becermen from AEGEE-Ankara, on the role of education in the framework of Turkish- Greek relations. There were AEGEE members from Athens, Rhodes, Eskişehir, Izmir, Adana and Ankara branches, participants from Turkish History Foundation, AFDAG (Anatolian Folk Dance Group), students from Bosphorus and Istanbul Universities and history teaching staff from Sakarya University."

MAIN POINTS OF DISCUSSION

- Why we need education and the ideological content of education
- How the content of textbooks effect the formation of stereotypes through years in each country
- How history is taught and should be taught in Greece and Turkey
- How history is constructed and used as a tool by societies and ideologies

- The obstacles on being objective and to what extent human beings be objective
- The differences between recent Turkish and Greek Education systems
- Learner-centered education: students defining their scope of education themselves, choosing what source to use what to learn and how to interpret
- Civic history: people defining their own histories

PROPOSALS FROM THE WORKSHOP PARTICIPANTS

- Turks and Greeks writing history books together
- Common perception of the Ottoman period, common Balkan textbook
- Students and academics from the two countries being involved in exchange programs to help common understanding
- Assistance from foreign experts in the formation of textbooks
- Greek teachers coming to Turkey to see the educational process and the vice versa.
- Training of teachers on both countries: teaching of 'How to teach?'
- More active NGOs concerning the history textbooks and raise consciousness on the effect of history books in formation of stereotypes
- The usage of more than one source in history classes to enable learners to look at the issue from different perspectives.
- Re-scanning of history books to eliminate the existing prejudices and negative attitudes towards the 'Other' nation (as in the project of Turkish History Foundation)

"On the second day of the discussions, we had two presentations related to issue: Panagiotis Kontolemos analyzed the history textbooks in Greece since 1980, dividing the time from 1980 to today into three periods due to the content and attitude of Greek history textbooks. The reason why he started analyzing the textbooks from 1980's is that before 80's there was a dictatorship in Greece and it would not be so efficient to compare the textbooks written in this period with the ones written in modern democratic Greece."

1ST period in Greek history textbooks starts in 1980 till 1987. First historical myth used in this period was the personification of the nation; that the whole nation is characterized as a single person for example 'the Turk'. A second myth from third period is 'We' opposed to 'the Others'- formation of an understanding and distinction of 'we' and 'them'. There were the military, moral and cultural sections for this myth.

An example from the military section: *"Those were the ganisters, the worriers that scatter fear with their inhuman cruelty"* (Diamandopoulou- Kiriazopoulou, Greek History of the Modern Times, 1986, sixth grade-primary school, page 324).

Another example is from the moral section *"The Greeks, liberal people as they were, were never to be submitted nor doomed to the slave's fate"* (ibid 32). An example from the cultural section is as follows *"In the dark period of the first years after the conquest, the rest of the nation appeared to be doomed in isolation by a culturally inferior ruler"* (ibid 47).

A third myth from this first period in Greek history textbooks is named as the 'Scapegoat'-to explain better, for all the unpleasant things happening, the 'Other' nation was blamed. An example is *"In its 400 years of slavery, Greece remained isolated, away from the civilized world"* (ibid 183).

As a general evaluation of the first period it can be said that there were highly nationalist attitudes in the textbooks, many stereotypes and comparisons on national scales, mentioning of only the victories.

2ND period in Greek history textbooks starts with the Davos Agreement in 1988, which also decided upon the content of Turkish and Greek textbooks. There were two main myths employed in this period as the 'inferiority of the Other' and the 'superiority of the nation'. An example to the 'inferiority of the Other is *"He therefore had in front of him the country of 'faithless people' something very 'appetizing for the gazides adventurers that used to thicken the classes of the new nation"* (ibid 297). An example for the superiority of the nation is *"The most grievous fate of all is that of the unarmed Greeks of Asia Minor that had lived up there for more than 2,5 thousand years as the guards of a great civilization"*. In this period the books were improving with the impact of Davos Agreement especially in higher levels of education. However still many books were considering the period under Ottoman rule as

an unfortunate period.

3RD period starts in 1997 until 2002. The reason why a new period starts in 1997 is that there was a great reform of education materials in Greece. Thus the new period is much more objective compared to the previous two periods. Stereotypes and nationalist attitudes diminished. Times of peace in the Ottoman period were also mentioned. An example is '*The commercial activities of the Greeks develop competitively towards the activities of the domestic traders, …*'

3 PERIODS OF GREEK TEXTBOOKS

	PERIOD A	PERIOD B	PERIOD C
POSITIVE	4	8	20
NEGATIVE	61	78	179
NEUTRAL	66	133	235
REFERENCES	131	219	434

	ELEMENTARY	SECONDARY	HIGH SCHOOL
POSITIVE	10	6	16
NEGATIVE	89	77	152
NEUTRAL	121	113	200
REFERENCES	222	197	365

As a general evaluation the nationalistic attitudes in Greek history books are diminishing since the three periods as of 1980. The second presentation we had on the second day of the workshop was from Recep Boztemur from the Middle East Technical University History Department. According to Boztemur it is possible to replace the word 'Turkish' in nationalistic Greek textbooks with the word 'Greek' in Turkish textbooks ; the extent of stereotypes were the same in both countries' textbooks. He mentioned that the distinction of 'we' and 'them' occurred with the emerging of nation states at the end of 19th century. History is based on subjective and objective bases. The objective bases are the territory and state, which makes us believe in history without questioning. Whereas the subjective base is that we create our own citizenship and histories. When we create a nation we define the 'us' and we write our histories for the 'us' we create. He identified the reasons for the claims ahead as following:

a) Centralization of text writing, definite curriculum of teacher
b) Authority of controlling the books

SUGGESTIONS FOR A MORE OBJECTIVE HISTORY TEACHING

1) **Global history vs. Local history** (Establishing of micro histories of individuals whereas at the same time broader global histories were being written)
2) **Regional histories** (The differences between events and phenomena should be grasped. When a historian adds a meaning to an event it becomes phenomena. Conceptual history understanding (ex. analysis of the concept 'war' not the Greek-Turkish war)
3) **Interdisciplinary Studies** (Comparative history teaching - Different textbook analysis - as Millas did)
4) **Group studies** (Negotiation of different thes is, -National histories vs. Nationalist Histories)
5) **New course definitions**
6) **Institutionalizing history teaching**

"As a result of the whole workshop: when concrete measures are taken for the sake of diminishing the stereotypes in history teaching a more objective education might be achieved giving way to more peaceful generations. To continue this discussion on the role of the education on Turkish- Greek civic dialogue and have furthermore proposals, we as the participants of this workshop decided to establish an online dialogue group. We wish that in the future our peaceful dialogue would continue to build bridges across Turkey and Greece."

4. PUBLIC ACHIEVEMENT (PA)

Dennis Danovan, Serdar M. Değirmencioğlu
Workshop Leaders

Public Achievement (PA) is a term defining the initiative particularly widespread in the US to involve youth in civic initiatives. In PA participation is on a voluntary basis. PA enables young people to come together and to work in cooperation with each other in a democratic manner. PA as a concept, which overlaps with the concept culture of peace, was presented in the workshop by American and Turkish PA experts, and was discussed as a model to be applied in furthering the cooperation and partnership between Turkish and Greek youth. Workshop participants discussed in groups about the matters they were disturbed by and they had concerns with; afterwards they prepared projects from these problematic areas and presented each other the simulations of the projects.

www.publicachievement.com

Public Achievement is an international youth civic engagement initiative for young people ages six to eighteen and older. It gives young people a framework to learn citizenship skills by doing work of real importance in their own communities. The simple idea behind Public Achievement is that ordinary people of all ages have the desires, insights and talents to address society's problems and build a stronger community for all of us. With Public Achievement young people learn the most important lesson about democracy: Democracy is the work of all citizens, and needs the involvement and talents of all to truly flourish.

Public Achievement is simple: Young people at schools and in community sites identify issues significant to them. The issues may range from school-based to neighborhoods to the global level. Working in small groups each week and with the help of a coach, young people design action projects that have a real impact. The team has to avoid any form of violence and use legal methods to achieve its goals. The coach, who is often a university student or an adult, guides the groups and helps the young people learn the public skills they need to implement their own project.

Participation is completely voluntary. Young people work on issues they choose. Public Achievement projects have been successfully carried out by children as young as kindergarteners and include such things as creating a community park, changing school rules and regulations, organizing a high school child care center, and addressing community violence.

With Public Achievement young people learn how to work together in democratic groups. They learn how to interact with public officials and others to get things done. Young people who may struggle in school have the opportunity to exercise leadership skills. They learn how to be effective with people who have different viewpoints and values, and they learn how to persevere in spite of the obstacles they encounter.

Public Achievement helps one learn life-long habits of commitment and contribution, together with the skills needed to get things done. It helps teachers, community leaders, and public officials learn about the talents and interests of young people.

Public Achievement is well-suited for young people who would like to work on building peace in their own local area and elsewhere. Public Achievement can be used to build better relationships between Greece and Turkey. In our workshop, the participants voted and identified three problems they thought were most important: Prejudice and stereotypes, nationalism and the media. They then joined a team to work on the problem they thought was most important. In these teams, we simulated Public Achievement work to demonstrate how young people can work problems to build better relationships between Greece and Turkey. Below you can the reports from each team.

TEAM I: NATIONALISM

by Pınar Önen

We were the participants who chose nationalism to work on. We formed a group and started to work on what kind of action might be possible. Our coach was Dennis Donovan. We discussed action ideas in a democratic way and tried to decide which action might be feasible and possible. We decided to take action in informing and educating people. We preferred to reach many people rather than to work locally. We thought about interviewing people from both

countries and either publishing these interviews in newspapers or broadcasting them on TV: Newspapers and TV were preferred to reach large numbers of people. Each team member drew a "power map" and identified the people who can be interested in this issue and the people who can be target of group's action. Then according to their potentials and capabilities, each member identified the action that he/she individually can take. We called our team "Prejudice Busters".

The resulting project was; to make interviews with war veterans and people who were from the "exchanged populations" and to publish them. Here the aim was not informing people about history or events; rather the aim was to make people aware about the veterans and exchanged populations, the experiences and the feelings of these people. We wanted people of both countries to understand that they were not the enemies who were forced to leave Greece and Turkey; that they were human beings with feelings; that they suffered from the exchange and that they still missed their native lands. The aim was to show the effects of exchange on people and to show that the experiences were similar in both countries.

TEAM II: **PREJUDICE/STEREOTYPES**

by Çiğdem Kotil

We were five people who wanted to work on the issue of prejudice and stereotypes. We formed a team and Jason Becker coached us in this work. First we discussed what "prejudice" was as a concept and then we listed down prejudices about people of Greece and Turkey. In order to turn this list into a do-able project, we limited our goals to working with college students only. Afterwards, our coach helped us create an action plan with his questions. Our concrete plan was to choose universities in towns near the border: Edirne and Thessaloniki. Some of the residents of these towns used to live across the border. We planned to invite 50 students from social sciences departments to a summer school to take place in Edirne and Thessaloniki. To realize this goal, we decided to contact professors in these departments, student clubs, municipalities, local people and the local media: With their cooperation it would be possible to realize this project. To help students and professors meet and talk about the project, we decided to organize a dinner. Students coming to the summer school would be lodged at the grandparents of the students who would go the summer school across the border. This arrangement would put young people with their peers at the summer school and also put them in touch with the older generation from whom they could learn how things used to be in the older days. This way young people will work on issue of prejudice and stereotypes in the summer school with the new perspective and they will learn from the elders – a perspective very different from the nationalistic discourse.

TEAM III: **MEDIA**

by Gülin Pasin

We were five people who wanted to work on the negative role media has played in Greek-Turkish relations. We formed a team and Serdar M. Değirmencioğlu coached us in this work. It's a well-known fact that the media is one of the most important tools nowadays to have a real influence on people. We have observed the positive, negative, constructive or destructives influences of the media on Turkish-Greek relations over the years. Our group decided to create a pressure group on media with the aim to improve the relations between Greece and Turkey. During the workshop, we made an analysis of all the institutions, agencies and individuals that we can influence through media and we decided our project duration as one month. Our working group composed of five youngsters decided to select the most efficient method that will lead us to a meaningful change in a month time. We classified different newspapers addressing to different segments of the society and we selected three newspapers addressing low income class and educationally disadvantaged areas as our target group. Our objective is closely monitoring the news published or to be published in these papers with the aim to examine whether the news include expressions promoting racism, nationalism, prejudices and to carry out various activities so as to have more constructive papers. Our concrete action plan is as follows:

- Arrange meetings with the chief-editors of newspapers to discuss regarding the articles published in the papers, to question the reality of the published articles and to receive their support for Turkish-Greek friendship

- Bearing in mind the influence of external relations journalists and correspondents on the public opinion, contacting journalists to publish articles promoting peace and constructive dialogue as well as giving more coverage for articles on cultural issues.
- Contacting the representation offices of Turkish newspapers in Greece and vice versa for cooperation and exchange of information regarding Turkish-Greek Civic Dialogue.
- Contacting all associations, foundations and organisations supporting rapprochement in Greek-Turkish relations, arranging more coverage in the media for the activities of such organisations and to reward them with prizes. Condemning the anti-propaganda organisations through media.
- Preparation of weekly monitoring reports to keep track of our achievements
- Preparation of a project result report and distribution to the stakeholders and supporters



PRESENTATIONS OF NGOs

CIVIL SOCIETY DEVELOPMENT PROGRAMME NGO SUPPORT TEAM

www.stgp.org

OBJECTIVE:

To enhance the capacities of grassroot NGOs in Turkey, contribute to civil dialogue between Turkey and Greece.

ACTIVITIES:

NGOs' Need Assessment Process, Constitution of a NGO database, training programmes, NGO Networking, 3 international workshops on promoting cooperation between Turkish and Greek civic initiatives.

YEYKID: ASSOCIATION FOR THE DEVELOPMENT AND COMMUNICATION OF LOCAL AUTHORITIES

Had been established by young people who have the willingness to work together on the basis of friendship and understanding with citizens and local authorities at local, national and international level. Mission of YEYKID is improving communication between local authorities and civil society for transparent and participatory democracy and raising awareness of urban rights during the development process.

ACTIVITIES:

Making researches on innovations in local administration, magazines and newsletters, conferences, seminars on social, economic, cultural issues, surveys on different districts to pinpoint urban problems

WORLD ENVIRONMENT WEEK

Sharing experiences of Greek and Turkish municipalities' and NGOs on environmental problems in June 2003 (Greek-Turkish Youth Forest, Biodiversity on the seas: Bosphorus and Aegean Sea, Tour of the Waste Recycling Facilities, Panel: "The Role of the NGOs and Local Authorities on the Resolution of Urban Environmental Issues").

ENKA COLLEGE

Was established after the Marmara Earthquake, has a qualified education staff in order to give a new direction to your life and having gained meaning to it. After the Marmara Earthquake in 17 August 1999, ENKA Sports, Education and Cooperate Foundation had decided to establish a Primary and High School where 600 students can educated in Adapazarı in August, 1999. The aim of Adapazarı ENKA Schools' is to provide a good education possibility to those children and to undertake the education free of charge including children who lost their mother & father in earthquake or families who had lost material and moral, all the education expenses including service, food, clothes and stationary expenses.
www.adapazarienkaschools.com

TURGRESOC

Turkish-Greek Society is originally formed by Turkish and Greek students and currently run by students from Greece, Turkey and Cyprus. The aim of TurGreSoc is to strengthen the ties between the societies of Turkey, Greece and Cyprus, to achieve a perspective of mutual understanding for solving the conflicts, to explore the commonalities of these cultures and to create a lively and friendly communication network. TURGRESOC organizes gatherings and forums are organized at least twice a year in Greece and Turkey on a rotational basis. The topics are chosen from disciplines such as politics, history, sociology and law.
www.turgresoc.org

WHAT'S WRONG WITH GREECE?!



Meri Izrail
Member of the Steering Committee of Turkish-Greek Student Society
As of April 2005, MA student in College of Europe (Brugge, Belgium).
meri@turgresoc.org

Hello everybody! This is Meri Izrail from Bogazici University, Turkey. I was a participant to the first activity of the Turkish-Greek Civic Dialogue Project, at the "Rebuilding Communication" at Sakarya. I am member of Turkish-Greek Student Society (TurGreSoc), which is one of the most active groups working for the rapprochement between our countries. Since August 2002, we have organized five student fora on a rotational basis in Greece and Turkey, and sixth forum in Cyprus in September 2004. We have also sent representatives of our group to KayaFest and to the Final Conference.

I am saying all these for you to understand that I have some experience in Greek-Turkish related youth work. Based on this experience I will allow myself to ask a critical question on the issue: *What is wrong with Greece?*

No doubt, there is nothing wrong with Greece as a country, at least nothing to be tackled in this Result Book. My point concerns rather the youth work in Greece, more specifically the youth work on rapprochement with Turkey. My experience indicates that there is a lack of motivation, if not of interest, from Greek youth workers to such activities.

It almost always turns out more difficult to find participants from Greece than from Turkey. Furthermore, Turkish youth NGOs are generally more eager to organize Greek-Turkish related activities than their neighbors. I suppose it is not random that a large-scale project such as the Turkish-Greek Civic Dialogue was carried out mainly by Turkish organizations and not by Greek ones.

Many reasons can be presented to explain this phenomenon, including political, economical and sociological ones. My point, however, is not to stress the lack of interest of our Greek counterparts to a rapprochement with Turkey. Rather, I would like to point out to what can be done to work with this situation. What can we, young people from both sides, do in order to increase the motivation of the civil society for rapprochement in both countries?

My opinion is that the answer is mainly to be found in our understanding of "rapprochement". Why do we actually make projects for improvement of the climate in the Aegean? *Why do we want better relations between our countries?* Is it simply because we like traveling to the neighboring country? Or is it because, as we Turks, we want to "Europeanize" and hence Greece seemsto be a good place to start with?
Why do we, as young civil society workers both in Turkey and Greece, want to invest in rapprochement? What's in it for us?

My modest answer to these questions is that the strengthening of civic dialogue between Greece and Turkey ultimately serves the very empowerment of civil society and a culture of participation within our countries. It is by visiting our neighbor, meeting the "enemy", establishing personal contacts and hence by starting to have empathy for the "Other" that we can break the monopoly of our governments to shape our perceptions of the world we live in. Hence, the effort to broaden Turkish-Greek civic dialogue itself has effects going much beyond a mere peace rhetoric. It is the very effort to weaken the unchallenged state power, if you like. It is the attempt to take "foreign policy" closer to the citizen and away from the unaccountable corridors of our ministries of foreign affairs. It is the endeavor to strengthen the civil society as a means of checks and balances to more formal policymaking circles and to other "deeper" factors involved in shaping public opinion.

Coming back to the starting point of this article, "what's wrong with Greece?"the answer may surprisingly be the opposite of the question: Perhaps nothing is wrong with Greece. Everything is indeed perfect.

The Greek state is, maybe, perfectly democratic and accountable; and that is why there is no need for a civil society to check and balance the government. Greece is the Scandinavian-spirit in the Mediterranean that we all dream of. Why not?
Sincerely speaking, I do not have any problem to concede that lately Greece has been scoring better than Turkey in the democratic endeavor. This, however, does not mean that there is no need for further work. Indeed, even the most stable democracy would soon start degrading in the absence of an ever-alert participatory culture. Therefore, the strengthening of civil society continues to be an issue for Greece, just like for any other country.
In Greece too, then, the idea of civic dialogue with Turkey should find a broad support. If this is not happening, we, the civil society workers from Turkey, must also look at ourselves for part of the responsibility. Have we realized that Turkish-Greek civic dialogue is not about tourism? Are we willing to face the implications of such a dialogue going beyond simple peace rhetoric? That is, do we commit ourselves to work for the strengthening of civil society in Turkey independently from a Greek-Turkish rapprochement, even if this means standing at odds with our government? Have we, as Turkish civil society workers, attempted to sincerely share with our Greek counterparts our expectations from the broadening of civic dialogue and from rebuilding communication? Have we showed our willingness to make this dialogue sustainable and long lasting?

Those, I believe, are the questions we all must answer, both in Turkey and in Greece. Then, maybe, we can communicate our real interest in investing in Greek-Turkish civic dialogue to our neighbors and expect their sincere contribution to the process.

ARTICLE BY HERCULES MILLAS ON

THE GREEK-TURKISH RELATIONS AND THE YOUNG PEOPLE

Prepared by **Hercules Millas**
September 2004

In our era of nation-states, the international relations are not conditioned by age groups but are influenced by the conjuncture within which the nations find themselves and the perceptions of the 'nations' in general. The differentiations, which always exist within a country, depend on many factors and the inclinations of any age group cannot be taken a priori as given. How then can we explain the existence of many young people that I met during various programs connected to Greek-Turkish relations and who had a very constructive attitude in these bilateral issues? These young girls and boys are relaxed when they discuss the bilateral 'problems', they develop with ease intimate friendships among themselves, they seem eager to communicate with "the Other", hear his/her point of views and in general they are content in being with "the Other".

People of my age did not present these traits when they were young, e.g., in the 1960s and 1970s. On the contrary the youth of that period was demonstrating in the streets for various national ideals and worries. They were tense; in the sense that they were under the urge to fight for some 'rights' that they believed were seriously endangered by "the Other".

I do not remember any contact that took place at that time between the young people of Greece and Turkey. Actually contacts of this kind were not popular among any age group at that period.

The youth of present time seems different from their parents and the explanation rather lies in the milieu they were brought up. Starting from hundred years ago, the subsequent generations had faced political crises connected to the Other. Wars were fought between the Greeks and the Turks. One can remind the war of 1897, the annexation of Rhodes by the Greeks in 1908, the Balkan Wars in 1912, the Greek-Turkish war in Anatolia in 1919-1922, the Cyprus crisis and the related fights that lasted for decades and ended with a war in 1974. During this period the ethnic minorities in Greece and Turkey faced the rage of the local populations and the negative discrimination of their governments.

My generation was brought up listening to stories related to the above. If one excludes the Imia/Kardak crisis, which eventually ended by avoiding an armed clash, the latest generation, i.e., the young people who are today around 20-25 years of age, are luckier. They were not brainwashed with negative narrations and stereotypes about the Other.

They are different from their parents in 'lacking' same characteristics: they are less fanatical, less nationalists, less biased, less 'sensitive' – in the sense that they are not paranoiacs – and especially less worried.

Self-confidence is an asset in bilateral relations. The political situation in Europe in the last fifty years and especially the long-lasting peace in the area contribute positively in building up trust between neighboring countries. The dynamics of the European Union, i.e., on one hand the 'union' that was accomplished among countries that were once 'eternal enemies' and on the other the prospect that this model might be applicable to many other cases, created a new atmosphere in international arena.

The young people of present time carry the mark of this hope. This new generation heard some new expressions, such as peaceful coexistence, conflict resolution, empathy, the Other, prejudice against the Other, images in textbooks, i.e., concepts that are popularized rather recently and that did not exist before. They are brought up with them, whereas these concepts were unheard in the time of my father. As for me, I heard about most of them only after a finished my studies. The optimistic concept of 'win-win' and the discredited 'zero-sum' are familiar today to many of our young girls and boys.

Therefore, it is not the 'age' of the people in the sense of 'how old they are' that makes the difference but the age in the sense of 'era'.

Naturally if not all, the great majority of the people I met in the youth organizations that were involved in Greek-Turkish relations appeared like a sign of hope for more balanced bilateral relations. There is no doubt that these young people at a certain phase of their lives have met the old-style negative propaganda against the Other. They have read the textbooks that my generation prepared, they listened to the accusations or insinuations against the Other from their parents and other relatives, they followed the mass media where exaggerations and bias still persist. But this 'education' was not accompanied by the every-day concrete happenings that reproduced and reinforced the nationalistic narration. The older generations, in their youth, could match the nationalistic myths with the contemporary political developments.

The new generation is brought up with new values: for example 'peace' and not 'our historical military victories' or 'our power' gains credit the last decades. This is a revolutionary shift in values that are connected to the community and to the individuals. This change did not occur by chance; it is the result of the new prospects that our society renders to its citizens.

People have much to lose in our days: a life where the basic needs are provided (a home, food, heating, even air-condition for many), leisure even every weekend - the word 'weekend' is a new one -, benefits that were unheard in the time of my parents such as free medical care, compensation for unemployment and eventually a pension that secures a decent life even if one can not work. In spite of all shortcomings and complaints, these innovations create a new optimistic prospect for a more relaxed life that was not even a 'dream' for

older generations – which used to die ten and twenty years earlier than us anyhow.

The tremendous economic development that human societies experienced the last decades (without however overcoming the tremendous inequalities) gave the new generation the opportunity to travel, to visit the country of the Other and to obtain a personal idea about the Other. The imagined Other started to be replaced by concrete individuals and stereotypes with first-hand information and concrete knowledge. During this process even the most negative Other proved to be better than the traditional Other that the nation myths had cultivated.

The economic (relative) affluence made it possible for the two countries, as state establishments and as NGOs to finance programs that helped the communication of Greeks and Turks.

The third parties and especially some agencies of the European Union also contributed decisively in this direction. The youth profited considerably from these efforts. They were practical results as the ones I just mentioned above and 'communication' played a major role.
In short, our new girls and boys are much better than us, the older people. It seems that they will hand over a much better international environment than the one they inherited from 'us'. They act with confidence and especially humor. Humor is the most prominent characteristic of the young people that presently deal with Greek-Turkish relations. They are completely different from the 'all-serious patriots' of my time. The new youth at some instances is laughing for issues that their parents were ready to go to war (or at least send others to fight for them). I think this is a good sign that a tragedy started to be perceived as a comedy; which is a way of insinuating a criticism to those who exaggerated the various issues.

The young people are heading towards the correct direction. As for 'us', the older generation, we should, a) preserve the atmosphere of détente for a few more decades so that the gains are stabilized and b) provide the economic support to increase the communication channels between the young people.

IS PEACE A DREAM?

NUR BATUR
Bureau Chief Hürriyet Newspaper and
CNN Türk TV in Greece, 20th July 2004

Can Aegean be a Sea of Peace & Cooperation?
Or is Peace a dream? Until 2000, peace was a dream between Turkey and Greece. However, since then, a lot of Greeks and Turks believe that it is not a dream anymore. The major changes in Greek foreign policy together with support from Turkish governments started dialogue after more than 10 years and created strong hopes for the future.

In October 2001 when I first started participating in the meetings of Turkish-Greek Civic Dialogue, I felt more optimistic for new generations. Because I realized that the Turkish and Greek students does not only have dreams of peace, but also working hard for it. I have participated in almost all the meetings of Turkish-Greek Civic Dialogue. I am very happy to see that the young generations are trying to build up a future, based on mutual understanding and tolerance between two nations.

There has been improvement in Turkish - Greek relations since the dialogue has started in 2000. For the first time since 1950's, there is political will in both governments to build economic, social and trade relations to create an atmosphere to solve the problems between the two countries.

Due to this political will, the channels of communication, which was blocked for many years, has been opened again. The politicians started getting together to build up new relationships. Businessmen increased contacts and trade relations. The Civil organizations, universities and students started building new bridges of understanding. Journalists began cooperation and exchanging information.

We can say that all these efforts started giving fruits. However, we still have a long way to go to make Aegean a Sea of Peace & Cooperation that the two nations dream of.

GALLUPS IN GREECE

In 1995, the European Union conducted a Gallup in Greece and Turkey. The result of the Gallup showed that 88 percent of the Greek public opinion does not like Turks. Again in 2001, the EU made a Gallup in Greece. The question was whether the Greeks want the Turks in the EU. 70% of Greeks said *NO*. In 2001 the University of Thessaloniki conducted a research on the compositions of elementary and High School Students about Turks. The result was worrying. 88% of the elementary students see Turks as a nation *''quite stupid who loves war.''*

30% were saying that *'' Greeks were under the slavery of Turks for 400 years and Greeks got their freedom in 1821''* They believed that Turks still want to invade the Greek islands. Just a few of them were saying that *"majority of Turks does not hate Greeks"*. The result among the High school students was more serious. 64 % was defining Turks with words like *"Barbarians, butchers, uncivilized and brutal"* only 3.9 % said *'We should forget the past and build up a future based on friendship'*

So these Gallups show that although there has been important improvement in the political dialogue, the new generations are still feeling very hostile towards Turkey and the Turks.

I BELIEVE THAT THERE ARE THREE MAIN REASONS FOR THIS HOSTILITY.

1- EDUCATION- THE SCHOOL BOOKS

Unfortunately, the political will of Simitis and Karamanlis Governments did not help much in changing the nationalistic Greek Ministry of Education. After 2001, Turkish and Greek government has formed a commission to eliminate the hostile languages in schoolbooks. However, unfortunately they could not make much improvement.

First of all in all the Greek school books, Western Anatolia and Black Sea area of Turkey is been taught as the Greek land. In the books Turks are always defined as "Murderers". The following paragraph from the 5th grade of elementary school book is very striking. "*Turks have cut the breasts of the Greek women and put them inside the cannons. Instead of being captured by Turks, Greek women killed themselves* "

First of all, we have to grow up new generations without the feelings of hostility and to realise that the school books have to be cleaned from the very hostile language. Instead, we should teach the new generations the notion of TOLERANCE AND MUTUAL BENEFIT. As the Greek Film Director Costas Gavras says, "*As long as we keep on educating nationalist fanatics, we will never succeed to build a real peace. We have to get rid of the feelings of hatred*"

2- CULTURAL EXCHANGE

The second important factor in building new relations is cultural exchange programs. Music, art and literature will help to build new bridges between the two nations. In the last 3 years, there have been some developments in that respect. The famous Greek Composer's ZORBA ballet was performed in Turkey twice. The famous Greek Pianist Dimitris Sguros also gave two big concerts. Haris Alexiou, Angela Dimitriou, Lefteris Pantazis, Savoupolos gave concerts. There have been Greek exhibitions in Turkey; Greek Music became very popular in Turkey and Greek tavernas opened in İstanbul.

In 2004 some Turkish restaurants opened in Athens that became very popular but there were only a few Turkish cultural events. No famous Turkish musician has performed in Antique Theater of Irodion or in Megaro Mousikis where all the important performances are held. The biggest concert was given by Sezen Aksu-Haris Alexiou in the year 2000. More efforts are needed to build the cultural bridges between two nations.

In literature, Greek publishers are interested in Turkish Authors but they are very selective in that respect. They like to have the translations of the books of authors that are critical to Turkish State or Ottoman Empire. In contrary, the choice of Turkish publishers in Greek literature is based on the criteria of the best-sellers of Greece, such as Nikos Temelis, Nikos Kumandareas or Kostas Mourselas.

3-MEDIA

The role of media is very important in creating a new atmosphere between two countries. I worked in the organizing committee of Turkish-Greek Media Conference. We have held two Congresses in Athens and in İstanbul in the last 3 years, which were fruitful. We got support from a lot of media members and the politicians.

I believe that we started building up bridges among Greek and Turkish journalists. The journalists who met in those congresses started cooperating and exchanging information. New channels have opened to reach the Turkish and Greek public opinion.

Since 2001, Turkish media not only stopped using hostile languages towards Greece, but also worked on improving the image of Greece and Greeks in Turkey. Personally, I tried to open a new window from Greece. Besides analytical articles about the Greek Political life, I also wrote about social and cultural life of Greece. For many years, Turkish readers knew Greece and the Greek political figures only with their hostile statements. I started writing on the human aspects of the leading political figures in Greece, famous Greek singers, artists and writers, which reflect the cultural and social life of the country. With our new approach, the cold and hostile political image of Greece started changing.

In Greek media, there have been changes also. The nationalistic language and the headlines that provoke hostility towards Turkey started diminishing in the last years. Still, the Greek journalists were reluctant to write about the rapidly changing political, cultural and social life of Turkey and Turks. The articles that appeared in Greek press still reflected the image of Turkey of 1980's.

Turkish and Greek media generally supported the dialogue and the Greek government's new approach, which is based on supporting Turkey's EU membership process. Greek media was convinced that Turkey's European Union Process would serve as leverage in solving the Cyprus and Aegean problems with the support of the European Union.

Turkish media also gave strong support to Simitis Government's new policies towards Turkey, as Greece was a major obstacle for Turkey's EU membership for many years. Moreover, Turkish media played an important role in the referendum on 24th of April 2004 for UN Secretary General's plan for the settlement of the Cyprus question.
We all witnessed a very healthy discussion, which went on in Turkey and in Turkish media on Cyprus issue. A strong criticism was directed towards the policies of Turkey and the Turkish Cypriot leadership. Hundreds of critical articles being published, which affected the policies of the Turkish government.

However, I cannot remember many critical articles in Greek or Greek Cypriot media, which was criticizing the Greek and Greek Cypriot policies. Only a few commentators wrote that Turkey had to intervene militarily in 1974 because Greece tried to annex Cyprus. Almost all the articles were based on ''how Denktaş was against a solution, how he rejects the Annan plan and how the Turkish military is responsible of the deadlock in Cyprus''.

I don't recall any articles that criticizes that the economic embargo imposed to Turkish Cypriots for the last 30 years is unfair. Greek media could not help Greek Cypriots and Greeks to overcome the prejudices, which finally lead them to say No the Annan plan and to the solution of the Cyprus problem. If there were, as strong self-criticism in Greece and in Greek Cypriot side also, if the taboos could be shaken, it would be possible to solve the problem.

Since 2000, Turkey and Greece made a good start. After 30 years, the communication channels have opened between Greece and Turkey in all fields .But, still, there is a long way to go for building up a lasting peace and cooperation between two countries.

THE LASTING PEACE DEPENDS ON FIVE MAIN FACTORS:

1-POLITICAL APPROACH SHOULD GO ON

A lasting peace still, depends mainly on the political leadership and the determination of both governments. Greek government's new policy towards Turkey, which is based on dialogue and supporting Turkey within the EU membership process, has opened a road towards peace and cooperation has been giving fruits. Turkish Government's strong determination to become an EU member and fulfilling the Copenhagen criteria began filling up the gaps between Turkey and the European Union. If Turkey is united with the EU, it will not only be for the benefit of the Turkey and Greece, but also it will be for the benefit of whole region and for the European Union as well. It will bring stability, peace and cooperation for the region. The political problems between Turkey and Greece could be solved only by tolerance, understanding and give and take approaches.

2- BUREAUCRACY

Although there has been political will in starting a new era between Turkey and Greece, the bureaucracy, mainly in Greece, could not adopt itself fully to this new approach. It still resists in opening up the new channels in trade, economy, culture and all other fields. The political leadership should implement new policies to overcome this resistance.

3-SCHOOL BOOKS HAS TO BE CHANGED

The new generations should grow up with the ideas of peace and cooperation not with hostile feelings anymore. As long as the schoolbooks stay as they are, it is impossible to succeed to build up a peaceful future between the two nations. France and Germany can be a very good example for Greece and Turkey to overcome the bitter historical experiences. The schoolbooks should be reviewed and changed with this perspective.

4-DIALOGUE AMONG THE YOUNG GENERATION

The lasting peace will be build by new generations in both countries. The channels should be open for more meetings, cultural and sport activities and conferences. Young generations should know and understand each other, to overcome the prejudices.
It is very important to extent the programs like Turkish-Greek Civic Dialogue, which has been very successful.

5-MEDIA

The media has still an important role to play in helping to create a different political, social and cultural atmosphere in Cyprus and between Greece and Turkey. The media should work on overcoming the prejudices and building new bridges between two countries.

PEACE IS NOT A DREAM.
AEGEAN SHOULD NOT SEPARATE BUT UNITE US.
TURKISH AND GREEK PEOPLE WILL ONLY GAIN FROM
PEACE AND COOPERATION.

LOOKING FORWARD TO 2ND PHASE OF PROJECT

Panagiotis Kontolemos
AEGEE-Rodos, Board Member
Turkish-Greek Civic Dialogue Project,
Public Relations Responsible

Dear Friends,

It is really a great pleasure to have the opportunity to write you few words about the Turkish-Greek Civic Dialogue Programme. The past 3 years I have been working and participating in this creative programme. As one of the Greek member of AEGEE, I strongly believe that through such initiatives we accomplish a lot and give to young people the opportunity to express themselves freely and friendly to each other. We alert the whole society on issues concerning any kind of relations between their country and their neighbours. The events took place within the framework of this project motivated many people in both countries to deal with the formation of their national beliefs and prejudices. I hope that most of them are ready to create new opportunities for peace and stability in our region. Personally, I will never forget the interest of the people in the first event in Sakarya, the interesting debates that took place between academics and journalists of the two countries. It will be also very difficult to erase from my memory all the useful conclusions of the symposium in Istanbul, about the exchange of the populations. I will always regret that I couldn't participate in the KayaFest, and experience the joyful atmosphere of all those young people there! I think that the experience of the organisation of such a project will be useful for all the coordinators of the programme and will be a nice way to pass experiences to AEGEE organisers in local level.

I do look forward to participate in the potential second phase of the project with the hope that more and more young people will be involved. I do hope we will achieve the most successful programme in the whole Balkans.



JOINT DECLARATION OF TURKISH & GREEK YOUTH AGAINST WAR

WAR? NO, THANKS...

WE, THE PARTICIPANTS OF MEETING "REBUILDING COMMUNICATION" CONFERENCE
UNDER THE UMBRELLA OF THE "TURKISH - GREEK CIVIC DIALOGUE PROJECT"
CONDEMN THE ATTACK ON IRAQ.

WE FIND THIS ACT, UNDERTAKEN WITHOUT THE APPROVAL OF UNITED NATIONS SECURITY COUNCIL,
TO BE A GENUINE THREAT TO WORLD PEACE.

FOR THE PAST FOUR DAYS, WE, PARTICIPANTS HAVE WORKED INTENSIVELY
TO BUILD BRIDGES OF TOLERANCE, UNDERSTANDING AND PEACE BETWEEN OUR TWO CULTURES.

WE, YOUNG PEOPLE AND NGOs FROM GREECE AND TURKEY KNOW VERY WELL WHAT WARS LEAD TO:
MORE CONFLICT AND MORE SUFFERING.

THEREFORE, WE ARE AGAINST WAR.

KAYAFEST

YOUTH and CULTURE

FESTIVAL



kayafest youth & culture festival, 28 july- 3 august 2003, fethiye, kayaköy-levissi

YOUTH AND CULTURE FESTIVAL IN THE VILLAGE OF PEACE AND FRIENDSHIP...



AEGEE-Ankara hallmarked another magnificent project with a Youth and Culture Festival “KayaFest” on 28 July-3 August 2003 took place in Kayaköy-Levissi, the village of Peace and Friendship.

More than 3000 university students from Turkey, Greece and other European countries took part in the festival, which was organised within the framework of **Turkish-Greek Civic Dialogue** Project funded by the European Commission. The official opening of the festival was made by Nea Makri (New Fethiye) Mayor, Dodecanese Islands Governor, Fethiye Sub-Governor, President of EOT Hellenic Tourism Organisation at the Taksiyarhis church. Festival participants enjoyed the **concerts** of Turkish, Greek and European bands, movie and documentary sessions on Kayaköy and population exchange, Dance Theater, photography, psychology, music and documentary **workshops** led by Turkish and Greek academics and artists.

The umbrella project was supported by reputable institutions including the European Commission, Middle East Technical University, Istanbul Bilgi University, Turkish Airlines, Midas Sound and Light Systems, FETAV (Fethiye Promotion Foundation), Radio METU, Dream TV, IBM, Cumhuriyet, Radikal and NTV. The festival achieved its aim to improve networking and institution-building between Greek and Turkish non-governmental organisations thanks to the participation of 66 NGOs from Greece and Turkey and the first steps for numerous partnership projects.

On the last day of the festival, both the participants and villagers reached a high spirit and experienced emotional, exciting memories when they witnessed the remarkable presentations of the festival workshops, the concrete outcomes of the partnership formed only in the course of the festival. Being the first international level organisation in such a village and a historical monument deserted right after the population exchange in Turkey, this festival embarked an important contribution on civic integration concept by fostering the communication especially between Turkish villagers and Greek participants.

Activities:

Trekking - Football and Volleyball tournaments
Turkish-Greek Shadow Theatre- Karagöz & Hacivat by **Alessander Mellissinos** and **Emin Şenyer**
Theater Sport: Mahşer-i Cümbüş
Dance Performances by AFDAG; Nea Makri Municipality, METU Dance Club, Gülüm Pekcan, Leros Dancers
Rhythm of Peace: Sirtaki and Zeybek Courses - Board Painting
Exhibitions: Aydın Çukurova, Gözde Baykara, Ayşe Arslan, Hayal İncedoğan, Sevgi Dizlek, Murat Kösemen, Bülent Işık, Nea Makri Municipality
Concerts: Baba Zula, Sakin, Pickpocket, Ayyuka, Déjà vu, Chilekesh, Karpathios, Rebet Asker, Faunos, Forbidden Love, FeedBACK, Siya Siyabent, String Forces, Seksendört, Mor ve Ötesi
Movie Sessions

kayaköy tarihi

story of Karmylassos-Levissi-Kayaköy

KAYAKÖY-LEVISSI is an impressive village in Fethiye in the southwestern coast of Turkey, where Greeks and Turks lived together until it was abandoned during the exchange of population in 1922. The history of Kayaköy dates back to ancient Lycian times when it was named as Karmylassos.

GREEKS & TURKS IN LEVISSI

A population census in 1912 reports 6500 Greeks and Turks living in two districts at Levissi. The Turks grew tobacco, chick-peas, figs and plums while the Greeks cultivated various fruits, primarily figs and grapes, and produced wine, jams and molasses from the yield of the vineyards. The Turks and Greeks were contributing jointly to the economical and cultural wealth at Levissi. Levissi was a prosperous place until 1912, with its churches, schools, pharmacy, hospital, post office, workshops, and even a printing house producing the Karya newspaper, which had the widest circulation in the southern Aegean region.

ARCHITECTURE

The former Greek village of Kayaköy with its stone houses and churches, narrow streets has a spectacular architectural importance. Each stone house is positioned in a way that does not obstruct the sun or view of the other. Anatolian Greeks never wasted fertile land by building on it; instead they chose rocky sites for their homes. The two churches, Panaghia Pyrgiotissa in the lower part of the village and Taksiyarhis in the upper part, are still standing, but the around two thousand stone houses, chapels, workshops, schools, hospital, library and other buildings have not resisted the passage of time.

GHOST TOWN?

Pursuant to the Lausanne Treaty Agreement introducing the compulsory exchange of population between Turkish and Greek communities, Levissi witnessed a very saddening immigration. In a very short time, Greek population living in Levissi and 88 Greek families from Fethiye (Makri), left their homes and properties behind and had to settle a new life at Simokeriza in Greece, which was later renamed as Nea-Makri (Yeni Fethiye-New Makri), in November, 1923. The Turks migrating from Greece due to the population exchange did not want to settle in the stone houses deserted by their Greek fellows, and the houses were left empty for decades and ruined drastically. Since then Kayaköy was forgotten and referred as “Ghost Town”, without any lights on the rocky houses, which present a precious cultural heritage. There is no promotion for faith tourism, no permit for construction of new houses or renovation of the old stone houses that are under preservation by Turkish law. When it’s night and dark, it is so sad in Kayaköy…

A VILLAGE of PEACE & FRIENDSHIP

Pioneered by the Chamber of Architects and the Turkish-Greek Friendship Association, a project was launched in 1988 to restore Kayaköy as a symbol of peace and friendship between Turkey and Greece. The project received the support of the Ministry of Public Works and Kayaköy was declared as a grade three urban and archaeological conservation area. Even though some preliminary work such as relevé studies carried out, the project could not be realised due to many problems primarily unathorisation of any construction in the village by the Turkish authorities. At the moment, Kayaköy is still a village of Peace and Friendship as declared by the Municipalities of Makri-Fethiye and Nea-Makri-(Yeni Fethiye); however still suffers from infrastructure problems.

LOCAL COLOURS

In addition to its historic interest, Kayaköy’s environs are ideal for wide range of sporting activities, including trekking, parachuting, jeep safaris, mountain climbing, scuba diving and sailing. Kayaköy is Kayaköy thanks to all little beautiful and meaningful characteristics such as “otlu gözleme” (Turkish pancake with herbs), “kekik çayı” (thyme tea), Kayaköy Village Square and muhtarlık, colorful signs “Lütfen tozutmayın”, its cows, dogs and crickets singing non-stop under the unbearable summer sun, its amazing fresh air and the smell of pine trees, its kebab places, wine house, its trekking path leading to Ölüdeniz, its colorful inhabitants of architects, photographers, ecologists, its British landlords and real estate sector, last but not least real Kaya people. Poseidon Café and Kayaköy Art Camp, Mutlu, Mutlu’s jeep, mutlu mutlu gülümse…

KAYAKÖY & CIVIL SOCIETY

There are very active local non-governmental organisations in Fethiye mainly working in the field of ecology, environment, tourism and architecture. FETAV (Fethiye Promotion Foundation) organises a lot of festivals and civil society

activities supported by the Municipality of Fethiye. There has been the “Life project” in Ölüdeniz recently supported by the European Commission as an environmental conservation. Civil society is quite active in Fethiye with environmental organisations, various unions, chambers. In Kayaköy, there is the Kayaköy Cooperative established by Kaya villagers for the promotion of the village. There is also a workshop at the village for teaching carpet-weaving to the women by the Women’s Union. The villagers in Kayaköy are skeptic about the investment to be done to the village, they have always been provided with promises from various organisations, unions and parliamentarians regarding the development and infrastructure of the village, that were never kept never kept. While some organisations are willing to start eco-tourism in Kayaköy or have restoration works to open it to the faith tourism, some others dream of establishing 5 star holiday resorts in Kayaköy. The villagers just want to make money to survive and promote their village.

KAYA VILLAGE ART CAMP

Kayaköy is lucky to have an Art Camp. Established by Mutlu Ekiz and Faruk Akbaş, the Art Camp every summer welcomes young people all across the world where they can have courses of pottery, photography, dance. Art Camp also is a nice occasion where intellectuals meet and talk about Kayaköy and go swimming or paragliding around the Butterfly Valley. Poseidon Café and the Kayaköy Village Art Camp are amongst of the most colorful features of Kayaköy and maybe the best way to discover this beautiful village.
www.kayasanat.com

CARETTA CARETTA

Turkish-Greek team in Kayaköy
Red poppies, crickets, wild dogs, endless meetings with FETAV, municipality, villagers, governor, museum, chamber of architects, Gürol Abi, TÜRSAB, no map no, infrastructure, no statistics, no telephone boots installed…

But…Kaya people, small kids working for the recycle project, women wowing carpets and kilims, Faruk Akbaş showing movies with his projector to the villagers during the festival, welcoming smiles accompaniedby cold watermelons… Kekik çay, otlu gözleme,

mutlu mutlu gülümse!



KAYAFEST PROGRAMME

July, 28th 2003

Registration
Social dynamics/ Team building games
Opening Speeches
- Kostas Katsigiannis
- Giannis Macheridis
- Cengiz Aksoy
- İnci Tan

Dance Performances
Opening Cocktail at Taksiyarhis Church
Documentary Show
"The Place Where Time Stops: Kayaköyü"
Baba Zula Concert

July, 29th 2003

Morning Sports
Exhibitions
NGO Fair
Football, Volleyball tournaments
Zeybek and **Sirtaki** Practices
Amateur Band Concerts
- **Sakin**
- **Pickpocket**
- **Faunos**

Rhythm Activity: Rhythm of Peace
Theatre Sport – Mahşer-i Cümbüş
Movie Night
- **Rembetico**
- **Other Side of the Sea**

July, 30th 2003

Exhibitions
NGO Fair
Amateur band concerts
- **De Javu**
- **Forbidden Love**
- **Ayyuka**

Theatre Sport – Mahşer-i Cümbüş
Rhythm Activity: Rhythm of Peace
Concerts
- **Karpathios Livaneli Songs**
- **Chilekesh**

July, 31st 2003

Painting Event
Zeybek and **Sirtaki** Practices
Amateur band concerts
- **Rebet Asker**

Dance Performances
- **Folk Dances**
- **Nea Makri Dancers**
- **Latin Dances**

Karagöz Show - Emin Şenyer
Gülüm Pekcan Dance Show
Shadow Theater- Alexander Melissinos
Dance Performances
- **Leros Dancers**
- **METU Couple Dances**
- **AFDAG**

Documentary Show
- **Sorrow...Homeland of Separateness**
- **Who Separated Us**
- **The Journey- To Taxidi**
- **The School**
- **Two Villages of Population Exchange: Kayaköy & Krifce**
- **Güzelyurt**
- **Lykia**

August, 1st 2003

Amateur group concerts
- **FeedBack**

Rhythm Activity: Rhythm of Peace
Concert
- **Siya Siyabent**
- **String Forces**

August, 2nd 2003

Amateur Band Concerts
Gevende

Music Workshop Presentation
Muammer Ketencioğlu Concert
Documentary Workshop Presentation
Dance Theatre Workshop Presentation
Seksendört Concert
Mor ve Ötesi Concert

PRESS RELEASE ON KAYAFEST

by Hilmi Toros
Daily Journal from Brussels, 7 August 2003

KAYAKOY, Turkey – While leaders bicker, youth from Greece and Turkey linked hands at a unique cultural festival last weekend to find ways that could bring them together. This was the "Turkish-Greek Civic Dialogue" held at a deserted hilltop village in southern Turkey. The festival was a joyous, if brief triumph over divisive politics. But it also evoked painful memories. Kayakoy, now a ghost town, was a bustling Greek community until 1923 when a population exchange forced all Greeks to leave for Greece. Turks in Greece returned to Turkey in what amounted to government-sanctioned ethnic cleansing. Returning Turks did not move into the Greek houses. Kayakoy, a few kilometers inland from the pristine Mediterranean coast became an abandoned town. Now it is an open-air museum. Over the weekend Kayakoy made room for KayaFest, funded by the European Union. The festival searched for lessons from the past but also looked forward to what unites Greeks and Turks.

"This is the first time I see Turks," 24-year-old Athens University student Yianna Manatki said at the festival. "I am shocked how similar we are." It helped that Greek students stayed at the homes of Turkish villagers. Manatki sees politics, not people as the problem. And she sees the need for school books to be rewritten to erase teachings of common enmity. As hundreds of Greek and Turkish youngsters sang and danced down the cobbled-stone streets below the ghost town, project manager Burcu Becermen, a Turkish university student, called the festival a long-term investment. "This meeting is the beginning of partnership of the leaders of tomorrow," she said.

The festival marks the first get-together as celebration, but people from the two countries have come together before in difficult circumstances. As a powerful earthquake levelled a large area in north-western Turkey on August 17, 1999, killing some 17,000 people, Greek non-governmental organisations were the first to rush in with assistance. Turkish people reciprocated when a quake jolted the Athens area later that year. Earthquakes knocked down hostility, a psychology workshop concluded later. "The earthquakes began it," says Serdar Degirmencioglu, a professor of psychology who led that workshop. "Let's do the rest." Greeks and Turks, who know of centuries of real and verbal cross-fire, figured at the festival how much unites them, from food, to social habits, even a similar moody temperament.

"What if the anise-based national liquor is called ouzo in Greece and raki in Turkey, and cucumber salad with yoghurt is called caciki in Greek and cacik in Turkish," said Greek university student Andreas Paraskevas. The matter whether the world-renowned sweet should be called Turkish or Greek Delight and the coffee Turkish or Greek coffee can be sorted out later. If medium is still the message, the choice of art and culture was seen as ideal in breaking down barriers. "These are the most powerful and effective tools," said Gulsun Zeytinoglu, a personal development coach from Turkey.

Greek Ioannis Papaioannou sang Turkish songs and Turkish musicians took up Greek music. "We communicate through music," said Papaioannou. "It is more powerful than any bomb." In a matter of ten days, a music workshop produced a common Greek-Turkish song, and Greek and Turkish dancers created their own joint show.

If it ever came to anyone's mind, the word "politics" was barely heard. The key words at the festival were "people", "partnership" and "networking". They cared little if leaders of both nations, even if courteous in their recent rapprochement, still have to resolve disputes such as Cyprus and sea rights. They did, however, express shock over the story of Kayakoy. "We didn't know anything about this place," said Efi Mordou, a student. "We feel sorry about it." Sometimes survivors, few as they are now, return for a glimpse of their houses with their children and grandchildren. "A few weeks ago, a 93-year-old Greek man came," said Mehmet Ekiz, a local coffee shop owner born here 68 years ago. "We trekked uphill to see his house, and we cried together." They now call Kayakoy "the village of peace and friendship."

NOTES FROM KAYAFEST OPENING CEREMONY

Giannis Macheridis
Prefect of Dodecanese Islands

"Once upon a time, before it was covered in dark, there was a magnificent view behind you. This festival aims at fostering Turkish-Greek friendship; however we will reach our real aim once we see this beautiful village illuminated again. No one can obstruct this Turkish-Greek dialogue and our sole role as local authorities is to provide support to these initiatives and to bring two communities together.

This sea is not tearing us apart; in contrary it brings us closer, it connects us. Aegean is the paradise of this world and there are billions of tourists visiting this region. The European Union has a very positive stand towards Greek-Turkish rapprochement and Greece - as your neighbour - will give full support to Turkey's bid for EU membership.

We will cooperate in many fields; we will do our best to bring life and light again to these deserted buildings. We proposed this illumination project to the INTERREG programme of the EU; however we need the support and involvement of young people for its realisation.

We are supporting the activities of young people, since they also serve for our dream of lightening up Levissi. A friend of mine complains that there are many tourists going to Rhodes; however there is very little attention in Levissi. That's not true, our Greek citizens are of course visiting this area; however they are coming directly to Marmaris, as it's much closer to Rhodes. Once we lighten up this area, there will be much more Greek tourists."

İnci Tan - TÜRSAB
Association of Turkish Travel Agencies

"We are happy to witness all the recent positive developments in the Turkish-Greek relations in many sectors. All the emotions, longing for peace and friendship in Aegean as well as the efforts, which brought us together in the Peace and Friendship Village Kayaköy, have started long time ago. Young people and NGOs from Greece, Turkey and Europe paved the way for this meaningful festival by fighting against all the obstacles and they made a remarkable contribution in strengthening the cultural, artistic, scientific and touristic links between the two countries. Joint projects of NGOs will definitely play a significant role in fostering the relations and securing a peaceful future. Turkey's EU membership will bring more room and flexibility also to Turkish-Greek cooperation.

I strongly believe that all these NGOs came together under the common aim "Turkish-Greek Civic Dialogue" will mark role-model achievements for the benefit of both countries and the world. We cannot change the past, yet we can be the architects of the future. And YOU: the young AEGEE members! You are the owner and symbol of democracy, secularism and future of this world. VIVA AEGEE! I am happy that you are in Kayaköy, the village of peace and friendship!"

Kostas Katsigiannis
EOT President of Hellenic Tourism Organisation

"I am very touched to be here with you at the youth and culture festival in Kayaköy. Following the signing of a tourism protocol in January 2000 between the Ministers of Foreign Affairs of Greece and Turkey, we have had remarkable cooperation and have promising projects in the field of tourism. Both Turkish and Greek Ministries of Tourism pay special attention to the programmes to be developed to improve the old houses and historical churches of Kayaköy.
Declaration of Kayaköy as the "Peace and Friendship Village" will bring an impetus to the tourism activities. Especially cultural activities of young people as such are playing special role in fostering peace and friendship."

Zeki Haznedaroğlu
President of AEGEE-Ankara

"In fact following our first visit in 2000 for a case study trip about population exchange, we as AEGEE-Ankara got addicted to this beautiful area, that's why when a festival idea appeared on our minds, Kayaköy was the first name coming

to our minds to realise this event. When I look at your faces from here this side I am really convinced that we made the good choice. There is also one lady that brought this project into life, this project would be impossible without her. Miss Burcu Becermen! I would like to thank her and her project team supported by Greek and Turkish AEGEE locals."

Burcu Becermen
Turkish-Greek Civic Dialogue P.Manager

Kalispera, good evening, iyi akşamlar.

Well, I don't know where to start actually. **BUT I HAD A DREAM.**
Thanks to AEGEE, we came together with Greek friends. We realised how beautiful things we can create together. And I don't know how, but somehow two years ago, we discovered a magnificent village. It was called Karmylassos, it was called Levissi, and it was called Kayaköy. And from the very moment that we saw this village, we fell in love with it.

And it was somehow this youth synergy that convinced us to make an organisation here just to bring young people of the two countries together within the framework of culture and peace. I hope this is just a beginning and one day we can really turn Kayaköy into a great art and culture center.
Now actually I don't have anything more to say. The only thing is that it was my dream to have you here altogether. And I would like to thank you very much for every single person who shared this dream and made it come true.





Cengiz Aksoy
Subgovernor of Fethiye

"I want to thank you all the young organisers of this Festival for their choice of our village Kayaköy as a venue for this friendship festival."

Let All Dreams Come True!
Atilla KARADENİZ, Festival Coordinator



"We had a dream" we cried out as we started… What was indeed the dream? The friendship of Turks and Greeks? Dancing with each other side by side? Listening to the words "This sea doesn't separate us, in contrary it brings us closer, it binds us"? Paying frequent visit to the other side of the sea in every single opportunity we had? Well, were all those ideas dreams? Or not?

Yes, maybe we turned the truth into unattainable dreams, we closed our eyes, and we dreamt of those things; however the real dream for us is to open up our eyes and have a look around. We opened our eyes in Kayaköy at the KayaFest we have seen our friends and the common culture that brought us closer by the waves of the sea.

Then two tears dropped. One was the tear of the sorrow of realising the truth very late, and the second one was the tear of ease and peace of knowing the truth. The first one dropped on the land, as a first touch of water on cultivated seeds. The latter on our palms. So that we could show everyone. We could take everywhere.

For sure, there were many other emotions evoked. Some of the emotions were written in the hearts with love and friendship, some others on paper with addresses and with the hope to meet each other again. We tried to squeeze friendships into the snapshot frames, and we promised to keep them forever.

Finally the festival was over, even though it seemed as if it would never end. We said, "We had a dream" as we started. It came true in the end. Let all dreams come true…

On behalf of the KayaFest Organisation Team

KAYAFEST WORKSHOPS



1) Dance Theatre Workshop: The workshop titled **Rainbow** was led by **Gülüm Pekcan** and **Tatianna Mirkou**. 21 Turkish and Greek youngsters gathered, made rehearsals all along the festival and performed a magnificent dance show on the last day of the festival bringing an innovative concept to the village, the concept of "Dance Theater".

2) Photography Workshop: The photography workshop titled **Reunification,** led by **Faruk Akbaş** and his colleague **Taxis Lazos** assisted by **Giouli Mpagietakou** and **Mesut Öztürk**, gave a total of 20 Greek and Turkish students to learn more about professional photography. This brilliant photography workshop team made excellent shots during the festival and presented their creations through an exhibition at the village café...

3) **Documentary Workshop:** The documentary workshop **A journey into the heart of the friendship** provided 10 Greek and Turkish university students the opportunity to use cameras, to realise visual recording of the festival and to have interviews with the villagers under the leadership of **Michalis Geranios** and **Özkan Yılmaz.** The creative team prepared and edited all the shots, scenes and images by use of special effects and the result was the 15 minute-long MAGICAL documentary, which is one of the most important visual representations of the festival accompanied by penetrating Greek music and which created a sentimental effect on every single person.

4) **Music Workshop:** The music workshop **Turkish-Greek Music Dialogue**, which enjoyed the leadership of **Cenk Güray** and **Giannis Papaiannou** together with 20 young musicians from Turkey and Greece, focused on rebetico and other types of music appeared after the population exchange. The enthusiastic music workshop team made constant rehearsals and shed their light upon all the festival participants through a striking music performance accompanied by **Muammer Ketencoglu** and a catchy folk dance performance.

5) **Psychology Workshop:** The psychology workshop **Earthquakes knocked-down the hostility**, which was led by **Serdar M. Değirmencioglu**, brought together 20 Turkish and Greek psychology students and stimulated discussions on the saddening earthquakes experienced subsequently in Greece and Turkey and their psychological effects on Turkish and Greek communities. As a result, the participants prepared and presented a result statement to the overall festival participants and recommended further partnership projects in the field.

the power
of young people
creating
colours of
art

RAINBOW

DANCE THEATER WORKSHOP

Gülüm Pekcan, Tatianna Mirkou
Workshop Leaders

"What we need was universality, just like the stars, like the sun….Everybody should have understood what we say at the first sight. What we need was to dance; to express, to share universally. On the other hand, we should have played. Just as we always do, as if we seem to come to existence…. It should have been Dance Theater. .. Like a rainbow…."

Workshop participants had the opportunity to improve their dancing skills and to learn about each other's culture under the instructions of Gülüm Pekcan, Didem Dinçerden and Tatianna Myrkou. They successfully combined the magnificence of the art of theater with the aesthetic of the dance and they presented a magical performance at the end of the festival.

Gülüm Pekcan was born in Ankara. She graduated from Theatre Department in Ankara University. She finished the program in Polonia-Grotowsky Studio Pandomim (1995). Then she continued her education in Royal Academy of Dancing School Teaching (1998). She delivered dance courses at METU and Bogazici University as well as Anadolu University.

Tatianna Mirkou was born in 1980 in Holargos. She attended junior music at the "New Conservatory of Thessaloniki". She got her Dance Diploma by the "Royal Dance Academy" of London in 2003.

A total of 21 participants brought their comfortable and colourful dance clothes and their favorite music as well as their dynamic souls. They worked hard for five days, constantly dancing and rehearsing the choreography. They used a big stage installed at the Garden of Kayaköy Primary School. At the first day, they had a lecture by Didem Dinçerden on "the Philosophy of Dance". They spent five days with a tight programme composed of gymnastics, body language, body movements, dance moves, improvisation, making up the choreography and playing the choreography. They were dancing by using colourful balls and pieces of cottons. They all stayed in same village cottage house, they went to swimming together, and they all very well integrated.
Before the performance, Gülüm Pekcan gave the participants with bracelets with Blue Eyes (nazar boncuğu) to bring good luck. They performed a magnificent scenario, which was marking the colours within our life and universality. The breath-taking and dream-like 30 minutes show impressed all the festival participants as well as villagers.

Participants

Katerina Saki- Alexandra Chatjiioannou- Zoi Vergini- Maria Alevizaki- Vasiliki Antonaki- Antonios Papamichail- Stefania Bratika - Konstantinos Kekis-Dimitris Pleionis- Hakan Gümüş- Ayşin Yavuz- Selva Kaynak- Ekin Çoruh- Arda Özcan- Gözde Cercioğlu- Aslı Gökçen- Özge Akçizmeci- Ayça Narlı- Sonay Kanber -Yeşim Demirci- Peray Yavrucuk, Workshop Responsible: Ceren Gergeroğlu

You can watch the Rainbow Video through the project web site.

www.aegee-ankara.org/trgr, www.turkishgreekdialogue.net

"try to relax your mind...
no pressure, just the circle move ...
no pressure just the normal movement of the feet"

gülüm pekcan

REUNIFICATION

PHOTOGRAPHY WORKSHOP

Whenever the sun rises, we get blind with this magical sound of the nature; light… Light is already on its way to reveal us the friends and foes, the beauties and the beasts and the good and the evil... Most of the time, mankind is not aware of this magic he is gifted. Here comes the purpose of "photography"…

Faruk Akbaş was born in 1959 in Mersin. He graduated from Muğla Business Administration High School. He is the founder of the Kayaköy Art Camp and Photography House in İstanbul. He was awarded by British Council and Abdi İpekçi "Friendship and Peace Prize", Ministry of Culture of Turkey. He is writing to Photography Magazine every month. His recent books are "The Most Beautiful Roads of Turkey" (2003), "Technical Reading on Photography" (2003).

Takis Lazos was born in Athens in 1971. He studied at the Department of Physics at University of Athens and he continued his studies with a Masters Degree in History and Philosophy of Sciences, University of Athens and National Technical University (Metsoveio University). Now he studies Photography in Athens (Technical Department-TEI). He attended the Photography Club of the University of Athens (POFPA) to follow the lessons and he is still there teaching to university students. He has participated in many exhibitions of POFPA. He is interested more in urban places.

Photography Workshop was led by appreciated photography artists of Turkey and Greece; **Faruk Akbaş** and **Taxis Lazos** and supported by **Giouli Mpagietakou** and **Mesut Öztürk** from Anadolu University as well as **Mutlu Ekiz** from Kayaköy Art Camp. Workshop participants took various pictures of the villagers, daily life in Kaya village, as well as the works of participants of other workshops and festival scenes. They were provided with technical information on photography, on how to us camera and how to use light. They went out of the village for photo-safari and photo evaluation sessions. At the end of the festival, they presented their works of art at a nice exhibition at the Kayaköy Café in the center of village square. The exhibition was visited both by all festival participants as well as villagers of Kaya.

Workshop participants stayed in the same cottage house and traveled together on Mutlu's orange jeep to take photos.

The photos taken by the workshop participants later on were exhibited in Ankara at the Middle East Technical University Library in February 2004 accompanied by an interview with Faruk Akbaş. Many university students in Ankara as well as the Greek Embassy had the chance to keep traces of KayaFest and the emotions it evoked. Some exemplary photos are available online at the project website. www.aegee-ankara.org/trgr, www.turkishgreekdialogue.net

A JOURNEY INTO THE HEART OF FRIENDSHIP

DOCUMENTARY WORKSHOP

"When we started to work on the idea of the festival, we wanted to create something permanent. Something that would not disappear from the memories of the history. So we came up with the idea of the documentary workshop. Through this workshop we would both manage to make this event eternal and at the same time create something on our own, just like our festival…"

The workshop on Documentary was led by **Michalis Geranios** and **Özkan Yılmaz** from İstanbul Bilgi University. 10 Greek and Turkish young participants improved their documentary preparing skills, script writing. All during the festival they used their cameras and turned the objective to the festival participants, villagers and Kayaköy itself. They attended the discussions and rehearsals of other workshops, performances, and trekking under the sun.

The participants also attended the NGO fair and interviewed NGO representatives about their projects, villagers about the population exchange and their memories with Greek immigrants, festival participants about their feelings. With the technical equipment provided by Istanbul Bilgi University, the editing of the recorded documentary was also done during the festival in the village directly by the participants.

At the end of the festival, they came up with a penetrating documentary with their amateur video shots and recorded in our memories. On the last day of the festival, the documentary was broadcasted to the participants of the festival and evoked emotions. Thanks to the workshop participants, who learned together the details of movie-making and camera handling, as well as their imaginative characteristics, they created a great piece of art, which is stored in 15 different mini cam cassettes and 15 minute- documentary.

This beautiful documentary, as a memoiré of the festival, was later on broadcasted both on Turkish and Greek TV channels, local training courses of AEGEE locals in Greece and Turkey, to whole AEGEE network across Europe at General Assemblies, at a University Festival in Peiraias in Greece. It reached many visitors of KayaFest through Kayaköy Art Camp and Poseidon Café as well as FETAV, which distributed the documentary in local level.

The documentary is available at the project result CD-Rom as well as the project web site. www.aegee-ankara.org/trgr, www.turkishgreekdialogue.net

TURKISH - GREEK MUSIC DIALOGUE WORKSHOP

"when we started working on this workshop, we first thought that cultures are best understood by the music; then we concluded that the feelings are best shown with the music. Our aim was not to compare the Turkish and Greek culture but to show the similar feelings that both culture have experienced while creating their music."

Cenk Güray was born in Ankara in 1973. He was graduated from Middle East Technical University Mining Engineering Department (1995). He is one of the young representatives of Folk Instrument "Bağlama", which is the main element of the Anatolian Music. With many different groups and with his own, he has performed in many concerts and festivals in Turkey and other countries. With his "Experimental Music Ensemble", mixing the spirits of Jazz and Anatolian Music he has performed in most of the important music and jazz festivals in Turkey. Nowadays, he is studying on a new jazz project with his ensemble, on his compositions, featuring the leading jazz musicians of Turkey. He is the academic consultant of the Turkish Folklore Club of Middle East Technical University and he has been teaching "Baglama Techniques" and "Anatolian Music Theory" in this club since 6 years. He has attended many seminars and conferences in and outside Turkey on Anatolian Music Theory, Rebetico and music as a speaker and director, and has many written publications on music.

Ioannis Papaioannou was born in 1979 in Thessaloniki. He graduated from the School of Fine Arts, from Department of Visual and Applied Arts. He had lessons for guitar, bouzouki, percussion, oud as well as Byzantine Music. In 2001 he taught bouzouki at the School of Traditional and Byzantine Music, in 2002 he taught oud at the School of Traditional Music. He was the production assistant of the European Community Program, which is managed by the cultural organisation En Chordais. He actively participated in the realisation and the publication of the program which had the objective of researching, the training and the artistic exchanges between the countries of the Mediterranean.

All of the workshop participants were selected prior to the festival very carefully based on their motivation, knowledge and skills in instrument playing. Once they met in KayaFest they were almost like an orchestra of 25 people, all playing different instruments from percussion to oud, from kanun to saz. Workshop participants were first provided with academic information on the music types, rebetico, and the cultural heritage of immigrants as well as the influence of population exchange on music. They compiled a repertoire of Greek and Turkish songs of immigration and they had constant rehearsals during 5 days. They stayed altogether at the same village cottage and they had their rehearsals at an ancient Greek stone house. At the end of the festival, they presented a marvelous music performance to all the festival participants accompanied by folk dancers. They sang and played together rebetico. The workshop received a remarkable contribution by **Muammer Ketencoglu**. Even if he was not a workshop leader, he inspired the participants about Balkan music and was humble to play at the performance together with the workshop team.

EARTHQUAKES KNOCKED-DOWN THE HOSTILITY

PSYCHOLOGY WORKSHOP

Serdar M. Değirmencioğlu
Workshop Leader

"Everyone surely has come across some brothers or sisters, who have a lot of conflicts between each other and seem not to like each other. However, if something bad happens to one of them, the other would be the first one to give a hand. This is exactly what happened with Turkey and Greece, when Kocaeli and Athens earthquakes hit the countries. Although there are still some problems blocking the friendship, we believe the problems will be solved friendly."

At the psychology workshop, the participants shared the experiences they lived during and after earthquakes, analyzed the warm winds blowing after the earthquakes, and discussed how to keep this friendly trend in future. The activity included some special psychology techniques. The participants were asked specific questions to elaborate discussions on their identity.

Serdar M. Değirmencioğlu has been an Associate Professor at the Department of Psychology of İstanbul Bilgi University since 1999. He had his M.A and Ph.D in Psychology at Wayne State University, Detroit, USA; 1995. He has been the president of Istanbul Branch of Turkish Psychological Association. He was the coordinator of Earthquake Relief Task Force, Turkish Psychological Association in 1999. He has been organising Public Achievement in Turkey in schools and other sites since late 2002.

The Psychology Workshop took place at the classrooms of Kayaköy Primary School in a very colourful atmosphere. The workshop participants worked on questions on a daily basis through self-reflection. They also interviewed with festival participants on a daily basis about the themes they are working on.

1st DAY

Participants coming from each country drew maps of Greece and Turkey to mark the cities they came from and their cities of birth.
Thessaloniki- Ioannina - Kozani - Olympus- Kavala- Komotini- Athina- Egina- Kalamata- Spetses-Hydra - İstanbul- Bolu - Kocaeli - İzmir- Giresun- Siirt- Trabzon - Rize - Ankara - Çankırı

How do you define being Turkish or Greek?

Being Turkish: Identity + Homeland + Belongingness + Hospitality
Being Greek: Antiquity + Ethnic Group + Warm but slow + Identity (limited)

How do you define Greece and Turkey?

Turkey: Peace + Safety and Trust (because of being in homeland) +Natural Beauties
Greece: Homeland + Family and Food + Security + Europe + Islands + Sun

DAY2

Question:
What would you want to change by attending this workshop?

> **"No borders + More interaction and dialogue + More support from government and interdependence**
> **Social injustice and economic inequalities + Stereotypes + an EU including Turkey"**

The participants discussed their own experience of witnessing the earthquake or the experiences of other people they interviewed prior to festival as a pre-assignment. The effect of earthquake on changing balances was emphasized. The technological problems were given as example on how an incidence like a disaster knocks down the balances that people are not so much aware of in their usual life.

The psychological influence of closeness/proximity of an incidence was discussed with the example of the Iraqi War. The closer you are, things become more real

in your mind. When it comes to the earthquakes in Kocaeli and Athens, the closeness of each earthquake in the neighbouring country made Turkish people feel very close to Greece and Greek people and the Greek people felt the same for the Turks.

After the discussion over the influence of the media on these feelings, all the participants agreed that:

"The media created a sense of quilt inside people. Watching the rescue works, the people who lost their home, injured people and the similar scenes made the people feel guilty about the earthquake. They felt guilty because they couldn't share the pain of people in the earthquake region closely. This was not really what would people feel. It was just what media wanted people to feel. "

Another discussion on the earthquakes was about the rescue works. "When it comes to saving life, rescue someone; then the nationality, religion, language or ethnicity of both the rescued person and the rescuer loses its importance."

Participants were provided with definitions of Pro-Social Behavior, Social Dynamics and were involved in discussions on formation and maintenance of groups, intra-group conflicts and importance of the social recognition.

Question:
How would you define PRO-SOCIAL behavior by one word?

- Share
- Smile
- Help
- Trust
- Forgive
- Behave lovefully
- Care
- Be honest
- Understand
- Touch

DAY 3

2nd pre-assignment of the psychology workshop participants was about learning the experiences of a festival participant on group experiences such as being excluded from a group, how it feels and if there was a way of preventing this exclusion. In the light of the results from interviewed festival participants, group dynamics and exclusion as well as the need for belonging to a group were discussed.

Question: What are the ways of excluding someone from a group?

- Teasing
- Ignoring
- Calling Names
- Embarassing
- Laughing
- Humiliating
- Avoiding Talks

Question: Why does a person want to be different?

- To Be Attractive
- To Be A Leader
- Because of Weak Character
- To Attract Attention
- To Be Special
- To Be Proud

Question: Why does a person want to be similar?

- Not To Be Excluded
- Not To Be Lonely
- To Get Benefits From a Group
- Lack of Self-Confidence
- Sense of Security

Participants tackled the issue of close group formation in the light of 'evidence from Turkey and Greece as to how perceptions and attitudes changed about the Other'. "Each group has a balanced environment within itself. There is some extent of equality or hierarchy amongst the group members. If some members of the group get into contact with some other people or some other things from the outside world, the group's peculiarity of being a close one is endangered. When the relation with the outside world is minimized, or the members are isolated from the outside world, the group becomes closer. This situation may be observed in some religious sects. The sect leader imposes the idea that the world is too dangerous and all the group members are safe when everyone is together, it's a really successful technique to have a closer and faithful group, where it also gets easier to control the group."

↖ OUTSIDE THE GROUP	↘ INSIDE THE GROUP
Rivalry	Cohesion
Threat	Identity
Competition	

It's actually the same technique some politicians use. For example, Turkish people are convinced that all the neighbours of Turkey and all other countries around the world are working to divide Turkey into pieces and weaken the country. The majority of Turkish people are brought up with this cliché and this policy has always been used to hide some failures in foreign relations or anywhere the politicians like. It's also an opportunity to direct the people's interest towards some other topics other than economic problems or failure of the government. This situation has been experienced by Turkey and Greece for a long time."

"In a psychological experiment, which was conducted during a youth camp, the participants were split up into two groups. These two groups stayed in different tents and all the competitions and matches were organised using these two groups as teams. The groups were isolated from each other did not see each other except from the competitions. The result was interesting: the groups started to see the opposite as enemies and there appeared tension between them, so the first part of the experiment was over. The aim of the second part was different: to make these groups come together and make them friends. At first, groups were brought together outside of the tents for some ice-breaking activities. However it didn't work out.

Afterwards the groups were accommodated in the same tent and the teams for the competitions were mixed. This didn't work out as well and the members continued to see each other as enemies and started fighting. Finally the pipes of the camp carrying water were broken by the experimenter deliberately and the groups were told to repair it together, otherwise they would not have any water in the camp. And it worked out. The members from the groups started to get closer and help to the others without taking into consideration from which group the person was coming.

"Could you see how similar is this experiment to the relations of Turks and Greeks during the earthquakes?"

DAY 4

The discourse of the day was: how to prevent the perception "us versus them"? The participants examined some samples from the press and they all worked on the case "defining yourself by using the word Turkish or Greek". The importance of the nationality in terms of assessing a person and his/her identity was the highlight of the discussion. The participants questioned whether they should give importance to someone's nationality or not. The discussion continued on social engineering, which requires isolation of nations from each other under flags and borders. The importance of a flag versus a human's life was questioned.

The participants also worked on the effect of referring to things and places with ethnic adjectives, where the workshop leader stated his discomfort with using the name of "Turkish Psychological Association" or referring to some Aegean islands as "Greek island "or "Turkish island". Instead of these adjectives "Turkish" and "Greek", use of "Turkey Psychological Association" or "an island of Greece" were proposed. **Participants concluded that the adjective of ethnicity should only be used for the culture and language and any other definition should refer to the land of all the people who lives in. Participants also concluded that people should not tell others how they should name themselves.**

During the workshop, the participants also visited and interviewed with "Lütfiye Nine" from Kayaköy who witnessed as a kid the population exchange in 20s when Greeks were leaving their houses behind. The participants listened to the

story of “Lütfiye Nine” about Kayaköy, about the Greeks, about her feelings. They also allocated some time to the assessment of the overall workshop and noted down the pros and cons of the workshop. On the last day of the festival, the participants and the workshop leader made a presentation on the outcomes of the workshop at the Poseidon Café.

from workshop participants:

things I liked about the workshop

- Knowledge
- Integrating theory with daily life
- Examples from daily life
- Discussing ideas
- Expressing feelings
- Learning about others’ culture
- Being aware of similarities (karpuzi) & differences (taking off shoes in homes)
- Making fun & laughing without teasing
- Feeling intense emotions all together (Grandma Lütfiye)
- Home-made food
- Support of Cenk & Selin, our workshop assistants
- Motivation to be together, spend time, swim, eat, dance
- Great group cohesion
- Hope for future Turkish-Greek Civic Dialogue

Thinking about changes we can accomplish together & individually!!!

EVALUATION OF PSYCHOLOGY WORKSHOP

by WORKSHOP PARTICIPANTS

August 2, 2003

“I had a precious experience. Coming here is something beyond human relationships and Greek-Turkish relationships. It is about living and feeling the getting together of people. The happy, moving and awkward moments of this process. I feel useful and happy with that experience. It takes greater guts to do that than to talk about differences and fight. It’s more difficult but it is worth it.”

“The workshop Kicks Ass!!! To make a change is usually an unpleasant - or even really painful -experience. I never thought that changing all the unhappy propaganda I grew up with would be so enjoyable.” “To learn, to act, to have fun…”

“The most important is the close contact I had with people of both Turkish and Greek origin. Within 6 days I feel them closer to me than people I know for years. We saw OUR ability to transform the conflict between the two countries, which have existed for centuries mainly due to the two governments and their idiotic practices. This was my first contact with people from Turkey and my first discussions about the “Greek-Turkish” relationships with people from this country. Now I believe it is so important for me to continue my involvement in this issue and actually to be active in initiating some actions when I go back to my home country.

“I never thought that I would actually feel the need to do so.”

“I always believed that borders cannot impose any boundaries on people’s mind.”

“Learning, sharing and liking... These may be the key words of this workshop. We did not meet only 15 people, but also their brains and hearts. It was so nice to realize that we have many common things. The most intense feeling that I experienced during this week was peace! I learned so many things from everybody, but that is not enough. This is not the end of our workshop; this is just a beginning. Yes, IT FEELS RIGHT!!!”

"This workshop showed us how good and powerful things we can do if we really want to. We found opportunity to ask questions to get to know each other more closely. We found similarities just behind differences."

"I feel free and different because I managed to realise that the two persons are very similar in comparison to what I was made to think and believe for 20 years. I strongly believe that the psychology workshop created something; it put a brick on the wall between people and naive governmental interests. I realise how fooled are not only Greeks but Turks also for many decades. I feel that our flame will get stronger and stronger through time until our huge fire can be able to burn all lies, conflicts, nationalism and borders geographically and mentally. I will come again."

"I have learnt A LOT about SOUTH PARK. This was beyond a workshop, like a friends' meeting. I felt as if I had known all these people for years. "We" have a lot to do and "will" I am sure. It was a great experience to see such an old woman and feel the same feelings with some crying eyes. The meal, dance in the "kahve", the Greek-Turkish halay… We shared the same place, time and feelings. We had also a limited time here, but our relationship especially friendship will exist in our minds while we are living. I will never forget the memories in Kayakoy and 12 friends of mine."

"I was surprised to find out that I was not jealous of the other participants who visited other places, while we were attending the workshop"

"The most important thing is that we met each other with respect. We learned that being an individual is much more important than describing you as a part of a society. This is the first time that I have known people from abroad therefore it is hard to communicate or tell something for me because I have no practice before."

Serdar & "workshoppers" (this is what Selin calls us)…
Thank you for all wonderful times!

KAYAFEST

BIG YOUNG HEARTS IN A SMALL TOWN IN TURKEY[1]

Serdar M. Değirmencioğlu



Once there was a small town in southwestern Anatolia, called Livissi. Like many other towns and villages in Anatolia, the local Greek community in Livissi and nearby Makre, and the Turkish community co-existed peacefully for centuries. Even in days of war, there was no hostility or conflict in this area. Then came a decree: Local Greeks were to pack and leave in three days. This was 80 years ago. Two governments decided that nation states were not supposed to be ethnically mixed and it was an acceptable idea to exchange the unwanted ethnic populations, and signed the infamous Population Exchange Treaty. No one asked the locals – Greek or Turkish – their opinion: The "Others" had to leave. The Greeks left in agony words cannot describe – the official who had to announce the decree to the Greeks cried as he was reading.

Years later, a handful of young people, members of AEGEE-Ankara (AEGEE is a Pan-European student association) visited this ghost town, now known as Kayaköy ("rock village" in Turkish after stone houses of Livissi) and decided to turn this village into a setting for a festival of peace and friendship. And so they did about 10 days ago, on July 28 through August 3. With funding from the European Commission, they brought together young people (more than 300 from Greece, many more from all over Turkey), members of NGOs, folk

[1] This article was published in several professional psychology newsletters and bulletins, and distributed widely in online groups formed by peace activists. It was translated into Greek by a psychologist from Greece and published later in a provincial newspaper. More recently the piece was translated into Catalan by a psychologist from Spain and published in a professional bulletin for psychologists.

dancers, and artists from both countries, and local rock stars. This mixture, they called KayaFest, a festival of youth and culture.

The festival felt right from the very start. People were relaxed. One could hear Greek spoken all around. Young people were everywhere. The locals, young and old, were there. And Livissi was there every moment of the festival. The main stage was right at the skirts of the hill where the vacant stone houses stood: It was as if Livissi and the Population Exchange were part of each and every activity.

The opening speeches by the young organizers were followed by speeches of sponsors and government officials from both sides of the Aegean – even the governor of the Twelve Islands was present. The village mayor, or muhtar, was on stage, too. He spoke confidently on behalf of the villagers and welcomed the festival participants. His speech was a sure sign of what was to come: Locals attended almost every event. This was perhaps the most unexpected success of the festival but perhaps it was not surprising after all: The locals, just like their grand grandparents, liked Greeks and were true to the heritage of this land of co-existence.

The first night closed with a fascinating concert by Baba Zula, an avant-garde band from Istanbul. Just like the festival, their music was unexpected, non-traditional and yet so familiar and warm. Once the concert ended, the open air party began and lasted for hours. As we were walking back to our pension next to the tent village where most festival participants stayed, Yorgo called out to another participant and asked a question in Greek. Soon they started chatting on a Kayaköy street, as if they were home. We felt, at that very moment, the festival was going to be a sure success.

Beginning on the second day of the festival, many participants spent half of the day in a workshop. I ran one of these five-day workshops on behalf of the Turkish Psychological Association. My workshop focused on the twin earthquakes that hit the Marmara region in August and Athens in September of 1999, and how these earthquakes changed public opinion in Turkey and Greece. The workshop participants, six from Greece and seven from Turkey, first discovered that even in this small group there were people with grandparents from the other side of the Aegean.

Next they discovered what was obvious: Once the Population Exchange was over and the borders were sealed tight, the next generations did not have any contact with the "Other". Instead they learned from books and the official discourse that the "Other" people were simply enemies.

The workshop shed light on group dynamics and conflict between groups. We studied research that showed how easily animosity between groups can be produced and how groups often sustain themselves with such animosities and myths of sorts. We then examined how meaningful contact, like the rescue efforts after the twin earthquakes, reduces stereotypes and hostilities. Participants remembered how they responded to the earthquakes and how their mothers cried watching the events in Turkey. The participants soon drew their conclusion: Disasters were not the only way for meaningful contact to happen. Such contact was happening in the workshop, in the village, and it was good.

Part of the workshop focused on commonalities, the common words in particular, which we discovered socially. We used three languages whenever possible. One of the participants from Istanbul grew up as part of the Greek community in a Greek-Turkish neighborhood. She knew the "Other" from within and spoke some Greek with a pleasant old accent. She helped other participants discover the daily co-existence and harmony she breathed growing up. When she said "kalo mina" on August 1, the participants from Greece were pleasantly surprised: Yes, she was just like one of them. And yes, contact mattered.

The fourth day of the workshop was the highlight of the festival. We had lunch in a local home, in the garden with homemade bread, trahanas soup (or tarhana), tzatziki (or cacık), dolmades (or dolma) and karpuzi (or karpuz). Soon someone asked about locals who might have seen the days before the Exchange and we were told to visit Lütfiye Kaya. "Grandma" Lütfiye was ninety and she was delighted to have visitors from Greece. Yes, she remembered the good old days before the Exchange. The local Greeks were good, very hard-working people. There was no conflict in this land. She looked at Yorgo from Hydra, and said *"he looks like my son-in-law"*. The workshop participants were moved as she spoke of the land and the people of this land, some of whom were Greek. She did not talk about religions, borders, flags, or nations. When she said, ***"You are all children of this land"***, everyone knew what she meant – and everyone knew that "Grandma" Lütfiye spoke words governments did not want them to even hear until recently. As we left her home and turned the corner, we heard beautiful tunes – folk songs from Greece – coming from the local open air coffee house. Musicians from both countries were playing and two

local men were dancing, at times alone and at times with young women from Greece. They kept on dancing with great joy. Soon the women in my workshop made their way to middle and started dancing the Greek version of halay. This was like a dream come true: This land of co-existence and its people were embracing young people from Greece and Turkey, no matter how different they looked, no matter how little they knew each other. As Grandma Lutfiye said, ***"They were all children of this land"***.

Once there was a small town, called **Livissi**. Small and peaceful it was until big powers, big armies, big ideologies and a big treaty came. The big treaty these big entities created did a big injustice to the people of Livissi, Makre and their Turkish brothers and sisters. Now, eighty years later, young people with big hearts and a big dream helped others better understand the big agony of this land. And they also helped them grasp why modern ethnic categories and over-used ethnic adjectives "Greek" and "Turkish" can never capture the complex and the rich cultures that still exist in this region. As the festival closed, once again there were tears in Livissi, just like eighty years ago, but this time these tears were signs of future contact and better days to come.

KAYAKÖY
A FESTIVAL OF YOUTH, FRIENDSHIP AND PEACE

Gülüm Pekcan
Dance Theater Workshop Leader

One day, while I was struggling through intensive routine, two beautiful young girls showed up with an exciting project in hand. It was a project to contribute to Turkish-Greek friendship... A well-thought, good project. I was expected to lead the dance theatre workshop and put a show on stage at the end. I was very excited. The project was brought to life by intelligent young people. That day, with this enthusiasm, I accepted the offer.

Turkey and Greece are two countries having two societies that have lived on the same land, under the same emperorship; therefore, very close but unluckily lived the sorrow of war. They have lived rooted amity, shared sorrow and the days brought out today. The juniors had chosen "Kayaköy" for this fest for it had witnessed the history.



That day I decided on the project, before the fest was to come. The name would be "Rainbow". The colours would represent the countries and the positive energy they create would represent life and friendship. Rainbow appears after rain and looks adorable. And this is what makes it unreachable and unforgettable.

After we chose the young dancers who would attend the workshop, time passed fast and the fest came to the door. I was very excited.

We met the Turkish and Greek participants. I told them about the project I was planning. And I met my lovely Greek assistant, Tatiana. We all were fascinated with the ambiance of Kayaköy. But I had a lot of work and three days. We started to work. 20 young dancers who met there, also met a high discipline trainee there. It was very hot, we had our workshops on a small stage built in a school garden. We were dancing 6 hours a day. We didn't know Greek, they didn't know Turkish. English was spoken and the most important of all we understood each other through our bodies and feelings. We had fabric, balls and paper of rainbow colours. Each dancer was representing a colour and the colours were representing the countries. Opposite forces were black and white, represented by Tatiana and me.

The show had 4 parts: To be aware of different worlds, to create a world together, write our names using our bodies – in Turkish and Greek, and at the end harmony and cheerfulness in peace.

All was pleasant; to meet new people and to have show with them in such a short time... The presence of young people and the beauty they create... This festival gave me hope for the future.

Thank you for all...

LOVE AT FIRST SIGHT

Didem Dinçerden

It was 2002 when I had fallen in love with Kayaköy... We were at our first stop for the long walk of the Lycian Way, with the METU Scouts. It was a love at first sight and moving on, saying goodbye was so hard to do! How would I ever imagine?

And then…Two sweet girls came along...

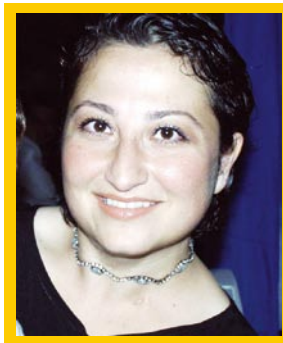
A lively visit at our school, presenting a lovely project Turkish-Greek Civic Dialogue...Plans were made....Everything in order...and enthusiasm...
We would stay there for a week...

What I had to do was to be a part of the dance theatre workshop; at the first day - just after the dancers and the workshop leaders meet – to give a brief seminar on "The Philosophy of Dance; the Body Language"...
And the rest of the week was all mine to spend with my love... What more could I expect? It would be great! The idea was great! To bring hundreds of young people together in a village....

The choice of the village was great, no need to say! The program was great! Workshops supporting the civic dialogue all around Kayaköy all through the day, fun in the evening and peace at night.....And yes, it was great!

Days began early there.... People ran here and there for the workshops and those who did not attend, sat and laid around, had a great vacation....
The organisation committee was doubled and tripled; they were everywhere, dealing with even the tiniest details. And Kayaköy... The village hugged all those who were there...After sunset, workshops were over and participants- who had become friends already – filled every part of the village. There, one could really observe the cultures coming together. Fun and party – then go to sleep early, yes we have to wake up early...

After the music is off, what you can hear in Kayaköy is the cool summer breeze and mostly only the sound of silence... Because there is no big light source around, you can watch the stars as if they are there for you to reach and touch...



One week passed so fast...

The ruins of the old village, that kindly hosted us all for one week wept after we left, I am sure... I saw it watching every moment of the KayaFest with loving eyes... It was alive once again after all those years and hugged hundreds of Turkish and Greek juvenile; they became friends there....

I am sure; Kayaköy is looking forward to another KayaFest, just like I am!



SOME THINGS FEEL LIKE MAGIC

Chrissi Pirounaki
from AEGEE-Athina

It is more than two years since I got this enthusiastic e-mail from Sophia inviting Greek AEGEE people to a Turkish & Greek culture festival! Although I already had my summer plans set, and for this to go alone, visiting an unknown country for the first time. I was ready to change them for facing a new challenge.

And there I was on the boat to Rhodes. I was happy and full of hopes; not for a specific reason, but just for the very feeling of travelling to an unknown place, with unknown people!

At the time I started finding out that nothing is unknown any more, time stopped. Have you ever felt that?

I remember everything like a dream. The adventurous journey, the friendly Kayaköy, the cozy and happy people, the turquoise of Aegean Sea, the dreaming tasteful of Turkish food...

Thanks to this entire incredible summer atmosphere I saw a different self in me. I participated to the NGO fair and exchanged experiences with the other organisations; I even had the chance to talk with the villagers and feel their hospitality and experiences from the historic location. I was so delighted to make a horse riding trip around the village (I will never forget that kind villager)!

Above all, I met people. Different or not, interesting people; to share opinions and beliefs. Discovering other ideas, I felt critical for mine too. But the journey was not to stop in Kayaköy.

Returning to Greece I was carrying back a thousand of feelings, a thousand pictures and stories to remember for years from now. Of the kind that we keep to heart for sad or difficult times. Of the kind that you can daydream or close your eyes and feel happy after long time. And I thought that “magic, came from summer” but I was wrong.

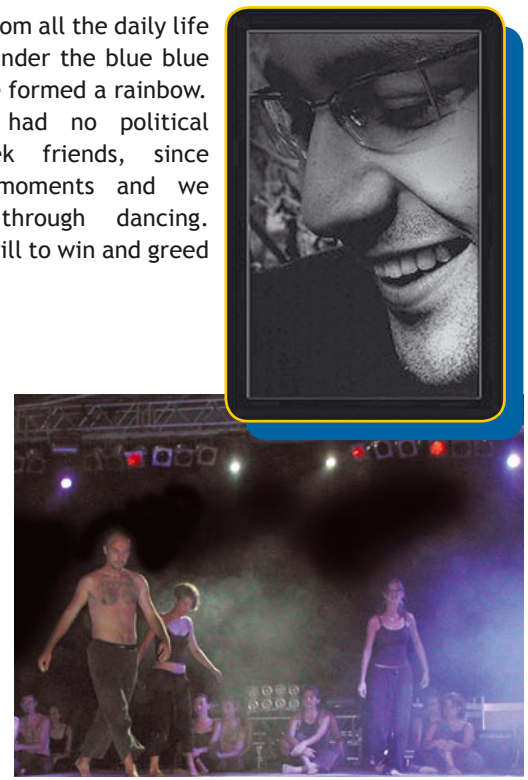
Daring to return in Ankara the following spring of 2004, I felt the time stopping again in the Greek-Turkish borders.

Taking the train from Istanbul for the second time I knew; “magic came from the people”

HOLDING A BALL WITH AFFECTION

Hakan Gümüş
AEGEE-Ankara

One week in KayaFest, away from all the daily life concerns, tears and sorrow. Under the blue blue sky, close to blue blue sea, we formed a rainbow. It was the first time, I had no political discussions with my Greek friends, since we were sharing special moments and we were sharing friendship through dancing. Playing basketball needs the will to win and greed basically.



I had been holding the basketball and my coach used to tell us; it was our honour and we shouldn’t give it away. During the rainbow, Ms. Pekcan told me to hold the blue ball smoothly and with affection. It was the first time I held a ball not with greed but love. Dancing cleaned my soul. I admired the group feeling. It was more than a youth event, it was a gift to our friendship.

DANCE THEATER PEOPLE

Gözde Çerçioğlu



No other Kaya (Rock Stone) would be alive as much as this.
Could breathe as deep as this...

Its name was Kaya (Rock Stone) but there was a smile on its face. Its lips filled with a charm that will last forever.
None of us knew that the last days of July and the first days of August in 2003 summer would turn into a sweet breeze for us, which would wave for months. All of us, without having any idea of the existence of each other, gathered only under seven colours but we created a lot more colours together than a colour palette could manage. Maybe because we discovered each other. At the incredible taste of stuffed peppers (biberli dolma), at our legs tired of dancing, our never-ending smile still shining despite all the dust we covered in...We discovered each other with our eyes. With our eyes thanks to which we looked through our hearts.

Dance was just an innocent excuse; we let our hearts to dance. The rainbow couldn't help herself as well, she started to move. She reached the sky and put us above the sky. All the wishes we made under the Rainbow, twinkled one after another and turned into stars, by shedding their light on our night. Our laughter under the grapevine leaves smeared onto the grapes. It made a unique taste, nowhere to be found, never to end.

As I told you, Kaya has never breathed as deep as this…

Deep, fresh, forever with all of us inside...

DANCE THEATRE WORKSHOP

Vasiliki Antonaki
(Participant in Dance Theatre workshop of
KayaFest and Theatre of The Oppressed in Final Conference)
Athens 11-07-2004



Capability of leaders (G.Peckan, T. Myrkou): Maximum! Most of the participants had never danced before. We managed to perform a complex performance in a five-day time! Despite difficulties in the language, true artists can speak body and heart language.

Time was effectively used until the last second. We all felt that not even one minute of our workshop got lost. As for the workshop hour it should be shorter (not six hours a day for amateurs for the specific kind of workshop that demands both physical and mental strength) because as a result we could not be able to participate in other activities either because of being tired or due to lack of time. I consider the length of the workshop to be the most suitable in order not to get bored, tired or lose interest but also enough to gain and succeed aims.

The amount of materials and equipment given to us was sufficient: materials for our performance, microphones and sound systems or fruit from the staff.

Place of rehearsals and performance: place of rehearsals was satisfactory and problems that came up, such as no cool place to exercise were immediately solved by the competent staff. As for the performance stage and conditions of it, the performance was a bit delayed and a more stable stage was needed. Also the ground and dust around the stage was not the best thing to be done.

In general all the aims of the workshop were achieved to the highest level of my expectations. Our performance had (for us first of all) the biggest success

we could ever imagine. The most important achievement was that of meeting ''the Other side'' through the genuine art of dance.

It was a brilliant idea to put the participants of same workshop in the same house. Nothing can bring us closer to the others. A true family.

As for the selection of the participants, it was the best element of the workshop that lead to success. No comments. All were unique.

What I gained from my participation:

- Eliminate my own and others prejudice about Turkey and Turkish people.
- Ability to corporate with different people, to be patient
- Ability to negotiate, exchange, understand different ways of thinking
- Knowledge of Turkish culture and attitude
- Rearrange priorities of life
- Built a stronger personality, self-assurance, clear view of myself and human relationships.
- Feel useful, precious and unique
- Be realistic, to call a spade a spade.
- To work as member of a team
- Built a stable bridge for a next Greek – Turkish project
- To reach my limits when trying
- To set targets and accomplish them
- New aspect of European projects and European exchange in general
- Believe in the power of young people
- To be on time!
- To love my p.c.
- To dance
- Good moments
- Some knowledge of Turkish, some pictures and videos, some memories, some friends and some brothers.

THE BLACK PAGE (What went wrong?)

- Problems in transportation (one more day in Fethiye, a bigger bus maybe)
- no treatment for the rest part of KayaFest (problems with the tents, no water, more workshops for more people)
- too hard program (no time to rest)
- Not ready enough to handle emergency situations.

KAYAFEST & VASSILIKI

It's always here. Present and ideal. Words are for first time so little to describe it. …5,6,7,8, GO! Travelling again. A bit anxious, a bit tired. Kayaköy. Ideal view. First night in the tents. Hot. No water. Oh Maria. Exhausted. But that magic hand called you to stay there. You had to obey for a reason. Who could imagine what was going to happen.

I met some Greeks there. Great guys. They didn't know how to speak Greek, they didn't live in Greece, they didn't know Greek history - who does. I met some Greek friends there. We didn't speak Greek, Turkish or English. We communicated in a fourth language. Our language. A beautiful house, beautiful people.

I was there and suddenly I was dancing "Dance as nobody is there to see you". I looked the others in the eyes. I got tied with them. So WE were tired, hurt, injured. We stayed late at night singing. We changed our dreams into reality. I fell down and I grabbed their arm to survive. And I managed to get up again. Because there was an aim there. A common one. And it was the first time I met them. Imagine… the first…

Time stopped. There. I didn't have to explain. They had already all the explanations… They took me from the hand and led me. We all together touched the ground and jumped so high to catch the sky. We wore hypothetical masks and sat on hypothetical chairs and we smelled hypothetical flowers. But it was a true strong smell because all we realized it was true. If one tells there is not a flower then there isn't.

Friends, summer, colors, dancing in silence, sharing, worrying, trying, trying,

trying, loving and loving. That's the only way to communicate and exchange. Free. Free in time and space. Free from language and religion and hate. Somewhere, once upon a time.
Once upon a time it was a rainbow. A rainbow not like the others you used to know. A human one.
"Meet people from other countries because they are just like you in their negative and in their positive side".

"WHAT WE HAVE BEEN BEFORE IS WHAT WE ARE…

KAYAFEST TURNED THIS EXPRESSION INTO REALITY…

WE GOT SOMETHING THAT IS SPECIAL AND PART OF US…

I AM SURE THAT KAYAFEST CHANGED SOMEONE'S LIFE
THROUGH LOVE OR CHANGED OURSELVES
WITH TOLERANCE AND SOLIDARITY…

IN MUSIC WORKSHOP, WE LEARNT TO BE FRIENDS AND
THEN BE PART OF A GROUP…

A SMALL ORCHESTRA…

'AINTE MANDALIO KE MANTELENA'…

'NARGILEMIN MARPUCU GÜMÜŞTENDIR GÜMÜŞTEN'…

SO, UNFAMILIAR EYES TURNED INTO FAMILIAR ONES…

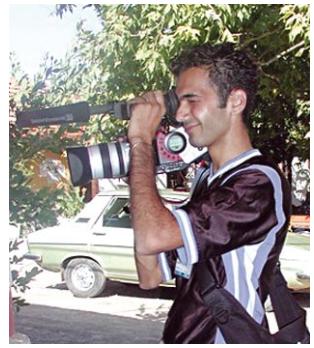
WE WERE NEVER THE SAME PERSON ANYMORE…"



İrem Ünsal , Music Workshop

MAKING THE KAYAFEST DOCUMENTARY

Oshan Sabırlı
Doğan News Agency - Cyprus Representative,
AEGEE-Mağusa, Public Relations Responsible



My participation in KayaFest in 2003, both as a Cypriot journalist and as a member of AEGEE, has been a very important chance for me. KayaFest organised by AEGEE-Ankara, gave many young participants and the world the opportunity to have an understanding of the meaning of peace between communities right at the crossroads of history, friendship and dialogue.

In the Documentary Workshop I attended, I worked with the documentary making team for one week together with Greek and Turkish professionals and amateurs. Apart from the pleasure, as a Cypriot I had the chance to work and create with people from Turkey and Greece belonging to different cultures and religions.

Our workshop combined theory with practice, and left a very memorable result: a short documentary of the festival with all the social and cultural elements. The documentary was totally shot and edited in the village in the course of the festival by the workshop participants and leaders; eventually displayed to all the KayaFest participants on the final day of the festival.

The workshop turned out to be successful not only thanks to the directors, cameramen, academics or communication students present, but also thanks to other young people who were not trained on these issues yet were enthusiastic about Turkish-Greek dialogue, in the festival and in the documentary making as such. The workshop participants had the chance to learn technical details of movie making as well as the chance to work as directors, interviewers,

camera operators, editors thanks to the technical support of the Istanbul Bilgi University. One of the Kayaköy villagers opened their house to us, which was used as a mobile studio for one week with almost all the necessary technical equipment sufficient to make a live broadcast. All the participants exerted enormous efforts from 7 in the morning till 2 in the night to capture all the details from the festival. Despite the standard working hours of all the rest of the workshops, the documentary team had a constant and meticulous work with tolerance and enthusiasm.

The workshop participants were composed of professionals, academics and students from Greece and Turkey who are interested in documentary productions. Greek Director Maria Mavrikou provided professional assistance to the participants in the production stage of the documentary, and Michalis Geranios and Özkan Yılmaz from Bilgi University supported participants with shooting and acting behind the camera. All other participants of the workshop were happy to co-produce their first documentary in their life.

BACKPACKERS

Faruk Akbaş
Photographer, Photography Workshop Leader

A group of youngster from AEGEE, paid a visit to the Village, they said they were extremely touched and decided to organise a festival here at the village. As we were lingering around the Village Café, we did not believe at all that they would bite off more than they can chew and would really organise such a festival in such a village. Now I am happy since thanks to these committed youngsters, we have witnessed interesting snapshots during the rock concerts in Kaya, where old women from the village were coming to listen with their headscarves.

Takis - workshop leader: We are only neighbours between two nations. Even though it's virtual, there exists a wall in-between. I am here to meet and get to know more people. I am sorry that I could not take with me many more photos by from well-known Greek artists. Photography is the easiest and the most difficult art to start.



Mesut Öztürk from Anadolu University Graphics Department was one of the facilitators of the photography workshop at the festival and he prepared the below report.

KayaFest photography workshop was carried out under the leadership of photographer Faruk Akbaş and Takis Lazos. The workshop also welcomed two facilitators, Giouli Mpagietakou and Mesut Öztürk. The main objective of the photography workshop was to make participants excited and be acquainted with the art of photography, to encourage participants to co-produce their works of art and to have thematic discussions over the works.

Furthermore, another goal was to contribute to Kayaköy as a village having a significant role for both communities by working on the village, taking photos of the village and its inhabitants and finally by organising an exhibition, which would help people to integrate better. In the course of the workshop, Faruk Akbaş and Takis Lazos provided the participants with technical information on photography. We conducted thematic discussions on the photographs taken. We started our workshop by taking the photos of old settlements in Kayaköy. Another day, we had portrait shots at the village café. We became guests to Yusuf Amca's house, as we were taking shots from the traditional Kaya life together with its inhabitants, the villagers. Together with all the Greek and Turkish participants, we kneeled down at Yusuf Amca's dinner table and enjoyed traditional food.

Some of the participants worked on picturing traditional Turkish cuisine, some others the family and the household. Apart from such indoor shots, we worked on tobacco fields, horse-riding field, on farmers harvesting on their fields, the villagers dealing with beekeeping, images of sunset in Kayaköy, as well as night shots by using the magical and graphical effect of concert stage lights on the historical old settlements. Slide show presentations were another element of the workshop. On the first day of the workshop, the participants had the chance to see the collection of slides by Lazos and Akbaş themselves, followed by the second day slide shows from Mesut, Vaggelis, Mariana, and Giouli. All the photos taken during the workshop werecompiled and a jury composed of the workshop leaders and facilitators selected the ones to be exhibited. On 2nd of August Saturday, we organized a very nice exhibition at the village café.

SNAPSHOTS

FROM PHOTOGRAPHY WORKSHOP PARTICIPANTS

Faruk AKBAŞ, workshop leader:
What is the notion/meaning of photograph? What does it mean for you?

Meral:
When we have a look at an object we see different things, there is a difference between the acts of looking and seeing. What really matters is to be able to see things from a different angle.

Umut:
What is interesting and somewhat different in photography is the fact that you are alone when you are performing this art. Photograph is re-creating the already existing elements in nature by adding things from us, our aura. It is similar to Coke! However, you also need to feel the image you will create.

Vaggelis:
I started photography by taking photos related with the family theme. Later on, I was bored with such populist shots and started reading the books of famous photographers and I wanted to imitate them. As the time went by, I combined all these elements in my mind and I created my own style. Photograph is an essential part of my life, what's really interesting for me is that we all see the same, but we present and reflect in different ways.

Chiristiana:
I like photography since it's very individualistic, you can have an analysis of a person and his/her personality by having a look at the photos. I can see my own self-development by looking at old photos of mine.

Machi:
I like to take memorable shots from the places that I travel to.

Gamze:
The time dimension of photography touches me the most. The photograph reminds me in general the time elapsed.

Claire:
I like the message given by the photographs. One photo can tell us more than one story. Apart from all these, I am so happy that I had the chance to meet all the participants and Faruk Akbaş. We took shots and very nice photos for all week long. I think there were very few photos from the festival this time, bearing in mind that it takes place for the first time.

Vaggelis:
Picturing Kayaköy was so interesting. When see all these houses ruined and empty, and when you think that in the past Greeks and Turks were living in peace altogether on this land; the photographs are making more sense, becoming more precious.



PHOTOGRAPHY IN KAYAKÖY

Hale Nur Akkuş
Workshop Participant



I'm very happy to participate in such a great festival. I was one of the participants in the photography workshop. I believe we all had a lot of fun and at the end of the festival we left with unforgettable memories.

First of all we got the chance to develop our photography ability thanks to our great teachers Faruk Akbaş and Takis Lazos. What's more we had the opportunity to know the local people of Kayaköy. Everybody in Kayaköy was very friendly. We met them and we listened to their memories, which were sometimes happy and sometimes sad. We took wonderful photos that show the beauty of the people and the fascinating atmosphere of Kayaköy.

At the same time, we participated in open-air parties, concerts and watched movies and documentaries from Turkey and Greece. So I can say that both Turks and Greeks got the opportunity to know each other better.

Added to these activities, as we were nearly 20 people, we did some other things on our own such as visiting Saklıkent, playing silent cinema and talking about a lot to explore our cultures. After a lot of talks we decided that we are really similar, and we have many things in common. We, Turkish and Greek youth, weren't given a chance to know ourselves for a long time by some people who take advantage of that. After this festival, I just blame those selfish people. Because it was so clear we have the same soul and have the same sensibility. This festival is a good proof of that. I'm really glad to meet everybody who is Turkish and Greek at the festival. Thanks to those people, I see the other point of views and I evaluate the events in a different way, in a way I didn't used to think of.

I want to thank AEGEE once again to organize this festival. They worked a lot to make it success and yes it was the most enjoyable festival I have ever been to.

KAYAFEST

NON-GOVERNMENTAL ORGANISATIONS INFO FAIR

One of the main objectives of this project and therefore the festival has been to gather the youth NGOs from Turkey and Greece and constitute the platform for them to build new partnerships for their future projects. In order to meet the requirements of the "civic integration" concept, this fair carried vital importance. Through this fair, the NGO representatives found the opportunity to introduce themselves and their projects to the other NGOs.







All during the festival for six days, a total of 66 non-governmental organisations from Greece, Turkey and Europe operating at local, regional, national and European level came together, opened stands with their table next to each by the exhibition area with old Greek stone houses in the background. Festival participants had the chance to visit the fair and get information about their activities. They exchanged a lot of business cards and came up with future partnership projects.





PARTICIPATING NGOs

GREECE

- AEGEE-Athina
- P.O.F.P.A. (Photography Club)
- Camps Happy Children Happy Youth
- European Geography Association for Students and Young Geographers
- Hellenic Federation of Voluntary, Non-Governmental Organisations
- KOINOTITA BOSPOROS
- Sea Turtle Protection Society of Greece (STPS)
- Amateur Stage Group of Volos- Greece
- Nea Makri Municipality

INTERNATIONAL

- Socialist Congress of Youth- Ukraine
- GAUSS - Student Union of Faculty of Science-Croatia

TURKEY

Türkiye Çocuklara Yeniden Özgürlük Vakfı - Youth and Children Reautonomy Foundation

Solidarity Association

Turkish Association for Youth Union

Gendenbir - Association of Denizli Youngsters

Turkish Democracy Foundation

Ankara Denizliler Youth Platform

AKAD Youth Club (Association of Ankara Culture-Research Youth & Sport Club)

Turkish - Greek Student Society TURGRESOC

Turkey Psychological Association

Society of Young Entrepreneurs

Foundation for Lausanne Treaty Emigrants

Gençnet

GENÇ ARI- ARI Movement

METU Student Club

Sabancı University CIP Society- Civic Involvement Project

SIETAR-Europa -The Society for Intercultural Education, Training and Research

Ege University Scouts
Atılım University Student Council

EREC- Bosphorus University Education and Research Society

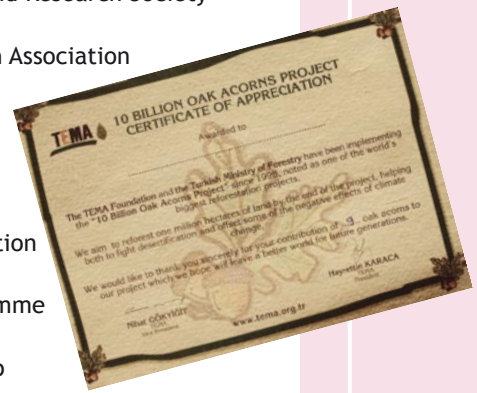
Bosphorus Gesellschaft- Bosphorus Youth Association

Kars City Council

Education Volunteers Foundation

TÜRSAB- Turkish Travel Agencies Association

CSDP: Civil Society Development Programme



Association for Mediterranean Friendship

AFDAG- Anatolia Folk Dance Youth Association

Antalya Quality Foundation

TEMA –The Turkish Foundation for Combating Soil Erosion, for Reforestation and the Protection of Natural Habitats

Girişim 13 Bitlis Youth Platform

Foundation for Development of Social and Cultural Life

Association of Young Researchers

AEGEE-Adana

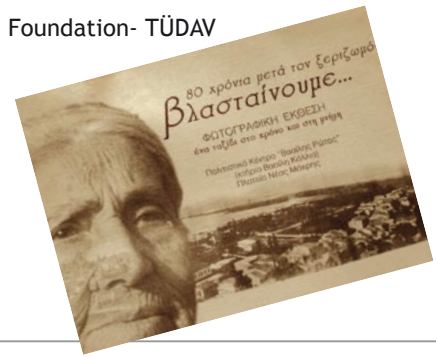
Turkish Marine Research Foundation- TÜDAV

AEGEE-İzmir

AEGEE-Urla

AEGEE-Sakarya

AEGEE-Kayseri



AIESEC ANKARA

Turkish Cypriot Culture Association

Turkish Red Crescent Society

Association for the Development of Social and Cultural Life

Kubbealtı Culture and Art Foundation

ÇYDD- Modern Life Support Association

LOCAL NGOs FROM FETHİYE

Muğla University

FETAV- Fethiye Promotion Foundation

Fethiye Municipality Recycle Project

Fethiye Branch of Association for Consumers' Rights

Fethiye Branch of Association for Preservation of Environment

Art Foundation of Kaya

Fethiye Rotary Club

Association for Healthy Life

Turkish Women's Union

Üzümlü Cooperative

Ölüdeniz Tourism Cooperative

Fethiye Foundation for the Protection of Nature



FOTINI PAPADOPOULOU & KATERINA PAPAZI
FROM KOINOTITA BOSPOROS, GREECE



We are very glad to write you some thoughts and experiences from our participation in the Turkish - Greek Civic Dialogue.

Koinotita Bosporos (www.bosporus.org) is a Non-Governmental Youth Organisation, member of an International Network of Youth NGOs. The same organisation exists in Turkey, Germany, Bulgaria, Romania, Serbia, Bosnia, Albania, FYROM and Slovenia. Our aim is to build bridges among young people and civilizations through mutual dialogue and direct contact and to give them the opportunity to form their own clear point of view.

In order to achieve that, we organize and participate in Youth bi-lateral and multi-lateral programs in our country and abroad. As an NGO coming from Greece and having a brother NGO in Turkey, we accepted the invitation of AEGEE for participating in the KayaFest, in the NGO FAIR, along with our brother Bosporos from Turkey.

For us the experience was unique and great. First of all, it was such an experience to reach KayaKoy, because we needed so many hours of traveling! But as soon as we arrived at KayaKoy, we realized that we were in the best choice for a place for a Fest like that...for a meeting of the two cultures.

It was an amazing place ... a living witness of our past...our history. In other words, it was the best way to show us what both sides had suffered.

Unfortunately for us, as Bosporus Members, we didn't have the opportunity to "live" and participate in the Workshop experience, but of course we took part

in the NGO FAIR and we were and are very happy for that. We wouldn't like to state what was right or wrong in the Fest, because for us there are lots of ways to judge something. Of course, a program can always be better, than it was, but we are here to learn and progress ourselves all the time.

Therefore, we want to state how necessary and great for such events to happen. The more programs take place, the more youngsters will be able to live such an experience.For us, it was a perfect, provided knowledge to lead us to the future…and everyone should try to find ways these programs to be multiplied.

Thank You for giving us the chance to live this experience and we hope to meet you somewhere again.

KAYAFEST ACTIVITIES

1. SOCIAL DYNAMICS AND TEAM BUILDING GAMES

provided the spirit of being a team while playing these games

2. MORNING SPORTS

sport activities with Bilge Korkmaz for a fit and healthy start to the coming day.

3. TREKKING

from Kayaköy to Ölüdeniz with the exciting combination of the green nature and the blue sea...

4. FOOTBALL AND VOLLEYBALL TOURNAMENTS

5. SHADOW THEATRE: KARAGÖZ & HACIVAT SHOW

The dance of light and darkness... The dance of Turkish and Greek traditions...

The traditional Karagöz show of both Turkish and Greek cultures was performed by Emin Şenyer from Turkey and Alexander Mellissinos from Greece in two sections.

Emin Senyer was born in Samsun in 1961. In May 1998, he has opened a Karagöz Exhibition in Kadıköy under the framework of Istanbul City Theatre Youth Days. In October 2001, he has been invited to the 23rd Mistelbach Puppet Festival in Austria to represent Turkey. He has given lectures on Karagöz puppet making and playing at Çanakkale 18 March University Education Faculty Drama Club.

Alexander Melissinos is the son of the very famous Karagöz player Iason Melissinos and since his was a child he was helping his father in the shadow theatre. He studies at the Technical University at the Department of Construction and Preservation of Musical Instruments and he is working on the revival of old traditional plays of Shadow Theatre with main character Karagöz and new plays with themes from Greek Mythology and literature. He has played in many festivals in Greece and abroad: Bursa, Eskişehir, Bursa, İzmit, Gölcük. He has also organised seminars in Universities and performances in schools, museums about the history and aesthetics of world Shadow Theater and the construction of the shadow theatre figures.

6. THEATRE SPORT WITH MAHŞER-I CÜMBÜŞ

"Does the act of seeing theatre performance require a theatre hall, a stage with decors and costumes, actors learning their pre-defined role by heart and lines maybe repeated 100 times to the audience? Does the theatre require from the audience to just sit and watch the play quietly and passively? Such an understanding of theatre has been fading away recently by the release of the theatre sport." KayaFest gave the chance to experience this new kind of theatre with the performance of Turkish theatre group Mahşer-i Cümbüş. The theater sport took place several days at the village square, at the village café, where villagers of Kayaköy also took part and played performance together with Greek and Turkish youth as well as Mahşeri Cümbüş team.

Mahşer-i Cümbüş was founded in 2001 May by Dr. Kadir Cevik and started its professional shows in Ankara Tenedos Cafe. Mahşer-i Cümbüş has shaped its own understanding of Theatre Sport due to its own attitude, culture, art understanding and its own audience. Without lights and without costumes, only the 'Play' is emphasized above everything by just using few accessories and cloth pieces. The acting technique they use also underlines the importance of the play itself with its emphasis on spontaneous thinking, acting, and destruction of illusion, black humor and irony. The relationship between the performer and the audience is based on the active participation of the audience. Each performance is a unique experience of mutual interaction for both the audience and performers, shaping each play due to the demands and suggestions of the

audience. Mahşer-i Cümbüş has achieved to build a crowded audience in a short time, by its emphasis on spontaneous act, rapid and correct decision-making, quick thinking, fictioning, and communicating with audience.

ACTORS:

Zeynep ÖZYURT	Ayça IŞILDAR
Koray TARHAN	Burak SATIBOL
Yiğit ARI	Ayhan TAŞ

7. DANCE NIGHT

Dance groups from Turkey (AFDAG, METU Latin dancers, Çağdaş Dance Club Dancers, Gülüm Pekcan) and from Greece (Nea Makri Dancers and Leros Dancers) took the state at KayaFest on Thursday night and painted the village sky in colours with their music and show.

8. RHYTHMS OF PEACE

By using the percussion instruments provided, Turkish and Greek participants kept the tempo and pulse for peace and fun under the leadership of Greek percussionist **Stefanos Agiopoulos** and Turkish musician from Anatolian Folk Dance Society- AFDAG **Nevzat Akkaya**. The participants also invited Villagers of Kayaköy to join them to the rhythms of peace percussion session as the village café.

9. SIRTAKI AND ZEYBEK LESSONS

All during the festival, **Vicku and Eugenia Koliatsou** from Greece provided Sirtaki and Zeybek moves to the KayaFest participants, the traditional folk dances of Aegean region to strengthen the bridges between two cultures.

10. BOARD PAINTING

KayaFest participants used a large white board located at the Church wall and they painted themselves and their feelings with colours on the board. They left their distinctive signature to Kayaköy by painting the boards with the materials given and the help of leaders from art-schools. At the end, they created a magnificent collage work, which was exhibited to all Festival participants and villagers. The owners of this work of art decided to leave this piece of art to the village. The board is still open for exhibition in Kayaköy-Levissi at Ottoman Night at the place of"to Faruk Abi".

11. OPEN AIR DOCUMENTARY AND MOVIE SESSIONS

Two nights of the festival were reserved for the movie and documentary shows from both coasts of the Aegean Sea. Accompanied by a nice summer breeze, in open-air area surrounded by stone Kaya houses and illuminated by magical dancing colours, Turkish and Greek participants and all Kaya villagers watched the films and documentaries on population exchange, Turkish - Greek cultures and stereotypes in Kayaköy-Levissi. It was striking to see the villagers who saw their parents and grand parents on screen in the documentaries. Watching Kayaköy-Levissi documentaries on the big screen IN the middle of village itself- where one can see, feel and touch the stone houses- evoked immense emotions.

DOCUMENTARIES

- **THE PLACE WHERE TIME STOPS: KAYAKÖYÜ**
  ZAMANIN DURDUĞU YER: KAYAKÖYÜ
  (Opening Documentary)

Direction:	Mihriban TANIK
Production:	Mihriban TANIK
Scenario:	Mihriban TANIK
Sound:	Deniz HOKNA
Fiction:	Meltem KUYUCU
Music:	Eleni KARAİNDRU

Date of Production: 1995
Duration: 50'

"In this city, the eyes of the houses are all empty
People have no pupils.
The houses are dead, houses are blind...
Stoves in gardens remained all black.
No smoke is rising from the houses.
No sound of foot steps in streets, no sound of children.
No hymns coming behind the fence
Time has stopped..."

This documentary tells us the story of the lonely village Kayaköy together with the story of migration. Produced in the memory of the "Ones who are away from their homelands..." and winning the Best National Documentary Award in 8th Ankara International Film Festival (1996), this documentary is a call for peace in the region and peace in the world.

THE JOURNEY – TO TAXIDI
(Opening Documentary)



Screenplay: Maria Mavrikou
Cinematography: Sakis Maniatis, Stathis Saltas, C.Assimakopoulos
Editing: Despo Maroulakou
Producer: Maria Mavrikou

Production Year: 2000
Duration: 59'

The film is a journey into the past, to the years 1922-24, when the Greeks were driven out of Asia Minor and an exchange of Greek and Turkish populations took place. Through the memories of elderly Greeks from Aivali (modern day Ayvalık) and Turkish-Cretans from Rethymno, who are now living in Ayvalık and its neighboring islands, the shocking events of that era come alive once again. Seventy-six years after the exchange, Greeks return on a pilgrimage to the Aeolian land of their birth, and for the first time, ten of the Turkish-Cretans also visit their birthplace. They still speak the Cretan dialect and sing the poem "Erotokritos" just as they did then!

LYCIA: MAKRI-LIVISSI

Direction: Mary Hadjimichali-Papaliou
Cinematography: Ian Owels, Panagiotis Economou
Editing: Yannis Tsitsopoulos
Sound: Nikos Varouxis, Chris Renty
Music: Yorgos Hadzimichelakis
Production: GFC, ERT S.A., Greek Tourism Organisation, Positive Ltd.
40' Greece

Lycia is a contemporary travelogue of six 45-minute episodes, which present twenty remote and almost forgotten ancient cities in Lycia, on the southwestern tip of Asia Minor. On this pilgrimage through time, we are guided by ancient authors, foreign travelers, and prominent scholars and scientists, as we explore the past and present of a land of imposing natural beauty, where myth and history become as one.

THE SCHOOL

Direction: Marianna Economou
2001, GREECE

Duration: 55'

THE SCHOOL is a documentary about an intercultural school in Athens serving for two communities. More than half of the children are Turkish-speaking Muslims in a city dominated by Greek speaking Orthodox Christians. In an environment often tending to social prejudice and xenophobic nationalism, the teachers are committed to create a "normal" school for children of both communities. For a year, this documentary follows life in the school and in the neighborhood, and intimately looks at the integration of minorities into Greek society. Only recently, has public debate in Greece addressed the ethnic majority's racist perceptions of and discriminations against the minority groups, and the legitimate expectations of these groups to have their language, culture and faith respected and supported by the state and society. Through the examination of the obstacles and difficulties the teachers face, THE SCHOOL attempts to make a broader comment on the effectiveness of individual acts to change racist attitudes and stereotypes.

WHO SEPARATED US?
KİM AYIRDI BİZİ?

Direction: Cafer GEBETAŞ, Aliye EROL

Production Year: 2000
Duration: 12'

First quarter of the twentieth century... The time that the most radical changes were occurring in Anatolia. In this period leading to the birth of the Turkish Republic, the Anatolian people had experienced the worst pains. Anatolia also had experienced one of the biggest migrations of its history. This documentary

tells about the compulsory migrations between Anatolia and Rumeli from the point of view of the emigrants.

TALES ON CLIMATE AND TIME-2
SORROW- THE HOMELAND OF SEPARATENESS

İKLİM VE ZAMAN MASALLARI-2
AYRILIĞIN YURDU HÜZÜN

Director:	Enis RIZA
Executive Producer:	Nalân SAKIZLI
Assistant Director:	Bahriye KABADAYI
Assistant Production:	Ebru ŞEREMETLİ
Camera operator:	Koray KESİK
Original Music:	Sinan RIZA
Editing:	Gazel KUTLAR

26 minutes / Betacam SP/ 2001/ Turkey
Turkish-Greek / English subtitled

Levissi inhabitants were among the Greeks who migrated to Greece in the beginning of 1920's with the exchange of populations. Those who left Kayaköy for Greece settled in Nea-Levissi (New Kayaköy) near Athens. Behind Greeks, Kayaköy was desolated with 500 houses, churches, chapels, fountains and streets. This documentary was produced in the memory of the abandoned town Kayaköy and its inhabitants...It is woven with the testimonies of those who left with suitcases full of memories, songs and belongings as well as of the Turkish villagers who witnessed their departure.

GÜZELYURT



Screenplay:	Mihriban Tanik.
Cinematography:	Cemalettin Irken.
Editing:	Mustafa Unal.
Sound:	Engin Apak.
Producer:	Mihriban Tanik

Duration: 41'
Production Year: 1999

Güzelyurt, earlier known as Gelveri, is a province of Cappadoccia whose streets are still rife with stories of migration. The earlier population was Orthodox Christian but spoke Turkish. They were forced to migrate to Greece in the 1924 exchange. The houses they left vacant were then inhabited by Muslims from Thessaloniki. From time to time, the ancestors of the people of Gelveri come to visit their parents' homes and renew their acquaintance with their parents' former neighbors. They sing together in the same language. Güzelyurt witnesses such a reunion. In the light of the recently improved relations between Greece and Turkey, the voices of the two populations that can sing together seem to grow louder; and Güzelyurt adds another voice to the chorus.

TWO VILLAGES OF THE POPULATION EXCHANGE:
KAYAKOY & KRIFCE
MÜBADELENİN İKİ KÖYÜ: KAYAKÖY ve KRİFCE

Direction:	Mithat Bereket
Production:	Mithat Bereket

Date of Production: 2000

This documentary introduces us the villages that had experienced the population exchange so deeply and their inhabitants who still preserve the traces of separation in their memories... Kayakoy and Krifce tell stories of people who had migrated from each village and three generations' struggles to find each other. This is a tale of the two villages in the historical context of the population exchanges that had taken place. A tale of two villages where lives, cultures and longings all fused into each other.

MOVIES

REMBETIKO

Production: Rembetiko Ltd., Greek Film Centre
Direction: Costas Ferris
Screenplay: Costas Ferris, Sotiria Leonardou
Cinematography: Takis Zervoulakos
Art Direction: Manotis Maridakis
Editing: Yanna Spyropoulou
Music: Stavros Xarhakos
Cast: Sotiria Leonardou, Nikos Kalogeropoulos, Nikos Dimitratos, Michalis Maniatis, Themis Bazaka, Constandinos Tzoumas, Giorgos Zorbas, Viki Vanita

Duration: 110' , 1983, GREECE

The biography of a popular singer, who is born in Smyrna in 1917 and dies in Athens in 1955. The passing of the rebetico song from Anatolia to mainland Greece as a result of the wave of refugees as well as from the world of social misfits to the nightclubs. The heroine's travels, loves, professional successes and personal disasters. All these and a distinctive look at the events that played an important role in Greek history in the middle of the twentieth century, are accompanied by the music of Stavros Xarhakos, written to lyrics by the poet Nikos Gatsos. The reconstruction of the era, the invoking of the lost ethos of the old time singers and all the elements of popular melodrama go to make up this realistic epic that won the Silver Bear at the Berlin Festival.

THE OTHER SIDE OF THE SEA
SUYUN ÖTE YANI



Direction: Tomris Giritlioğlu
Author: Feride Ciçecoğlu
Camera: Orhan Oğuz
Music: Yeni Türkü
Cast: Nur Sürer, Meral Centikaya, Celçuk Yöntem, Ugur Polat, Halil Ergün, Pitircik Akerman,

1991 - Colour- 120'

The first half of 1980's, during which numerous people were put in prison because of their political ideas. A university professor, who has just been released despite his on-going case, comes to Cunda island of Ayvalik for a short vacation with his wife. The pension they choose to stay is kept by an elderly lady-Sidika- who has come from Girit in 1924. Homeland stories of those who have lived here for more than a half a century as well as the image of a Greek solicitor who has found refuge in Cunda during the Military coup in Greece transform the short vacation to a journey into past and future ... The professor will come to Cunda five years later, alone this time, having been sentenced to many years and will try to make the difficult decision of whether to find refuge on the other side of the water.

12. CONCERTS & BANDS

Ayyuka is founded in 2001 in Eskişehir, however the group members knew each other from Samsun Anatolian high school. Group members are: Özgür Yılmaz (guitar, vocal), Ahmet Kul (guitar), Altan Sebüktekin (bass guitar), and Alican Tezer (drums). Özgur is the songwriter and the group uses improvissation techniques. Group has 2 demo albums.



Baba Zula: The group, founded in 1996 by Levent Akman (percussion, rhythm machines, toys), Murat Ertel (saz and other strings, vocal) and Emre Önel (darbuka, sampler, vocal) in Istanbul, was joined by William Macbeth (bass, double bass) from San Francisco in the same year. Working as a four-man core team since then, the group was augmented by the new member Oya Erkaya (bass guitar, vocal),

getting its final form in 2002. Baba Zula's music is an amalgamation of recorded natural sounds with both traditional and modern acoustic and electronic musical instruments, a culmination of disparate electronic effects. Starting out by improvisations, later fixed into musical elements which make up their music such as theme, tune, style and sound, reached through recordings and rehearsals, the group has carried this method of "defined improvisation" into concerts, movies, theatrical plays, use of video, slides and films, prepared by the additional members who have joined forces with the core group in its live performances. The group continues to make music for movies and theatre, and to perform in concerts.

KARPATHIOS LIVANELI SONGS



Manolis Karpathios is a very well-known musician in Eastern music. He has played with famous singers in Greece in various music scenes and in discography. He teaches "Kânun" at the Museum of Folk Instrument / Center of Ethnomusicology of Athens. Recently, he recorded a CD with the title "Traveling with the Kânun" for the company "Kathreftis ("Mirror"). In KayaFest, **Manolis Karpathios** played Greek traditional songs as well as ballades of Zülfü Livaneli accompanied by clarinet, violin, bass. The KayaFest participants will always remember the huge circle they formed hand in hand as Karpathios performing under the magical lights of Levissi-Kayaköy

CHILEKESH

Görkem in vocal, Çağrı in bass guitar, Cumhur in drums and Ali in guitar. The group is from Ankara and they won the Fanta Youth Merit Competition in 2003. The style of the groups is nu-metal. After the competition, they have played long time in bars in Ankara and very recently released an album.

DÉJÀ VU

Déjà Vu was founded in October 1999 by Cenk (guitar), Kerem (vocals), Ahmet (drums) ve Erce (bass guitar). The band immediately started rehearsing and initially drawed its attention to covered songs. In 2000, group concentrated on playing their own songs instead of covers. New joint members who play violin, darbuka and bağlama encouraged the group to make music that was missing in the Turkish music scene. The group released a demo called R U Ready? At the moment the group members are Mansur Asrar (vocal), Cenk Sönmez (guitar), Tolga Nemutlu (basses), Barış Bilgen (davul).

FEEDBACK

Founded when group members were in high school in the name of 42 as a cover group. The group has changed the name in to FeedBACK after the maturation in the period of 1998-1999. Zafer is in lead guitar and vocals, Eray in bass guitar and vocal and Umut in drums.

FAUNOS

Group members are Fotis Pezos (Violin), Aris Konidaris (Guitar), Vasiliki Papakonstantinou (Contra Bass), Nikos Plios (Guitar).

FORBIDDEN LOVE

Forbidden Love performs songs that have two common elements: They are songs from the Greek countryside, which have been created during the years of Turkish domination; they recount love affairs between "us" the Greeks and the "Others". These "Others" are men and women of a different ethnic, religious, or social group: the son of the sultan, a Bulgarian lady, a refugee girl etc. The songs are chosen mainly from Thrace, Macedonia and the Eastern Aegean (Rhodes, Asia Minor).

GEVENDE



Gevende was founded in 2000 in Eskisehir. The first name of the group was "Tiny Toon Blues Band". They took part in many festivals and bar programmes. The style they prefer is Rock'n Roll, Blues, Ska, and Swing. Group has started with cover songs. However they tend to write their own songs. The group member of the group: Ahmet (guitar and vocal), Ömer (viola), Ömer (Trompet), Onur (trsombon), Okan (basses), Ahmet (davul).

MOR VE ÖTESİ

The band was founded in 1995, with the members Kerem Kabadayi in drum, Harun Tekin in vocals and guitar, Derin Esmer guitar and vocal and Alper Tekin bass guitar. They prepaired their first album, "Şehir" in 1996, "Bırak Zaman Aksın" in 1998, third album "Gül Kendine" in 2001. In 2003, Mor ve Ötesi released a cover single "Yaz". The popularity of the group has increased with this cover.

REBET ASKER

Group members are Leonidas Pioussis (buzuk, vocals), Marenia Stathakou (vocals, spoons), Sotiris Karalis (guitar), Metaksenia Galani (darbuka).

PICKPOCKET

Pickpocket is the combination of the group members of Suck It More, Fortune Killer. At the moment the group members are Onur in vocal, Kaan in guitar, Barbaros in guitar, Arif in bass guitar and back vocals and Ali Emre in Drums. The group determined the style as Nu-Metal. In 2003, Pickpocket won the Roxy Music Competition. Currently they are working for their album.

SEKSENDÖRT(84)

Seksendört(84) was founded by the combination of the members from several groups in 1999 summer. They started with foreign song covers and their own songs. In 2000, they decided to return Turkish music and root of the Turkish sound. In 2002, 84 started to work on for their debut album. The secret of the group's endless stage performance is the successful synthesis of arabesque and Turkish Art Music. The group members are Tuna (vocals), Erdem (guitar), Umut (basses), Serter (drums).

STRING FORCES

String Forces, the band from Skopje, Macedonia was formed in 1995. The group formed around the nucleus: Alfrida Tozieva (viola), founder Dorian Jovanovic (basses), Sasho Trendafilov (guitar). In 1996, vocalists Jelena Brajovic and Elena Manovska joined as well as Aleksandra Mangarovska-Milicevic (vocal and flute), Aleksandra Stojanov (vocals and slide), Blagojce Penov (drums and percussion). String Forces builds its musical expression on the past and recent traditions present on the territory of Macedonia. Although their sound is very contemporary, produced by instruments rather typical for Western rock music and very often electronics, their music still recalls a lot Macedonian traditional song. The band tries to reveal the forgotten recent traditional of early Macedonian pop. Besides, the band translates the traditions into contemporary context.

13- EXHIBITIONS

"Can you draw the picture of friendship, peace? Can you find a snapshot that can exactly tell us the emotions in a peaceful gathering? Artistic exhibitions in KayaFest showed us how emotions could be reflected on canvas or on photos. KayaFest participants and villagers of Kaya were invited to see works of various artists from both coasts of the Aegean Sea exhibited during the whole festival in old Greek stone houses and open-air".

AYDIN ÇUKUROVA



Graduated from Marmara University Faculty of Fine Arts in 1990, Aydın Çukurova has opened his first personal exhibition "Invention" in 1989 in Adana Municipality Exhibition Hall. His major exhibitions are 1990 London Covent Garden & Camden Town Street Exhibitions, "Dreams", Nazım Hikmet Culture and Art Society Exhibition Hall, 2001 "Images" 4th Lycia/ Kaş Culture and Art Festival, 2002 "Europe" European Tour. Besides his skills in painting and photography, he has adopted his long adventurous trips to Iran, Pakistan, India, Nepal, Sri Lanka, South Africa and many other places in Europe and Far East as a lifestyle. He has succeeded a 12000 km motorcycling trip on the Georgia, Armenia, Iran and Syria frontiers of Turkey called "Turkey on Frontiers" which lasted 5 months. He is continuing his recent works in his arts workshop (Atölye Sanat Evi) in Kaş.

GÖZDE BAYKARA

Born in Aydın in 1977, Gözde Baykara defines human as the only being that seeks a meaning for life. According to her, every human is in a struggle to make his/her life meaningful with their activities. In other words, the meaning of life is hidden in the act of 'producing'. Then art becomes a reaction or a rebel towards our material breaking down. This very meaning hidden in artistic production has evidently reflected to Baykara's work and inspired these formidable paintings.

AYŞE ARSLAN

Having completed her studies in Arts at Dokuz Eylül University in 2003, she took part in KayaFest with three of her oil color paintings.

HAYAL İNCEDOĞAN

Graduated from the Dokuz Eylül University, Department of Arts she participated in the exhibitions of KayaFest with three serigraphies. Chaos and business in city life constitutes the main theme of her serigraphies.

SEVGİ DİZLEK

Still Dokuz Eylül University Fine Arts Faculty student, uses a different technique in her paintings.

MURAT KÖSEMEN

Dokuz Eylül University Fine Arts student Murat Kösemen participated in KayaFest with two of his sculptures. KayaFest participants had the chance to experience the union of modern and traditional, sense and nonsense, life and death in his works.

BÜLENT IŞIK

Having a different type of exhibition style that he first used in İzmir two years ago, the exhibition project of Bülent Işık presented at KayaFest is called Tateravalli. This exhibition concept based on graphics humor aims to entertain the spectators at first and then involves them as an internal part of the exhibition. After seeing the exhibition, spectator draws his/her impressions of the exhibition on a blank piece of paper. Then, these drawings are also exhibited.

ARTISTS FROM NEA MAKRI

Four photography artists from Nea Makri Aldo Kombotis, Agerinos Chatzigeorgiou, Despina Damianou and Eua Ahladi took their works of art to KayaFest. Their exhibition consisted of pictures of Fethiye and Nea Makri- the New Fethiye in Greece. They exhibited the KayaFest participants with sketches on the daily life is in these two cities.

Eva Ahladi is a historian of Asia Minor Greeks. She has taught Greek at Ankara University from 1994-1998. She has studied Turkish. **Despina Damianou** teaches folklore at the Democritus University of Thrace. She is an expert in the field of of folk tales. She has published folk tales from the Greek islands. **Alexandros Kombotis** was born in Istanbul. Since 1968 he lives in Athens. He is engaged in amateur video documentaries. **Vera Tzoumelea** is a graphic designer. She works at the public relations department of the National Bank of Greece. She has participated in the documentary film **Kayaköy Ayrılığın Yurdu Hüzün** by Enis Rıza. **Angelos Hatzigeorgiou** is of Asia Minor origin. He is auctioneer. He is engaged in computer graphics. Eva Ahladi, Despina Damianou and Vera Tzoumelea are third generation immigrants from Livissi and Makri.

TALE OF NEA MAKRI

Ioannis Yordanis
Mayor of Nea Makri,
www.neamakri.gr



The beautiful town of **Nea Makri** (Νέα Μάκρη, Yeni Fethiye) is situated in the North-Eastern Attica area. It has an excellent and outstanding landscape, since nature has generously provided the town with the green colour of the woods and the blue colour of the sea.

It was founded in 1924, when the first inhabitants arrived, refugees from the shores of Lykia in Asia Minor and the Ionian towns of Makri and Livisi (Fethiye and Kayaköy). Nea Makri was a harbour that received a small portion of the great refugee wave, which shocked modern Greek history between 1922-23.

The specific area was chosen quite accidentally. At that time it was a swampy uninhabited area where nothing indicated it could host people, life and human activity.

The end of August 1922, the Greek flags were lowered in Asia Minor. Following the tragic fall of 1922, the Lausanne Treaty was signed, which arbitrates not only international issues but also Greek-Turkish issues, like the borders of the two countries, the minorities, and the exchange of population. And it is this exchange of population that forced over 1,5 million Greeks to abandon their homes, their fortunes, the land where they, their fathers and forefathers lived for more than 2,500 years and uprooted take the road to refuge.

A large group of people – members of 90 families from the Ionian small towns of Makri and Livisi – one cloudy cold morning of November of 1923 arrived here, on the rocks of Xylokerisa in Attica, all beaten by adverse fate and the pain of life, however armed with courage and steel determination for a better tomorrow. They were not allowed to bring anything with them; only a few clothes and the will to live. On this very land we set out foot on, live and enjoy today, there was nothing but woods and a barren land with pine trees and small bushes. Right next were the swamps full of water snakes, mosquitoes and leeches. The only inhabitants were 10 shepherds' families.

Building of the houses started in the spring of 1924 and continued until 1927. The houses were distributed by drawing lots. As soon as one house was completed the family entitled to it moved in. Water was brought from the monastery of Agia Paraskevi and the first fountain was built under the great pine tree of the central square. Life started to flow. Malaria was decimating older people and children and there were no doctors or medicines until 1934, when the draining works were carried out in the area by the Rockefeller Foundation. The newcomers drew wells, started cultivating and selling their corps up to the areas of the Messogaia plain and Kifissia. And they flourished.

In our present day, Nea Makri, the area the refugees landed on in 1922, is converted step by step into a real paradise. The habitation, economic and touristic development of Nea Makri in the last years has been rapid. It stretches in 33,662 acres and the permanent habitants are 13,000. As a touristic resort in the summer it reaches 55,000 – 60,000 inhabitants since many people own summer houses in the area.

LOCAL COMMUNITY IMPACT

The Turkish Greek Civic Dialogue Project events all had unique impact on the local community where the events took place. All the activities were organised in collaboration and participation with city councils, municipalities, universities, colleges and local NGOs from Sakarya to İstanbul. However, the local community impact of the KayaFest, the way it influenced and changed the life of a village and its villagers is particularly striking.

The involvement of villagers into the project had started at the very beginning of the planning phase. The Turkish-Greek Civic Dialogue Project Coordination Team gathered members from AEGEE-Ankara and prepared three case study trips to Kayaköy with the aim to learn expectations of villagers and other relevant stakeholders, to get to know about the village and its story, to share the ideas we had, to see their reactions, to conduct feasibilility and make measurements on the land. We also had numerous never ending meetings with the "muhtar" village head Erkan Kaya, KayaKöy Cooperative, Fethiye Chamber of Architects, Fethiye Promotion Foundation- FETAV, Fethiye local newspapers, Fethiye Municipalitiy, Muğla Governorship, Fethiye Museum, TÜRSAB, villagers, pension and restaurant owners at the village as well as primary schools, gendarmeries, fire brigade, Turkish Telecom, travel agencies, boat operators. Finally, the villagers and all local stakholders contributed very well to the content, logistics and the programme of the festival.

At the beginning both the infrastructure of the village and the mind-set of villagers and architects didn't really portray a positive situation as to organise a peace festival in the Kaya village. The village did not have decent asphalted roads, especially the basin where we wanted to locate our main stage was very dusty as a deserted land. There were simply no lights for the illimunation of the cultural heritage on old rock houses and churches, no public phone booths, not enough toilets for public use. Apart from that, there was no statistical data about the village, no one knew exactly how many households were living in the village, how many of them could host how many people. There was not any map of the village. We were quite thankful to receive the drawings of the British couple who are living in the village. A second challenge was the

fact that Kayaköy was under 1st degree protection by relevant authorities and receiving an official permit to organise a festival on such a land, especially a Turkish-Greek festival would not be possible at all and even if this would be the case we would need to pay a lot of money to the government.

Last but not least, it was pretty difficult to soften the rigid mind-set and disappointment of Kaya villagers. Kayaköy has always been a perfect place for political competition and profit contest between different actors such as some travel agencies and some politicians, who always promised to turn this island into wonderland to build five-star hotels to start eco-tourism in the village. Some other interest groups such as the Kayaköy Cooperative made up of the villagers and the Fethiye Chamber of Architects, always wanted to promote the cultural heritage and beautry of Kayaköy to outside world and they even managed to organise a small-scale festival in the village some years ago, still without the success to sustain such an initiative. In short, the villagers were quite fed up, ignorant and did not believe at all that a group of young people out of nowhere would overcome all these obstacles and make a festival happen in their village and at the same time to make them happy and bring them some money.

However, once the project coordination team started to prepape all necessary permits and as they increased their planning visits to Kayaköy, somethings also started to change. It still took ages for the project coordination team to receive the official permit from the Ministry of Culture and Tourism of Republic of Turkey so as to organise a festival on the cultural heritage. Unfortunately the project team had to pay a reasonable amount from the project budget for the rent of the place for one week. Still it was a success and relief for us that we could indeed get the official permit after endless meetings with Fethiye Museum, Muğla Governorship and Fethiye Municipality as well as the Ministry in Ankara with the help of some very dedicated architects.

Since the project team was very determined to involve the villagers and other local stakeholders into the festival as much as possible we started on working on this mission. We visited many times the village, under the skin-burning sunshine we visited all houses one by one, knocking their doors, told the villagers all about the festival asked them whether they would be interested in taking part, whether they would like to host Greek and Turkish young people and artists in their houses, whether they would like to take part in some fairs to present their home made carpets, clothes, jams, local wines and laces. It was only fifteen days left to the festival, some of the project team members already went to the Kaya village. After long meetings, public telephone booths were installed in the village, toilets were cleaned and strengheted, thefrequency of minibus and shuttle shifts and the number of taxi cabs to the village were increased. Again it was some ten days before the festival, in a nice summer night, with the crickets singing in the background, Faruk Akbaş started using his projector and set up a nice screen at the village café. We started to show somevery nice movies to the villagers every night until the festival started. They didn't like Matrix at all but they all enjoyed watching Vizontele.

So came the festival…The stage was set up, the roads were prepared, the churches were illimunated..The villagers gathered at the festival place, the magic opening reception took place at the Taksiyarhis church thanks to the local wines served by Rotary Club, villagers coming to the church and meeting with participants, Nea Makri mayor, artists…Children running around..At the official opening the village head Erkan Kaya and the Fethiye Subgovernor Cengiz Aksoy welcomed enthusiastically all the participants to the Kaya Village, a local folk dance group from Fethiye performed an outstanding dance show for the audience. Baba Zula, with all its enchanting Anatolian motifs maybe the most colorful band of the whole festival perfomed a breathtaking improvisation about the village telling the participants the story of the sad village with melodies in English. Numerous local NGOs together as well as Kaya villagers weaving carpets, seling home made jams took part in the NGO fair of KayaFest…

The local authorities were not only active to provide in-kind services but in the course of the festival but they aso integrated very well with the participants and their colleagues from Greece. On the second day of the festival, Fethiye Mayor welcomed Nea Makri mayor Yordanis at his office, where they shaked each others hands, exchanged their ideas about the Kayaköy as a village of friendship and peace.

The participants were all over the village…They were staying in the the hosues

of villagers, enjoying their hospitability accompanied by local wines and water melons and endless stories about the history of the village, and they were interviewing the villagers for the KayaFest video. They were also enjoying the sun at the village café accompanied by ryhtms of percussions and themy tea "kekik çayı". They were using the primary school of the village as a workshop place and dancing, discussing, exploring each other.

And the villagers were also all over the village observing all these colorful sights of the festival. They were watching the documentaries about the village together with participants, pointing their fingers on their grandparents they could see on the screens, constantly cooking and serving and smiling, smiling happily… And once it was over, they were also melancholic, seeing off their guests, thanking us to enable them to host people in their houses, for introducing them the home pension system,asking us when is the next one?

After the completion of the festival the project coordination team had also evaluation meetings to listen the experiences, complaints and assessment of local stakeholders. Villagers, municipality, FETAV all agreed that it was useful for the promotion of the village, that the villagers made quite a lot of money. But they still voiced their concerns for the next time, that the stage and sound system was too big and proffessional and also loud, the exact location of the stage was not the best one were amongst their remarks…

Sefer Güvenç from the Foundation of Lausanne Treaty Emigrants interviewed with Imam Halil. Imam Halil is the official prayer leader who calls the villagers for prayer. During the festival Greek participants were enjoying the prayer five times a day, and waking up very early with the call "ezan", naming the very friendly İmam Halil as **"DJ İmam"**.

I.H : "I was born in 1913 in Keçiler village. I have been working in this village for 27 years as Imam. I also helped villagers performing prayer. At that time in early 1900s, Greeks used to live here, as well as our nationals. The Greeks used to live in this village. It was reported that this village had 3000 house complexes. There were children at my age and we used to talk a lot, play marble, we used to go the shops together to buy candies, delights. My grandmother could understand their language. She used to have friends called Atine, Marine, Michal, Andon. There was a doctor called Aliko, he could diagnose the diseases without any examination"

SG: When the Greeks left the village, did they also take away their property, their belongings?

I.H: The government did not let them to take gold or silver with them, but only cash. Therefore, they had to hide all their gold and silverware. Unfortunately the boats used for transport, could not allow loads or packs, but mostly people. Therefore, they were not allowed to take anything other than most essential belongings.

S.G: How did you learn that they you would abandon the village?
I.H: The government issued an order, they said until whatever day everybody has to get prepared for leaving. The Republic of Turkey was established. Atatürk became the president. All the legislation was completed and the decision of exchange of population was taken; so the emigrants from Thessaloniki came to Turkey.

S.G: The Greeks had to abandon the village, but how did they leave?

It was Us, the Turks, who did see them off. They could take their animals and some of the packages. However, the state sold out their precious belongings and other leftovers through auctions. Reversely, boats came to here, to Fethiye from Greece carrying emigrants from Greece.
Later on, they came with horses and camels. They divided the abandoned lands and houses to these newcomers, emigrants from Greece. They pulled out he doors of the houses. Some of them sold the houses and left to Antalya and İzmir. At the end, our population remained around 15-20 thousand.

S.G: Was there any competition or conflict between the Greek emigrants and the villagers?

I.H: Conflict exits even between sisters and brothers. However, we were doing everything together, all kinds of exchange, trade, trade of brides, engagements and weddings.

S.G: Was there any love story between Greeks and Turks that time?

I.H: Yes, one of the Greeks became a Muslim; her name was Saniye “dönme Saniye” (one who changes religion, gender, nationality). She was performing prayer; she gave birth to a child. When they were leaving our village, they also wanted to stay, they said we do speak Turkish, however they were not allowed that time.

S.G: A lot of young people came to Kayaköy to organise and to participate in a peace festival. How do you feel about it?

I am a teacher of religion. No matter which religion one believes in all the principles of prophets leads to one address: God. All the religions want peaceful co-existence, sincere manners. The Quran is in Arabic, however it does not address for Arabia, but for all the citizens. All is equal; we are all brothers & sisters. I am very happy that they came here to visit us. I am really glad to see the integration between the Turkish and Greek youth, especially the ways they got closer to each other. They stayed in same places, same houses, they fell in love with each other.

“During the time of Yıldırım Beyazıt, a delegation is sent from Kayaköy to İstanbul. They request an artist to the village from the sultan, and Rum origin Ottomans come to Kayaköy do not only teach art but they also settle in Kayaköy. The weather, fresh air, water and oxygen of this village is very unique. They like the village and then they start building houses. They want their uncles, relatives also to come and settle there. The village population becomes 17 thousand.”

“A professor from the States once visited the village, he makes a measurement. Oxygen measurement equipment gets out of order and he calls the US saying the oxygen rate in the village is 90 percent iodine 10 percent. Inhabitants are healthy the food tastes sweet.”

“MEETING OF MAYORS IN THE VILLAGE OF CULTURE AND PEACE”

MAKRI MEETING NEA MAKRI

Thanks to the Festival, Hellenic Tourism Organisation EOT president Kostas Katsigiannis as well as Nea Makri Mayor Ioannis Yordanis had the chance to pay a visit to Mayor of Fethiye and they presented a plaquette to the Turkish Mayor.

Nea Makri Mayor Yordanis’s grandfather had to abandon Kayaköy to settle in Greece due to the exchange of populations and the grandfather of Mayor of Fethiye came from Creta (Crete) to Rhodes and then Rhodes to Fethiye.

Yordanis was very excited to extend the greetings of Nea Makri inhabitants, mentioning their city Nea Makri was established out of the roots of Fethiye, Nea Makri (New Fethiye) was established by the people who were coming from Fethiye (Makre).

Yordanis was very happy to see Antique Telmessos area; Makri and Levissi very well-developed and rich. During the visit, both Mayors talked about joint projects, transportation facilities for frequent visits, investments in Kayaköy and Kayaköy as the village of friendship and peace. They both expressed they want to come back again and next time without the need for any interpreter.

After a Turkish/Greek coffee, journalists had the chance to ask questions: The most striking one was „Is it possible to organise such a festival in Greece maybe in Dodecanese Islands aiming to enhance integration of people? The answer was positive, but all the young people would be needed to contribute in this achievement.

Nea Makri Dancers, young people of Nea Makri was one of the most breath-taking part of our festival. Apart from the excitement they had knowing their ancestors were from that village, Kayaköy, they also amazed all the villagers and participants with their dances. The first four dances they performed was from Crete, the last dances were from Traki-Thrace as well as the island of Salamina and the island of Mitilini.

From a Turkish Participant

“If you came to a village in Greece that lived two thousand Turkish people and see you now you see now what is alive, how would you feel like?”

“Not very pleasant, but I think Turks could have and keep this village as they inherited, the Greek people lived here and now Turkish people lives here .They lived together and I think they can live together in every place, no matter if you are Turkish if you are Greek you can live with everybody!”

QUOTATIONS AND COLOURS

FROM THE KAYAFEST ACTIVITIES

Baba Zula

“I came to Kayaköy and was not feeling good. I called a person from here and i visited him. I want to play this song for him, for Ramazan Güngör from Fethiye master of three string saz”

During their performance at the opening concert of the Festival, Baba Zula **improvised** a song about Kayaköy.

SONG ABOUT KAYAKÖY

All these people from Kayaköy
Milk & yoghurt
As well as the grandparents of everyone was Rum (Greek)
Rums also used to speak Turkish
Everybody was happy
If one would not give a damn on politics at that time actually
There was nothing to fight for nothing to be competed
They used to be iron worker
Turks used to give them cheese and yoghurt
They used to live altogher
Altogether
Altogether
Altogether

EMİN ŞENYER - KARAGÖZ SHADOW THEATER

Leblebiyi koydum tasa
Doldurdum basa basa gız annme
Benim yarim çok güzel gız annem
Ağzı açık boydan kısa gız annem
Off

FROM THE TREKKING SESSIONS

Dağ başını duman almış
Gümüş dere durmaz akar

Mahşer-i Cümbüş had the performance of Theater Sport at the Village Café in participation with the villagers.

What is Theater Sport? Have you ever seen a theater sport before?

We will form two teams out of eight people here and depending on your guidance; we will have a competition in three phases. A jury out of five volunteers will decide on the winner. We will write some expressions on these white papers:

“LIFE IS BEAUTIFUL”
“BEER IS PRETTY EXPENSIVE IN MARKETS”

We need to declare one person as the criminal and we will send him/her away this person will not be able to hear what we talk here. However, we will find out and assign a crime for this person. Later on, we will call this person back for interrogation. Our interrogators will try to make them confess the crimes we assigned for them. The questions cannot refer to the crime.

“Research Center for Mosquito’s Sexual Life”

MOVIE REBETICA

You fed me with your lies
Almost since I was born
But now that the snakes have risen
And never shed a tear mother Hellas

Ah Thomas joint
We'll get high together
But so you can get with it
Babis will lay it out for you
Georgadakis fiddling will blow your mind
And Maria with her tambourine will smile and
Lead you on

CRICKETS IN THE BACKGROUND, PEACE IN THE AIR…

WHAT DO CRICKETS THINK ABOUT THE FESTIVAL?

Karpathios, Karpathios! As Nikos Loizos was playing the songs performed by Yeni Türkü in Turkey, a giant and improvised circle of people was spreading the charm in Turkish and Greek. The circle was singing "we are all human beings irrespective of our nationalities", just as the prominent author Antonis Samarakis who passed away just few days after the festival said many years ago.

One of the most meaningful encounters of the Festival took place when the psychology workshop participants met "Lütfiye Nine" (Lütfiye Kaya), who is one of the last witnesses of the Lausanne Exchange in Kayaköy. The participants, who were welcomed at the garden of Nine's house, were told about all the memories by Lütfiye Nine from the bottom of her heart as if the participants were her own grandchildren. Every word Lütfiye Nine was uttering, reminded us vividly the reason why we were all there in a very natural way: "My dearest, you are all the sons of this land".

The Nea Makri dancers performing dances from different regions of Anatolia was one of the most remarkable moments of the festival accompanied by a strong applause.

The day after the one-week festival Kayaköy was reminding the ghost town again; it generated the same kind of feeling as 80 years ago, when it was abandoned by Greeks all of a sudden. Everything became silent, the village got immediately calm. This atmosphere made us automatically remember the sincere words of the Aegean author Dido Sotiriou: "Send my greetings to Anatolia…Hope she will not resent us since we watered down its land with blood. God Damn you all the evils who made one to kill his brother".

FROM FESTIVAL PARTICIPANTS

Serdar Değirmencioğlu- workshop leader: In a village, which was living in peace 80 years ago without the need to have big forces, big ideologies, big treaties; this time young people discovered a very important reality. They found out the reason why modern ethnicity categorisations and widely used adjectives to identify ethnicities such as "Turk and Greek", would never be able to destroy the rich culture that still prevails in that region. All the people left the village again in tears, as it was the case 80 years ago; however this time all these tears were the messenger of better days.

Yannis Palavos – participant: I think Kayaköy served as a time machine. After seeing Kayaköy and the festival, I am confident to say that our generation will prove that people can live in peace again. Please remember Jonh Lehnon, who was singing **"You may say I'm a dreamer, but I'm not the only one"** as well as Lütfiye Nine who told us "You are ALL the sons of this land". The time machines do not lie; however, the ones who profits from tension between our communities do so. I think Kayaköy was a unique experience to find out this reality.

Eirini Evangelou - participant: I am a psychologist; I am expert on group dynamics, conflicts, and similar issues. However, in Kayaköy, we went much beyond only discussing these topics, we established a very sincere and meaningful communication, we all wanted this to happen and it was a very precious experience for us.

WHAT IF KATIA ANTONIADI INTERVIEWS THE KAYAFEST PARTICIPANTS?

Dijan Albayrak

- Do you think that Turkish-Greek friendship will be a reality or just an imagination?
- It's already a reality. I couldn't say that this festival will make a dream come true. It's a process that is on-going. This festival will be a big step in this process. I've been involved in this project because I believe in it.

- Do you think that this dialogue programme will continue to bring Greeks and Turks closer to each other?
- I think it will open up areas of cooperation. It will create more friendships and personal contact among people. This will pave the way for more and more projects and that will speed up all the process of friendship. I do not think that friendship is the ultimate goal here. I mean we cannot say that Greeks and Turks have to be friends. I mean it's like Greeks and Germans also have to be friends, Turks and Dutchies also have to be friends. It's not about that, it's all about forgetting that such a distinction exists and that should be the ultimate goal. We should open up areas where we can get closer to each other, just because we are human, we share very similar culture and we simply enjoy being with each other.

- Do you have the wish that this festival will show the politicians the way of how to do and how cooperate with each other, Greeks and Turks?
- I think they already know what we are doing. I think this "real-politics" is completely different story. When we wrote this project, we were thinking, "Ok, we organised many events, we discussed about politics, about population exchange, Aegean matters etc. However, the aim here is different; here we are talking about arts. If you are experiencing or performing arts, then all the other things seem so superficial. And the only reality remains enjoying together. I think that was the spirit that we needed not conferences, but something else, something more. Something which gives us the feeling that we are doing something together. We are really realizing some certain ambitious goals. So I completely disregard as a true "real political act". Its more like a human act!

- Why do you think this festival is held in Kayaköy?
- For the first time I experienced that a project is taking place with the local people fully participating. It evokes some emotions; it evokes some memories of them. And in a very nice way, through arts. It's not like everyday that an International Project is happening here, It's not like everyday these villagers are watching concerts or meeting new people - in particular Greek people whose ancestors were living here. It's a very special event for them. Therefore, I think they will get different inspirations from that.

- What did you think when you first met a Greek person?
- Nothing special ☺ I don't remember the moment, I don't know. I've been working on Greek-Turkish project for last 6 years. I don't know what I thought at the first sight, but I can say now that my best friends there are few people who are Greek, that I can count now, that I really miss such as Matina, Katherina, Aliki. I really would love to have them here. The feeling I had when I first met a Greek was nothing special, I was not that much different for many other personalities from different nationalities. But I have to admit that it has been much much easier to become real friends; that what makes the difference.

Tatiana Myrkou -Dance Theatre Workshop leader

- Will all these dance courses make relations between Turks and Greeks better?
- Yes, this is the only thing that we are sure about. Because at the beginning, I didn't know anything about details such as the Turks in general, the festival, my co-leader, the workshop. And now, I'm in a magic. I made friends with Turkish and Greek people that I didn't

know for ages. I trust them. We will try to make something with our bodies. And that's what I'm going to see tomorrow. Many people in the workshop are trying for one reason. For their happiness and being together as one team.

- You are the leader of the dance theatre group. Do you think that the Greeks and Turks that you have on your own group cooperated well with each other?
- Yes. Excellent! I couldn't imagine this. It's really difficult to work body to body, to touch each other. At this workshop we are all together like magic! I don't know...Because they didn't say why you are touching me, we all have to be ready for the workshop at 10 and at 9 in the morning we have to wake up...There was no complaint about anything. And we want to dance! So It's amazing!!

- Did you like the village where the whole festival is being held?
- It's really beautiful! I would like to see it with people in it to walk and say hello to the people but It's empty.

- What do you think about the festival about the things that you learned, about the villagers here, about Kayaköy...?
- I met many new people and it's like being in Greece. There is no difference. They say hello friendly. In the first day; I woke up to go my workshop at 9 o'clock. I was walking and there was a guy in the house, an old man who talked to me in Turkish. And he asked me to eat something first. And told him "no, no , no… I'm ok." And then I asked him if he is speaking in English. He told me no. And he told me that he speaks French and we talked in French. And suddenly I said; "Au revoir" and I left...And he run behind me with slice of water melon and she said "mademoiselle...! Please, take this water melon" I was so touched because; it's like I want to share with you my food. It's great because he's poor I think. I have seen so many films about Kayaköy. It's also very good to see Turkish folk dances like Zeybek. It's really amazing because I can see something different but It's the same as Greece. We have the same dances, we have the same food, we say the same words with a letter. They say "pilav", we say "pilavi". I don't like the things like this: they don't come more often to Turkey...

- Do you think that this festival with its entire program will help the relationship between Turkey and Greece?
- I think so. You know what, yesterday nearly 70 people gathered around here with guitars and there was a huge camp-fire in the middle. They were singing, dancing, playing guitars. I think this was the real relation between Turkish and Greek people and it was really great to see them all together!

MAGIC MOUNTAINS

Eleni Trigatzi
19 September 2004, Athens



I don't know the exact moment when Sophia's passion for Turkey was born. She studied musicology and she got to know the traditional Greek music, which was quite similar to Turkish music. She even started studying the Turkish language.

"Turkish???" said I. "Whatever for?"
What did we have in common with the Turks anyway?...

That's when Sophia got involved with AEGEE, a volunteering organisation that brought together young people from all over Europe. Sophia started traveling until she visited Istanbul, the well-known Constantinople. She loved the city, she loved the people, she loved the dervishes.

She then started talking to me about a festival that would enhance the Turkish-Greek friendship and it would take place in a small village opposite Rhodes, Kayaköy. For my part, I wasn't curious about it at all. I didn't know what I

would get to do there. One day before I took the ship for Rhodes I packed my things. It was two in the morning, I was all alone and very tired. Suddenly I got goose bumps all over and I didn't know why. I felt as if I was about to fall from a cliff. There was a great adventure waiting for me, looking at me in the face. I approached the edge of the "cliff". And I jumped.

The following day, when we arrived at Kayaköy, I got to stay with four of Sophia's friends, Eugenia, Vicky, Nikos and Stefanos. A well-built but too outspoken middle-aged Turk, mister Abraham, took us to his place and we stayed in a little house that was decorated with a fireplace, a wooden table, divans, sheep furs and a small ancient Greek pillar that would keep the door open so as to let the air in. When the afternoon came, Eugenia, Vicky and I went to the central point of the festival and the girls started teaching the passers-by how to dance traditional Greek dances. A tall dark girl with short hair and glasses asked if they could teach her syrtaki, the dance of "Zorba the Greek".

The next morning I took my pencils and papers and started making sketches of the Turks who had come to Kayaköy for the festival. One bespectacled boy wanted to pay for his sketch but I refused, so he bought me an ice-cream. Another boy with glasses and shaved hair, who was in the dancing workshop (Hakan!), paid for my dinner. They were such cuties!!!

Some other time I got together with fifteen other people and we started painting on a huge tableau. We did mountains, houses, cows, buses, the starlit sky. I drew a dozen faces of the people I had met. As I was drawing I got to know Bilge, the girl who had asked Eugenia to teach her Zorba's syrtaki. She was also an artist and she lived in İzmir. Smyrna was my grandparents' homeland too, what a coincidence! She said she had worked at the 11th Biennale of young artists that had taken place two months before in Athens.

I said that I had participated there with my work, which was illustration. She remembered the pictures I had exhibited there and really liked them, even though she didn't know me back then! We were both happy that, even though we hadn't met then and there, art brought us together again. She invited me to İzmir and I promised I would go as soon as I got the money for it.

The day of our departure came. We took one last picture together, Turks and Greeks. We almost loved each other because we felt like brothers that had been separated at birth. The media and our prejudices had kept us apart for so long, but now we had finally met our long-lost siblings. We had the same faces, the same words, the same customs. You just had to look at our faces, you couldn't discern Greeks from Turks. Just look at us.

I jumped over the cliff after all. And I flied.
I don't think I will go back there, I don't think I'll even meet Atalay, Tuçe, Ceyda or Ragıp again. But it was quite a jump, quite a flight! We will grow up and we will have families of our own, we'll grow bald or fat, or I don't know. But once, just once we got to Kayaköy. We'll forget. But these words will stay for those who want to get an idea what it was like to be there, in the shadow of the Magic Mountains of Kayaköy.

WE...

It was the times that we didn't know each other's names. We used to gather and talk about a single thing. The reason that clusters our thoughts on a single point. Our first time does not look like other "first"s.

Then the time came for concretizing our common points. However, it shouldn't have stayed only here. We were together for one thing and this festival should have gone beyond the borders. It should have been heard from all over Europe. We should have taken action soon and have started working. We were together here and there. Constantly thinking and brainstorming. Time passed by. Things have changed. We learned each other's names then. We knew what we wanted. We have shared lots. We have shared. In our meetings, before and after. We have shared in the bus queue, on the exam nights, in the exam questions, in the answers given. Unknown. We shared. We were friends..

Friendships influence our lives, us... We were such friends that we had done something that influences the lives of thousands. We highlighted the festival with the light of our lives. Highlighted till eternity. We followed the steps, we caught the rhythm, we spiced our festival with that rhythm. We were human; we put our minds, ourselves to this festival. We role-played; we performed. We included our dance. We thought about the places where we live. The warmth of our house, its architecture, its walls. All mixed in the festival.

And everything should be permanent. Just like our friendships…
Should be saved in the memories of the festival.

Was it the festival that made us see that these were the “sine qua non” s of our lives or was it “us” trying to reflect the “lives that we share” to the festival???

EVERYTHING IS FOR “SHARING A LOT”
EVERYTHING IS FOR “WE HAVE SHARED A LOT”

Ceyda & Ceren



KAYAFEST PROJECT COORDINATION TEAM

PROJECT MANAGER
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FESTIVAL COORDINATOR
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PARTICIPANTS-TRANSPORTATION-ACCOMMODATION
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ACTIVITIES
Büşra KESER
Çiçek ŞAHİN
Melda ÖZSÜT
Şermin YAVUZ

WORKSHOPS
Başak UYSAL
Cenk GÖKÇE
Ceren GERGEROĞLU
Ethemcan TURHAN
Hande ÖZEN
İrem ÜNSAL
Müge ŞAHİN
Nergiz AÇIKSÖZ
Selin ÖZDEMİR
Utku YALÇIN

VISUAL AND TECHNICAL SUPPORT
Gökçecan GÜRSOY

KAYAFEST
PHOTO ALBUM









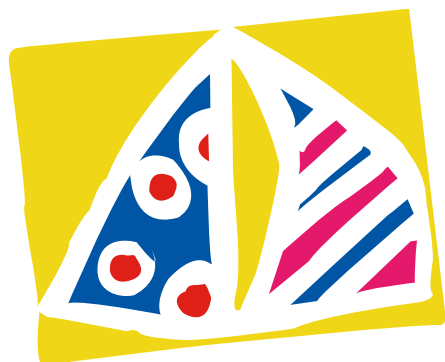








POPULATION
EXCHANGE



POPULATION EXCHANGE RECONSIDERED

The Compulsory Exchange of Populations Between Greece and Turkey 80th Anniversary

The Foundation of Lausanne Treaty Emigrants (LMV) and AEGEE-Ankara co-organised a symposium to commemorate the 80th anniversary of the Lausanne Convention of of Greece and Turkey to specify the conditions of the compulsory exchange between populations.

This symposium has been realised in partnership with AEGEE-Ankara within the framework of the Turkish-Greek Civic Dialogue project supported by the European Commission. The symposium aimed to bring together various scholars and experts from Greece and Turkey to present papers discussing the population exchange in political, economic, social and cultural spheres. The language of the Symposium was Greek and Turkish with simultaneous interpretation.

The Conference Hall of Nippon Hotel-Taksim hosted the symposium with 250 participants, academics, journalists.



A STORY OF PARTNERSHIP
BETWEEN FRIENDS OF EMIGRANTS

The partnership of young enthusiastic members of AEGEE and the grandchildren of emigrants from the Foundation was an amazing learning experience for both parties. Many meetings at the Foundation Cihangir office and AEGEE-Ankara METU office, phone calls, discussions over the organisation details, sometimes many gaps and misunderstanding, new friendships and memories. Everything was to make a symposium and mainly bring the people together on the 80th anniversary of the compulsory exchange of population in the beautiful city of İstanbul.

The symposium aimed at tackling with social, political and cultural aspects of the compulsory exchange of population, its consequences and the changed lives of 2 million of people who had to take part in the exchange. This symposium bears significance as it was the first ever international symposium on the exchange of population to take place in Turkey with 26 speakers from Greece and Turkey. Thanks to its high level academic speakers and the interesting spectrum of participants from journalists to researches, from the grandchildren of emigrants to the young people who currently write their Ph.D and master thesis on the subject matter, it was the most academic event of the Turkish-Greek Civic Dialogue project.

The event was also providing a bridge between the KayaFest Youth and Culture Festival and the Final Conference of the Project. Some of the young people as well as musician Muammer Ketencoglu, who were previously in Kayaköy, a village that experienced the population exchange, were this time getting into more historical and academic discussions about the topic.

The symposium was attended by a lot of people who are interested in the subject as their research field also and it proved useful for them as they never stopped taking notes during the symposium. The overall symposium was also attended by some of the representatives of the European Commission Delegation in Ankara.

Yaşar Kemal, a legend in Turkish literature, also made a nice surprise to us with his attendance to the symposium where he contributed with his experience of exchange of population in Turkish and Greek literature.

The symposium ended with a very interactive closing cocktail which further enhanced the dialogue between different stakeholders present at the meeting. Below you will find some most interesting notes from the symposium.

The full proceedings of the symposium were translated into Turkish and edited by Müfide Pekin and published by Bilgi University with the title: Yeniden Kurulan Yaşamlar 1923 Türk-Yunan Zorunlu Nüfus Mübadelesi **www.bilgiyay.com**

SYMPOSIUM PROGRAMME

"Population Exchange Reconsidered"
The Compulsory Exchange of Populations
Between Greece & Turkey
(80th Anniversary)

NOVEMBER 7 2003, FRIDAY

09:00 -09:30 **Registration**

09:30 - 09:45 **Welcoming Speech**
Ümit İşler - LMV & **Burcu Becermen**
AEGEE Ankara

09:45 -10:30 **Keynote Speakers**
Dr. Renée Hirschon (Oxford University)
Prof. Paschalis Kitromilidis
(Center for Asia Minor Studies)
Prof. Halil Berktay (Sabancı University)

10:30 – 13.00 **Panel 1:**
Population Exchange: Political and Socio-Economic Aspects chaired by Kemal Arı (İzmir Dokuz Eylül University)

Ayhan Aktar (Marmara Üniversity) (From İzmir to Lausanne…First Year of Turkish-Greek Population Exchange: September 1922- September 1923)
Athanaisa Anagnostopoulou (University of Cyprus) (Social and Cultural Assimilation of Refugees)
Elçin Macar (Yıldız University) (A New Source in Population Exchange Research: Archives of Dorothy Sutton)
Nikos Marantzidis (University of Macedonia Salonica) (Turkish Speaking Pontian Refugees in Greece: Integration Problem)
Evangelia Balta (National Hellenic Foundation for Scientific Research) (History and Historiography of the Exchanged Population of Cappadocians)
Q & A

14:00 – 16:00 **Panel 2:**
Population Exchange in Literature chaired by **Cevat Çapan** (Yeditepe University)

Hercules Millas (Athens University of Greece) (The Population Exchange in Greek and Turkish Literature: Why the Differences?)
Damla Demirözü (Ankara University) (Catastrophe and Exchange of Populations in Greek Fiction- the 30s Generation)
Ayşe Lahur Kırtunç (Ege University) (Strangers Twice: Texts on the Population Exchange)
Demosthenes Kourtovik (Literary Critic) (Echoes of the Population Exchange of 1923: Changing Attitudes?)
Q & A

16:30 – 17:30 "Rum" Folk Music from İzmir and Environs Presentation and Performance: **Muammer Ketencoğlu**

NOVEMBER 8 2003, SATURDAY

10:00 – 12:30 **Panel 3:**
Conversation and Preservation of Cultural Heritage in Greece and Turkey after the Population Exchange chaired by **Filiz Çalışlar Yenişehirlioğlu** (Başkent University)

Eleni Kanetaki (Architect Dr.) (Existing Ottoman Buildings in Greece: Possibilities and Problems Regarding Their Eventual Reuse)
Sacit Pekak (Hacettepe University) (Ottoman Period Churches in Cappadoccia)
Nikos Agriantonis (ICOMOS Hellenic) (Greece and Turkey, the Protection of our Heritage: Problem without Problems)
Arif Şentek (TMMOB- Chamber of Architects) (Architectural Heritage of the Population Exchange and the Urla Example)
Ali Cengizkan (Middle East Technical University) (Housing and Settlement during the Obligatory Exchange)
Q & A

13:30 – 15:30 **Panel 4:**
Minority-"Millet" Culture before and after "Lausanne" chaired by **Elçin Macar** (Yıldız University)

Kostas Tsitselikis (University of Thrace- Komotini)
(Organisation of the Muslim Communities in Greece: Continuities and Inconsistencies)
Giorgos Mavromatis (Center of Minority Studies)
(Christian Refugees & Minority Muslims in Greece: Questions of National Homogenisation & the Role of Education)
Nükhet Adıyeke (Mersin University)
(The Appearance of Muslim Identity and Relations between Muslim and Orthodox Communities in Crete under Ottoman Rule)
Elif Babül (Bosphorus University)
(From Imbros to Gökçeada: Tracing the Story of an Island)
Q & A

16:00 – 18:30 **Round Table:**
Population Exchange Reconsidered:
General Assessment chaired by **Sefer Güvenç** (LMV)
Participants: **Ayhan Aktar** (Marmara University), **Kemal Arı** (Dokuz Eylül University), **Hercules Millas** (Athens University of Greece), **Lambros Baltsiotis** (KEMO), **Filiz Çalışlar Yenişehirlioğlu** (Başkent University)

18:30 **Closing Remarks:**
LMV

19:00 **Farewell Cocktail**

OPENING CEREMONY

Ümit İşler
President of Foundation Lausanne Treaty Emigrants



As we all know the two nations living under the same cultural root for centuries had the same sorrows due to the wars took place between the years 1912-1922 in Balkans, Aegean Sea and Anatolia. After the most important breakthrough of our history and the fall of Ottoman Empire on 30 February 1923, a population exchange treaty had been signed between Turkish and Greek governments. Because of the exchange treaty, nearly two million people from both countries had to leave their native towns. Everything people had to go through in this period, left permanent impressions on people' minds. Eighty years had passed after the admission of the population exchange treaty. What had been lived during the exchange period was commented differently by the two nations.

One of the aims of the Lozan Mübadilleri Vakfı is to observe our near future in a scientific way and to consider it without prejudices in an objective look. We believe with our hearth that the respectful scientists from Greece and Turkey will consider the exchange with the reflections of the exchange on literature and with its political, sociological, cultural aspects in an objective way. This symposium carried through the partnership of AEGEE-Ankara and Lozan Mübadilleri Vakfı is the first symposium to take place in Turkey about this subject. We wish that it would become an example for the upcoming works. We wish this symposium to be help of the fraternity between the two countries and to have a positive effect on the dialogue between two countries for the solution of the problems.

Burcu Becermen
Turkish-Greek Civic Dialogue
Project Manager, AEGEE-Ankara



Seeing all these academics and well-noted personalities here in this room excites me a lot. As we, members of AEGEE-Ankara (European Students' Forum), were keeping on with our activities open to all university students in Ankara and carrying out projects in the field of culture of peace; we were very glad to meet a group formed by immigrants dealing with the peace culture as well. We were young and desired to do our humble contribution and to learn more, whereas there was now another organisation having much more experience whose members suffered directly from this subject and now are trying to preserve their cultural heritage.

Finally, when these two organisations met, our initiatives and desires about culture of peace became true under the scope of Turkish-Greek Civic Dialogue Project. It is meaningful that this is the eightieth year of population exchange and I hope that the subjects that will be discussed here in social, cultural aspects and about the place of exchange in literature will provide us to be partners and will give us ideas about the contents of our future activities.

INTERNATIONAL HERALD TRIBUNE:

GREEK-TURKISH CULTURAL BRIDGES: AEGEAN PEOPLES BEGIN TO SHARE STORIES AGAIN

Bruce Clark IHT,
December 10, 2003, ATHENS

As the people of Istanbul recover from the deep shock of the terrorist attacks last month, a blockbuster film in neighboring Greece is reminding people of that city's extraordinary tradition of ethnic diversity and coexistence. With nearly a million tickets sold in a few weeks, "A Touch of Spice" may yet become the most popular Greek movie of all time. Its theme is the symbiosis between Turks, Greeks and other ethnic groups that flourished until recently, and never quite disappeared, in the great conurbation on the Bosporus.

The protagonist is a Greek who is forced to leave Istanbul, along with most of his family, as a small boy but pines ever after for his home town, the Turkish girl who was his childhood playmate, and the Oriental cuisine prepared by his grandfather. As the old man taught him, sweet and spicy flavors can be mixed in many ways, and they taste better in combination than they would alone.

While the script has its share of stereotypes, it presents a more subtle picture of the Aegean peoples than "My Big Fat Greek Wedding," in which American moviegoers were introduced to Greek pride at its silliest. The new film's extraordinary resonance in Greece may seem surprising to those who assume that the relationship between Turks and Hellenes is merely one of atavistic fear and suspicion.

Those sentiments exist, but they are mixed with a curious mutual fascination, born out of shared collective memories, which can be sweet as well as painful. Whenever political conditions allow, this deep sense of commonality between the Aegean peoples finds expression.

What the new movie also brings home is that in this region, the advent of modernity has not led to tolerance or cosmopolitanism; it has turned subtle, complex places into homogenous ones, where variety of ethnicity, language and religion are more likely to be viewed as strategic problems rather than as cultural assets.

That story is still unfolding: in the Balkans and Trans-Caucasus, we are still observing the collapse of multinational empires into prickly nation-states. Nor is the end result clear: Will the peoples who once coexisted under Ottoman or Communist rule find a new way of living together, or will they nurse their grievances until the next round of conflict? In shaping that outcome, culture can play a huge, constructive part: films, novels and songs articulate truths of which politicians or soldiers cannot easily speak. While the business of presidents and generals is to draw lines and enforce them, art can deal with ambivalence, worlds that overlap and boundaries that blur. And in that most ambivalent of all post-Ottoman relationships, between Greeks and Turks, the role of culture has never been so important.

To understand this, recall some recent dates in Istanbul's cultural diary. A book of children's stories by a Greek diplomat has been published in Turkish. A Turkish folk singer, Muammer Ketencoglu, has made haunting music with his Greek friends, one of whom is an accomplished church chanter. Among Muammer's audiences was the Lausanne Treaty Foundation, a voluntary group that brought together Turkish and Greek historians, conservationists and literary critics for a meeting in Istanbul. They included Turks who deplored the dilapidation of Anatolia's churches and Greeks who acknowledged their country's neglect of mosques. Anyone following these events would conclude that the process of segregating this region's component parts had finished, and a new dynamic of cultural and political re-integration had begun.



All that, of course, was before the bombs. Will this benign process be blown off course by terrorist attacks that were designed to stir up hatred and polarisation? Some of the signs are encouraging: Turkey has avoided many of the dire consequences that might have ensued, including a reversal of the journey toward democracy and pluralism.

The success of that journey depends on cohabitation between the moderate Islamists led by Prime Minister Recep Tayyip Erdogan and the generals who guard Turkey's secular state.

The relationship was tested by the bombs, with the military murmuring that "this is what devout Islam leads to, and this is what we soldiers can deal with best." But Erdogan responded convincingly, insisting that his Islam has nothing to do with violence, and that he will be tough on terror.

On balance, there is still reasonable hope that the nations and cultures of the Aegean and south eastern Europe can reintegrate constructively rather than disintegrate violently. At their forthcoming summit meeting, European leaders should foster that hope, by couching their message to Turkey in upbeat terms -stressing the positive response that liberal reforms will elicit, rather than the dire consequences of failure. If reconciliation can be kept on track, it will provide rich material for the filmmakers, writers and songsters of the Aegean for years to come.

Bruce Clark, an Adjunct Fellow at the Western Policy Center, recently began a research sabbatical from The Economist magazine, where he has worked since 1998 as International Security Editor, specializing in the Balkans, post-communist transition, trans- Atlantic relations, and peacekeeping issues.

NOTES FROM THE SYMPOSIUM

BÜLENT TANDOĞAN

Panel Session on Conversation and Preservation of Cultural Heritage in Greece and Turkey after the Population Exchange

The second day of the symposium was highlighted by the interesting speeches of Greek academics. Eleni Kanetaki used slides to explain the Ottoman structures and buildings in Greece before the 19th century as well as the relevant restoration-renovation attempts. She gave a very positive, promising picture and made some suggestions on the use of the renovated buildings. On the other hand, Nikos Agriantonis from ICOMOS stressed that this picture is not promising at all.

Sacit Pekak gave useful information on the churches from the Ottoman times in Cappadoccia region at the outskirts of Hasan Dağı (Argaios) accompanied by colourful slides. Pekak mentioned that he came across with 60 stone churches and a *"mescit"* (small mosque) engraved in a rock in Güzelyurt. Sinasos is another province, where many churches still exist. The Mayor of Mustafapaşa (Sinasos) Mustafa Özer, who is also an emigrant, is supportive for dialogue projects. Sinasos also has a Venetian mansion built for hosting traders coming to the region. While showing the participants the photos of the churches in the region, Pekak highlighted that there is no inventory of the churches in question and reminded us that the ornaments inside the churches are destroyed.

Nikos Agriantonis said "Greece officially recognises the antique heritage as the ones built before 1830 – before the revolution in 1821. Currently Greece has 2300 Ottoman buildings and works of art belonging to that period such as *cami, medrese, tekke* (mosques, small mosques, dervish lodge).However it is reflected as 600 in the official records of the Ministry of Culture and Tourism of

Turkey. An inventory encompassing 8500 Ottoman mansions is available; many of them are still waiting to be restored."

Fethiye Mosque in Athens was severely damaged by the latest earthquake and now it is a place for cats. Athens has 100.000 Muslim population without any mosque. There should have been at least 600 Muslim maison, whereas only 3 exist. Currently there is a movie theatre inside the mosque in Naflio. Another mosque was converted into brothel, but since the military force nearby was dismissed it was also closed down. The situation in Northern Greece and Dodecanese Islands is much better, since the Turks moved out relatively at a later period from that particular area the buildings have still been in use.

According to the study conducted by Mutzopulos, 6340 churches are recorded in Turkey. The starring building such as the Hagia Sofia – Aya Sofya are very well cared, whereas small and isolated churches do not receive the same treatment. Monuments are also becoming the victims of racism. In fact, both countries do have sufficient financial resources to totally renovate this entire cultural heritage. However ethnic cleansing is also practised on monuments.

The Croatians bombed only the Mostar Bridge while there were thousands of other bridges only because it was a Muslim bridge.

Zeynep Ahunbay told us about the restoration studies on the Girls' Monastery around Trabzon and gave a picture on the destruction and damage. Even though the project got into the implementation phase, due to a change in the local government, the project couldn't be completed. Ali Cengizkan came across with the plans and drawings of some houses and villages built after the population exchange as he was researching the housing policies of Turkish Republic after the 1999 earthquake. Since these plans were very similar to other housings built previously in Ottoman times, he noticed the continuity from the Ottomans to the Turkish Republic. He told us that all the documents regarding population exchange, development and settlement proxy that is currently kept by Land and Settlement General Directorate is to be disclosed for public information in 2-3 years.

Sacit Pekak said that the families in Cappadoccia region were not willing to assist with the identification of house-churches with the fear that Ministry of Culture would confiscate their houses. However, there are many domestic chapels within these houses. Filiz Yenişehirlioğlu shared her memories from their trip to Greece, as they were visiting the settlements built for emigrants. She was looking for the traces of influence from Anatolian structures. In some houses, windows and doors resemble these traces. In many of the settlements there are fountains at squares which is common culture and a big reflection from Anatolia.

MINORITY-"MILLET" CULTURE BEFORE & AFTER "LAUSANNE"

The second day of the conference was also dedicated to the theme of Minorities and Millet "Nation" Culture. One of the Greek speaker was mistaken to claim that the roots of the word "mübadil"- emigrant is Arabic which means "price to be paid". Renée Hirschon, as an expert on the subject, corrected by referring to her recent book.

Kostas Tsitselikis pointed out some very interesting arguments in his speech. "Venizelos claimed in one of his speeches in 1906 that Greece would very soon become a Muslim power, with the assumption that he would occupy the whole Anatolia. He would be right in his statement, if we consider the Muslim community under the occupied areas and in Greece at those days. However his dreams of Muslim majority under the control of Greek minority failed very sadly".

"Through the exchange of populations a solution has been suggested for the first time in history within the framework of international law; as we all know, Albanians were left out of the exchange context. 9000 Muslims living in Dodecanese became Greek citizens"

"Millet system is still ongoing in both sides. In Western Thrace, provisions of Islamic law are in practice in daily life; however, in Turkey the authorities of the Patriarch are restricted. Secular Turkey supports the provisions of Islamic law in Western Thrace for the sake of supporting the community itself. A strange dilemma"

Giorgos Mavrommatis also contributed in the panel discussions with expressing his views about the emigrants.

”While Greeks name the persons displaced through exchange of populations as “göçmen” (emigrant), in Turkey they are called as “mübadil” (exchangee - exchanged) with reference to the price to be paid off.” R.Hirschon corrected that in Greek it’s not called emigrant but refugees.

“Most of the Christian emigrants did not posses national Greek identity and understanding, their mind-set was set to pre-nation-state times. Community, sect and religion were important. They were loyal to the Patriarchy in İstanbul. In Thrace, there is very little understanding and acceptance of Turkish nationality. Each state wants to have an homogenous community. Therefore, Greece has taken into account the religious matters, however it still failed to create this homogenous state. There were even Christian Orthodox communities speaking in Kurdish.”

“Integration of emigrants with the Greek community started with the launch of production, marriages with each other started only after 1950s. Furthermore, the children were provided with Greek language and culture thanks to Greek education system. Children of bourgeois families and children speaking Greek were more successful at school, whereas children of emigrants faced some difficulties. Children of emigrants were considered as being suspicious due to their nationalities and were feeling ashamed of that. In years, emigrants from Asia Minor, Black Sea and Thrace became full Greek citizens and gained more respect.

Minority schools provided the children with Quran, mathematics and Turkish language courses. As the revolutionaries gained power in time, Turkish dimension drastically influenced education system in time at the beginning of 1950s. The curricula became the real Turkish curricula. Even the ones speaking “Pomakça”[1] as well as the gypsies were taught Turkish. Such an education system accelerated Muslims migration to Turkey.”

During her speech, **Nükhet Adıyeke** made references to the Crete Island.

”Immigration from Crete started earlier than the compulsory exchange of populations. Crete used to have a privileged status within the Ottoman Empire. Since it was conquered at a later stage, the Ottomans did not implement their classic governance practices in Crete. The Ottomans did not ban Rum women who gave birth to their children from Turkish men to address their children in Rum”

”Together with the appearance of Muslim identity, Crete lives an overwhelming Islamisation process. The Ottomans did not follow the policy of forcing Muslim population into the island through forced exchange; however 100 years later a Muslim population appeared in the island.”

“The conquerors of the island are reported to get married with Rum women. However, the conquerors of the island were janissaries.”

”Molly Green advocates that changing religion also enables a higher rank within the segments of the society, and the ones changing their religion can be a part of military and political class. The Ottomans allowed private property in Crete. The ones changing their religions became very fanatic and generated a lot of hatred from their previous fellows.”

”Muslims and Non-Muslims were intensively involved in mutual trade and many of the cases are related with property. As a result of the Greek independence movement and nationalistic struggle started the mutual massacres.”

NOTES FROM THE ROUND TABLE DISCUSSION

POPULATION EXCHANGE RECONSIDERED: GENERAL ASSESSMENT

On the last day of the symposium, a session was dedicated for the general assessment of the subject matter and the symposium itself. Ayhan Aktar highlighted once again the Islamic law practices in Western Thrace.

Baltiosis stated that all the Macedonian emigrants are obliged to present and identify themselves as of Thessaloniki origin. On the condition that they

[1] *The Pomaks live in the region of the Rhodope Mountains on both sides of the Greek-Bulgarian border. Their native language is Pomak (Pomachki). The Pomak language belongs to the linguistic family of the Southern Slavic language.*

present themselves as they are from Thessaloniki, they will be able to find seats on the boats much more in advance. Hercules Millas told us that only the 3rd generation emigrants are going through the phase of searching for their identities, where immigration reflects itself within the reaction of identity and co-existence.

Small and marginal groups bear significant importance in democratisation processes.

Sefer Güvenç reacted that Lausanne emigrants are neither a small nor a marginated group, but they are a group of people who are willing to contribute in peace both between the two communities and in the world.

Renée Hirchon contributed that among the emigrants from Greece, the ones originally from Cunda identify themselves as "exchangee/exchanged - mübadil", however the ones from Florina call themselves as "muhacir-refugee", whereas emigrants from Manisa Muradiye uses the word "göçmen-emigrant". In Greece both "göçmen-emigrant" and "mübadil- exchangee/exchanged" are in use.

Filiz Yenişehirlioğlu stressed that an average person would not understand the Greek dialect spoken in Yanya where her family migrated from. The dialect is called Yanyaca.

PERSONAL ASSESSMENT
by BÜLENT TANDOĞAN

Finally, I can speak on my personal behalf and tell you that I have been very well informed at the end of the whole symposium as I was dreaming. I would like to thank to Foundation of Lausanne Treaty Emigrants and AEGEE for the organisation of such a symposium, I am very much looking forward to the whole proceedings of the event.

My general impression is that "our" speakers, academics from Turkey were acting more emotional and giving a lot of friendship messages, are expressing their sorrows even making confessions; they were reflecting all these elements into their speeches.

The speeches by Greeks were more realistic and less emotional apart from one Greek guest, because of the very fact that we have started debating over such issues, which were supposed to take place much earlier, only very recently. In general, we are much more emotional than the Greeks.

I couldn't leave the symposium with full satisfaction, since some of the themes that naturally come to my mind in relation to the population exchange were not covered at all. Health problems during the exchange of populations, political struggles, cultural and social change in Anatolia and amongst the emigrants following the exchange, changes in political life, changed faces of cities after the exchange were amongst such issues. Luckily, I had the chance to find such issues covered in very recently published book of M.A.Gökaçtı titled "Exchange of Populations", in particular the issues of settlements changing as a result of the exchange and the political change. I think it will be very useful for future to mention in such conferences the names of references and resources.

Another point I want to complain is that there was no result declaration out of this unique conference, even though many important figures and participants were gathered on this occasion. This is a very common mistake in such organisations. I also would like to see a similar conference in such a scale in Greece with remarkable participation from Turkey. It would be wonderful if more guests and representatives from Emigrants associations in Greece could join us.

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SYMPOSIUM SPEAKERS

Nikos Marantzidis

Nikos Marantzidis is an Associate Professor teaching Political Science at the University of Macedonia in Thessaloniki. He is the author of Giassasin Millet, a book focusing on the Turkish speaking Greek refugees from Black Sea Region.

Damla Demirözü

Damla Demirözü is a graduate of Ancient Greek and Latin. She obtained her Ph.D at the University of Athens at the Department of Modern Greek Language

and Literature between 1996-2000. She wrote her thesis on "the Image of the Other in the Generation of 30s". Currently she is a lecturer assistant of Modern Greek Language at the University of Ankara. She wrote articles on Nazim Hikmet and Greek Literature, The Compulsory Exchange of Population. Demirözü also prepared a Turkish-Greek dictionary published by the Center of Anatolian Language and Culture in Athens in 2000.

Demosthenes Kourtovik

Demosthenes Kourtovik was born in 1948 in Athens. He studied of biology and anthropology at the universities of Athens, Stuttgart (Germany) and Wroclaw (Poland) with a Doctoral thesis on the evolution of human sexuality. Between 1990 and 1995 he was teaching at the University of Crete (Department of Psychology). From 1985 on, he published regular work as a literary critic and since 1996 he has written for the daily "Ta Nea" in Athens. He was the translator of over sixty books from eight languages and author of 14 books (novels, short stories, essays etc.)

Elçin Macar

Elçin Macar was born in Istanbul in 1968. He graduated from Istanbul University Department of International Relations. Currently, he is Asst. Prof. Dr. at Yıldız Technical University at the Department of Political Science and International Relations. He published several books titled "The Greek Patriarchate" (with Yorgo Benlisoy), Ankara: Ayraç, 1996; "Two Disappeared Communities of Istanbul: Catholic Greeks and Bulgarians with Eastern Rite", Istanbul: Iletişim, 2002; "The Greek Patriarchate of Istanbul in the Turkish Republic", Istanbul: Iletisim, 2003.

Eleni Kanetaki

Eleni Kanetaki is an Architect Dr. graduated from the Architectural School of the National Technical University of Athens (N.T.U.A.) in 1994. She had her Postgraduate at the Specialisation Course in Restoration of Monuments at the University of Rome "La Sapienza" in 1997 with scholarships of the Italian Government and I.K.Y. (Greek State Scholarship Foundation). She wrote her doctorate thesis at the Architectural School of the N.T.U.A. (1997-2003)as a comparative study of the Ottoman Baths in Greece during the Turkish Occupation. Kanetaki currently works as a free - lance architect.

Elif M. Babül

Elif M. Babül was born in Ankara in 1977. She studied at the Central School of Speech and Drama in London. She has a certificate of acting: Introduction to Text. She completed her M.A at the Sociology Department of Bosphorus University. Currently she is a research assistant at the Department of Sociology of Bosphorus University.

Evangelia Balta

Evangelia Balta worked for the Historical Archives of Macedonia, Thessaloniki (1979 - 1980), National Hellenic Research Foundation/Centre for Neohellenic Recherch C. N. R. S. in Paris (1982-1983), Centre of Asia Minor Studies, Athens (1984-1987), University of Corfou History Department (1985-1987), National Hellenic Research Foundation in Athens (since 1987). She published books on "Greek Orthodox communities of Cappadoccia: The district of Prokopi (Ürgüp)"

Prof. Dr. Filiz Çalışlar Yenişehirlioglu

Prof. Dr. Filiz Çalışlar Yenişehirlioglu graduated from Arnavutköy American Girls' College in 1968 and obtained her undergraduate, graduate and doctorate degrees at the History of Art Department of the Sorbonne University. She has been a lecturer at the Hacettepe University Department of History of Art, Islam and Ottoman Art in particular between 1976-2002. Since 2003 she holds the title Fine Arts, Design and Architecture Faculty Dean of Başkent University. She is the founding member of SanArt Association and Modern Art Foundation and a member of Turkish Economic and Social History Foundation.

Giorgos Mavrommatis

Giorgos Mavrommatis was born in Komotini in 1965 and from 1983 lives in Thessaloniki. He studied Marketing and Pedagogic and he is a Ph.D Candidate in the Panteion University of Athens. His main field of work and research is the sociology and education of minority groups. He is member of the Minority Groups Research Centre - KEMO (www.kemo.gr) and Northern Greece coordinator of the N.G.O."Antigone" (www.antigone.gr), Greek National Focal Point of the European Monitoring Centre on Racism, Xenophobia and anti-Semitism (www.eumc.at)

Konstantinos Tsitselikis

Konstantinos Tsitselikis studied international law and human rights in the Universities of Thrace (Greece), Thessaloniki (Greece) and Strasbourg (France). His Ph.D deals with minority linguistic rights in Europe and Greece. He worked for the Council of Europe, the European Commission, the United Nations and the OSCE on human rights, minorities and democratisation. He is lecturer in international law at the Law School of the University of Thrace (Greece) and Administrative Secretary of the Minority Groups Research Centre (KEMO). He has published and edited books, articles and studies on minority and human rights issues. His ongoing research project regards Islam in Greece.

Hercules Millas

Hercules Millas was born and brought up in Turkey and he currently lives in Greece. He has a Ph.D. degree in political science (Ankara University, 1998) and a B.Sc. in civil engineering (Robert College, Istanbul, 1965). Between 1990-1995 he contributed in establishing the Greek literature department at Ankara University and was teaching Greek literature and history. Between 1999-2000 he taught history of Turkish literature at the University of Macedonia in Thessaloniki. He presently teaches Turkish literature and history of Turkish political thought at the Aegean University in Rhodes, Greece. He is a member of various NGOs in Turkey and Greece mostly involved in Greek-Turkish relations. He received the Abdi Ipekçi Peace and Friendship Prize in 1992 and later on in 2001 together with the Greek-Turkish Forum. His latest books are: Türk Romanında Öteki (The Other in Turkish Novel, in Turkish, 2000), Εικόνες Ελλήνων και Τούρκων (The Images of Greeks and Turks, in Greek, 2001) and Do's and Don't's for Better Greek-Turkish Relations, in English, Greek and Turkish, 2002

Labros Baltsiotis

Labros Baltsiotis was born in Athens in 1966 and is currently working as a senior investigator at the Office of the Greek Ombudsman. He is a founding member of KEMO. He has previously worked as a teacher in Western Thrace minority elementary schools and practiced the law mainly involved in minorities and human rights cases. He obtained the diplôme of history from EHESS, Paris (L'albanophonie dans l'Etat grec). He is currently working on his doctorate thesis ("The Albanian Muslim Tchams during the Interwar"). He is co-author with K. Tsitselikis of "The Minority Education in Thrace". He has published articles concerning Western Thrace and the diverse linguistic communities of Greece.

Nükhet Adıyeke

Nükhet Adıyeke was born in İzmir in 1964. She has received her doctoral degree in İzmir. Afterwards she started her job as a teaching member at Mersin University, Faculty of Sciences and Letters, Department of History in the beginning of 1996. Adıyeke has become "Associate Professor" in November 2000. Her academic studies and fields of interests: Turkish and Greek Relations, Crete under the Ottoman Sovereignty, Muslim Congregations in Greece before the Pact of Lausanne, Non-Muslim Congregations in the Ottoman Social Structure. She published many books on population exchange and Crete.

Paschalis Michael Kitromilides

Paschalis Michael Kitromilides was born in Nicosia, Cyprus in 1949. He is a professor of Political Science at the University of Athens since 1987. He is the Director of Institute for Neohellenic Research, National Hellenic Research Foundation since 2000. In 1979 he served as the Philosophiae Doctor (Scientia Politica) at the Harvard University. His Ph. D. dissertation is titled: Tradition, Enlightenment and Revolution: Ideological change in eighteenth and nineteenth century Greece. He has been the Director of Centre for Asia Minor Studies in Athens.

Athanasia Anagnostopoulou

Athanasia Anagnostopoulou completed her undergraduate studies at the University of Athens on Byzantine and Modern Greek Studies. She also studied Turkology at the INALCO (Institut National des Langues et des Cultures Orientales), Paris. She graduated from Sorbonne University of Paris I (D.E.A. in History) and at the Ecole des Hautes Etudes en Sciences Sociales (Doctorat), Paris. She has worked at the College de France and collaborated in research programmes of the University of Crete and the Ecole des Hautes Etudes en Sciences Sociales. She is currently Assistant Professor at the Department of Turkish Studies, University of Cyprus. She published books on "Asia Minor, 19th century - 1919. The Greek Orthodox Communities: from the Millet-I Rum to the Greek nation; Turkey and the Turkish Cypriots, Athens, 2003. She also published a number of articles on the Istanbul Orthodox Patriarchate, the history of Cyprus.

Ayhan T. Aktar

Ayhan T. Aktar is a professor of Political Science and International Relations at the Marmara University and Sociology at İstanbul University. He wrote his thesis on "Small industry in the process of social change: an analysis of human relations in the Bursa textile industry." Aktar obtained his M.A degree in 1979 from the University of Kent at Canterbury at the Department of Sociology, and his B.A in 1977 from the Bosphorus University, Department of Sociology. He published books on "Capital Levy and Turkification Policies" from İletişim Publications.

Ayhan Aktar has articles on "Homogenising the nation, Turkifying the economy: Turkish experience of populations exchange reconsidered." as well as "Crossing the Aegean: an appraisal of the 1923 compulsory exchange between Greece and Turkey" edited by Renée Hirschon and published by Berghahn Books.

Ali Cengizkan

Ali Cengizkan, born in 1954, is a poet and holds Ph.D. in Architecture. He graduated from the Faculty of Architecture at the Middle East Technical University where he is presently teaching as an Associate Professor in the Department of Architecture. In 2002, he published his eighteen essays on 'Architecture and Modernity' in a book titled: "Modernin Saati: 20. Yüzyılda Modernleşme ve Demokratikleşme Pratiğinde Mimarlar, Kamusal Mekan ve Konut Mimarlığı" [The Hour of the Modern: Architects, Public Space and Housing in Modernisation and Democratisation Practices of the 20th Century]. He has translated several poets into Turkish; also being translated into major languages. He has nine major poetry collections in Turkish.

Ayşe Lahur Kırtunç

Ayşe Lahur Kırtunç is a graduate of the American Collegiate Institute in Izmir. She received her B.A. and her M.A. degrees in Hacettepe University, her Ph.D degree in Ankara University. She worked as an instructor at the Middle East Technical University between the years 1976-1990 and at Dokuz Eylül University between the years 1991-1995. She has been at the Department of American Culture and Literature since 1995 where she is now head of the department. Her publications are in the areas of women and literature, gender studies, cultural studies and popular culture. She received the Fulbright scholarship to conduct research in the United States twice. Between the years 1975-1976, she was at the University of San Francisco and in 1996-1997; she was at the University of Texas at Austin. She has been working closely with secondary schools for the last four years as a teacher trainer and curriculum developer.

EXAMINING THE LAUSANNE CONVENTION

Renée Hirschon
St Peter's College, University of Oxford



This speech given by Renée Hirschon on the 7th and 8th November 2003 is about the Greek - Turkish compulsory population exchange as agreed in the Lausanne Convention in 1923. When giving the speech the speaker intended to examine the consequences of the above-mentioned Convention and to see what we can learn from this example of forced migration that could be proven useful in a similar situation in the future.

Having lived for a year in a neighborhood of Piraeus in the 1970s, the speaker had the opportunity to socialise with forced migrants from Turkey and to gather some of their opinions on the particular subject. After listening to many stories by those of the elder generation who remembered actual facts and could share their experiences, she reached some conclusions.

Very often, she would hear interesting stories describing sweet memories of the past. What she found very important was the fact that those people were able to understand and live with diversity, as it was a basic characteristic of the society they had lived in up to the 1920s. Until then, people had learned to live without expressing hostility towards others who behaved in a different way as their society had always been multicultural.

Habits of every group of population were easily accepted by others, while stereotypes did not exist. The 'unmixing' of mixed populations though led to the destruction of multicultural societies, thus creating two different national identities. Numerous are the claims of people that describe their relations with the Turks and other populations friendly. This is not only proven by people's statements, but also found in many different sources such as historical archives. However, the memories would not always be sweet and agreeable. The elder generation had not forgotten cases of killings, manslaughter, rapes or even the great fires and everything that forced them to migration.

Nevertheless, what seems to be very important and yet strange is that those people did not put the blame on Turks in general. On the contrary, they knew that what happened then was the governments' fault. It is very impressive to see how balanced their good and bad memories are.

Some claim that the co-existence of different groups of people might result in conflicts, but according to the speaker, it could only result in the forming of a more sophisticated society, which can recognize and accept diversity, as social contacts tend to reduce prejudice against groups of population, under given circumstances.

As for the hostility between the two nations, which is currently apparent, it is obvious that it has been created by those who wrote each nation's history and some groups of people who have extreme beliefs. It is certain that modern multicultural societies have still much to learn from those older ones.

SOCIAL AND CULTURAL INFLUENCES FORM THE SETTLEMENT OF THE ÉMIGRÉS,

SIA ANAGNOSTOPOULOU

As it is already common knowledge, the vast population movements are a result of important subversions occurred in the history of a region, whilst the settlers become subversions themselves for the history of the hosting regions. The population movement from and towards Near East (TR), mainly between 1922-1924, confirms this general assumption.

Since 1922 until the Treaty of Lausanne and the population exchange, 1923-

1924, 1.500.000 émigrés had moved from Near East to Greece. This mobility was one of the biggest and most imposing that our region ever faced in its modern history. The term "émigré" was providing these people with the passport to be placed among the national, social, political life of their new country. Contemporaneously it was saddling them with the mission to represent the living evidences of this great national tragedy.

With this implicit mission, the émigrés were settled in Greece and they were almost always contemplated mostly in light of this national reality. Almost never until now the Near East émigrés were contemplated in terms of the biggest and most concussive population movement of the modern history of our region. They were never contemplated as a coherence of modishness of the Balkans in general. This movement was subsumed and almost always contemplated in view of the Near East Tragedy!

The Near East émigrés were those who with their presence facilitated the interpretation and the carriage of the difficult and complicated historical subversions that had occurred in a whole region, including the Near East, throughout the passing of the years. The Greek nation started to be delimitated within the Greek domain, which meant that due to the émigrés begun to be accomplished the gradual reconciliation of the race with the state. The Near East Tragedy was a haphazard result of the incompetent policy of Greece, but par excellance diachronic result of the age-old national rivalry with the Turkish side. 1922 became in the national relation the tragic milestone of a series of pogroms from the Turkish nation. The full of émigrés ships leaving the wrecks of Izmir, anchoring the Greek ports graved in the memories of a whole nation images with the flow of the Greek history frozen.

Whilst the native inhabitants dealt treated émigrés even with racist behaviours in the places they settled, the same émigrés obtained a huge importance and efficacy, since they were the unanswerable deponents of the Greek majesty and the Greek tragedy. Via these émigrés, but also in their absentia, a Greek Near East was created, with luminous example the biggest, the wealthiest, the most civilized city "Izmir", which was destroyed because of the Turks.

There is not only the national aspect of the inhabitancy of the émigrés in Greece, but also a less official but of the same importance, the social one.



Speaking of this social perspective of the population movement in Greece, I am referring not only to the contribution of the émigrés to the social, economical, demographic and cultural development of the country, but to a more complex social reality which they modulated with their habitation mainly at the urban centers as well. Perfect example of this growth is the settlements the émigrés created, which were completely different from the existing ones in each hosting area.

With this they managed to determine their boundaries and the comprised a new social rank, a very idiosyncratic rank. Within this rank, they managed to start becoming of-the-same-race although they had huge linguistic, cultural, origin differences, but with one thing in common: the Near East. Being émigrés was allowing to them to survive in an originally hostile local environment and was helping them to develop a feeling of pride and supremacy towards the native inhabitants.

These strong solidarity mechanisms that the émigrés developed though had a controversial influence. Although they delayed the economical prosperity, somehow strangely they assisted in the modernisation of the Greek society. This happened because many inland inhabitants followed their example of creating settlements or even joining the émigrés' ones.

Therefore, these people were not foreigners in the urban centers, since they had something in common with the rest, being émigrés. The result was not to hold back the modernisation of the society.

The émigrés solidarity mechanisms were absorbing the biggest part of the quake caused by their own presence and integration in the Greek society.

The refugee' settlements however, with their mechanisms of solidarity, they

constituted the centres of growth of a Minor Asiatic, of a refugee - if I can it call thus- culture. With this formulation I do not only mean the cuisine and the foods, I do not mean the songs, I do not mean the particularity of language, the customs, the house decoration, the gardens, etc. I mean another more general perception for life, another perception of culture itself.



They developed an enormous collectiveness in their daily life, a collectiveness that was expressed outside their houses: in the squares, in the taverns, in their joints, but also in the pavements of their settlements. In the frame of the refugee' settlements therefore was developed a folk like culture, an alive and extrovert culture, that it began from "Karagiozi" and reached to the habit to eat outside even the simple common daily persons. This culture began as refugee' and progressively became Greek popular culture.

However, in the émigré settlements progressively another perception of culture was shaped. Through official, national narration and the "national" civilization was risen a Greek Asia Minor, a nationalised Asia Minor that did not make anything other than to supply us with a Greek culture, homogeneous, diachronic and tragic, full of national pain, where the Turk was the sovereign rival form. Asia Minor of refugees was full of variegation, multi-religious aspects, multi-nationality.

That Asia Minor was a world where a new horizon was opened: a horizon of cosmopolitanism, a horizon in the frame of which you could be a Greek and live peacefully together with a Turk without any problems.

I was given birth in the first of the four émigrés settlements of Patras, roughly forty years after 1922. In my childhood but also in my adolescence many of the refugees of my first generation were still live, and I lived with them. My grandmother was from the Nikomidia, she came to Greece by the Asia Minor Tragedy, in 1922. My grandfather, from Ikonio, came with the population exchange, in 1924. To them and all the refugees of Patras I owe another Asia Minor. I owe another perception of life and culture.

TURKISH-SPEAKING REFUGEES FROM PONT[2] IN GREECE: PROBLEMS OF INCORPORATION

by Nikos Marandzidis

This particular article is supported in my older research that took the form of book was published in the Greek with the title *"Jasasin Millet- Viva the Nation: refugees, possession and civilian, national identity and political behaviour in Turkish-speaking Greek orthodoxies the Western Pont"*. The populations that the present work examines lives in the hinterland and in coastline of Western Pont, mainly in the administrative provinces the Sivas (Seva'steja), the Kastamonou and the Tsanik. According to Kitromilides and Alexandris, in 1911 roughly 120.000 Greek that lived there spread in 336 unmixed Christian communities. From this population, the Turkish-speaking communities were 246 and represented more than 80.000 persons. Turkish-speaking populations lived, also, in the limits of metropolis Neokaisareia (Niksar), which included, in 1910, roughly 102.563 Greek Orthodoxies. The majority of these persons were living in rural communities, isolated from the rest of the world and with few contacts with the central authority. These persons were much attached to their region, in their village and in their mahalle (district).

The language of an important part of the Christian population of Western Pont was Turkish. The use of the Turkish language, that was widespread and in other Christian Orthodox populations in the Asia Minor (Kappadokes), showed, after all, the limited effect of the educational institutions controlled by Greece that were implanted in these communities of Pont's inhabitants. Generally, the distance that separated these populations from the intellectual centres of Hellenism appears to be big. It is characteristic that, while in Smyrni 13 Greek newspapers were being published in the dues of 19th century, in the Sevasteia and in the Kastamonou none was published.

[2] *The term "Pontus" evolves from "Pont-Euxin", which in ancient Greek denotes the Black Sea, the term currently refers to eastern Black Sea region of Turkey*

The religion constituted a basic element of these populations' identity that couldn't be distinguished racially, according to the class or in professional terms from the Muslims, but only in religious terms. Thus, the collective experience and the sentimental background that united them in a community played a very important role and not the dogmatic theological attachment in any detail that was described in Bible or in the decisions of the Holy Sessions. However, the Church, beyond its symbolic dimensions, had also a material presence in the life of the residents. The priest of community practised a line of functions of administrative character, acting as the intellectual top of the community. Thus, the Orthodox Church carried out two roles: from the one side, it constituted the core of these populations' collective identity and from the other side; it functioned as the institutional organizer and representative of this collective identity in all levels.

It was the Orthodox Christian identity that firstly allowed in these populations to consider themselves as Greeks.

The beginning of the First World War, the invasion of Russia in the regions of Ottoman Pont, the support that the Greeks provided in the Russians and the later efforts of the constitution of an independent state of Pont had negative consequences for the populations of the region. Generally, the region of Pont and, more specifically, its western side, became the theatre of exceptionally violent conflict between Muslim and Christian armed teams, with main victims civilians of all nationalities.

The conclusion of the adventure of Minor Asia and the signing of Treaty of Lausanne put an end in the conflicts. Those who survived from the implementations, the deportations, the hardships and the war left from Pont, most times without being able to transfer almost nothing apart from their personal belongings. They left towards either to the Russian Caucasus or via Sampsounta by boat to Istanbul. There, the Pont's inhabitants, after being stacked in thousands in settlements of refugees, lived the hunger and the cold; they survived from the contagious illnesses that killed thousands of their own people and, after a few months, they passed by boats in Greece.

In any case, we can suppose that roughly the one fifth from them was supposed to have as its basic language the Turkish.

The Turkish-speaking Pont's inhabitants were distributed in almost all the prefectures of Greek Macedonia and Western Thrace. There, they continued, in general lines, their rural life. They faced the problems that all the refugees went through: hunger, sordid conditions of hygiene, lack of roof, social alienation.

The contact of refugees with the natives can be characterized as a traumatic cultural shock. The wider environment faced the refugees circumspectively and, sometimes, hostile, in individual and collective level, even touching the limits of racism. The disputes that resulted for economic questions, like that of the distribution of grounds, they deplored the population for a lot of years and made the issue of relation between natives and refugees thorny.

The element that impended even more the relations between the Turkish-speaking Pont's inhabitants and the remainder indigenous populations was mainly the language. Even if the official Greek government's policy did not identify the Greek character with the language that the populations were speaking, the speech of Turkish language was considered as mark of not national "cleanliness" by the mass of Greek-speaking indigenous populations. Apart from the locals, it seemed that, quite often, the Greek-speaking Pont's populations were also hostile or suspicious in front of the Turkish-speaking Pont's inhabitants. The language functioned simultaneously as that symbolic border that it determined them as a separate team in the borders of the Greek national state.

The strict inbreeding strengthened the isolation of these populations, contributing, thus, in the intensification of their different identity. We had to reach the decade 1950, so that an important part of Turkish-speaking Pont's inhabitants learns to speak the Greek language. Those that initially learned it were the men, mainly through their military service in the army. Furthermore, an enormous effort was exerted for the learning of language via the school. Special attention was given in the linguistic Hellenisation of Turkish-speaking by various Venizelos' supporters, who with various activities tried to find resources and a way to found schools in the villages of the Turkish-speaking people. A little time later, during the Metaksas' dictatorship, it seems that efforts were made for obligatory study of all the Turkish-speaking people in nightly schools.

Moreover, the order of the regime "about the re-establishment of a single language", that substantially was the prohibition of the speech of any other language than Greek, included of course the prohibition of the speech of the Turkish language. Despite all these efforts, a lot of people, mainly women that came from Pont in relatively older age (above 15-20 years), did not ever learn the Greek language. However, the language was not related with some myth of different origin than that of the rest of the Greeks. It did not create ever a powerful nationality bond. On the contrary, the language functioned more as a default that should be eliminated if they wanted to feel satisfaction and pride for their identity. Thus, the result was that, today, the third generation of Turkish-speaking people of Pont ignores completely the Turkish language, and, in certain cases, it ignores even the fact that the previous generations were Turkish-speaking.

However, if for the language that they spoke they could accept the charges, for their faith in the Orthodox Christian religion they did not allow any doubt. The intense projection of their religiosity constitutes, inter alia, a rational strategy of a team that concerns for its past as much as for its future.

Summarising, the identity of the Pont's Turkish-speaking inhabitants was shaped basing, from the one side, on the sense of common past and, from the other side, on the particular characteristics of their integration in the Greek national main part. The ignorance of Greek language and the speech of Turkish language were one of these particular elements that contributed in the strange way of integration of this particular team in the national state.

Up to the Second World War, their political identity did not differ from the majority of the refugees of Northern Greece and, generally, of the country. The Second World War, German, Italian and Bulgarian possession will change dramatically the fate of this demographic team. Here, however, another story begins.

WHEN THE EAST CEASED TO INSPIRES SONNETS

Demosthenes Kourtovik

***The impact of the Minor Asia destruction in the Greek prose**

The Greek-Turkish war of 1919-22 in the Minor Asia and the consequent exit of populations to and from Greece convulsed the Greek society; their consequences were dramatic and permanent. Almost one and a half million of seedy refugees was added in the population of a small and poor state, while roughly half million, Muslim mainly, but also Bulgarian speaking people, followed the reverse way. Apart from the ethnological composition, the social structure of the country changed deeply as well.

How did the Greek literature record, how did it process and did it interpret these events?

The writers are focused mainly in the drama of Greeks of Minor Asia after the defeat of 1922 or depositing his personal experience, as in Ilias *Venezis' Number 31328* (1931), or recording the oral narration of others, as in *Stratis Dukas' A Prisoner's Story* (1929). However, we should not forget that to these texts Greeks speak that, as they admit repeatedly in their narration, they had lived until then peacefully with Turks. It's remarkable that half a century later, in 1978, when this book was transported in the cinema by *Nikos Koundouros* entitled as 1922, the mood was totally different. Here all Greeks are innocent victims and all Turkish cruel beasts. Of course, the Turkish invasion in Cyprus was very fresh then and the film had a clear political target.

In the decade 1960 a second wave of literary texts comes, mainly novels that refer to those incidents. These books are also written by authors of Minor Asia origin, the same generation with those of the first wave. The majority among them have a left orientation. The peaceful living together with Turks before the expedition in Minor Asia is described with bigger emphasis than in the texts of the first phase. However, the most interesting difference is that now a political interpretation of destruction 1922 is attempted.

* *Ilias Venezis' Number 31328 begins with the, ironic, proposal "1922. The East, always very sweet, for sonnet - or something like that".*

From the novels of this second period, *Dido Sotiriou's Bloodied Earth* (1962), which had also important impact in Turkey, and *Kosmas Politis'* In the *Chatzifrangou Quarter* (1963) are distinguished. For *Sotiriou,* the main guilty of the disaster was the foreigners: the Germans, that roused the Turks against "giaur" during the First World War, and then the English and the French, that pushed Venizelos in a risky expedition - it is implied that they all served their own interests. This interpretation is absolutely aligned with the traditional opinion of the Greek Left Wing for the role of foreign dependence in the entire Modern Greek history. Nevertheless, it does not leave many choices for self-criticism.

A bolder, almost heretic author is *Kosmas Politis*. For him, the Greeks are equally responsible as the foreigners that sent them in Minor Asia. However, this opinion constitutes a rather individual case in the Greek Literature. The opinion that *Dido Sotiriou* expresses is much more characteristic for the new literary "wave". A paradoxical phenomenon is the relative rarity and ellipticity of reports in Greek literature, until recently, in the drama of refugees from Minor Asia and Eastern Thrace after their installation in Greece. Their reception from the natives was not always so friendly and patriotic, since there was remarkable discrimination against them. In the Greek literature, however, for a lot of decades, all these were probably suppressed. A bigger exception is *Venezis' novel Tranquillity* (1939). Someone may suppose that this subject did not suit in the ideas of national unanimity or, alternatively, of the class solidarity, which constituted the two sovereign reasons of that time and inspired most men of letters.

They dealt with foreigners (or infidels) that were eradicated by Greece and became refugees even less. However, there is an impressive, early exception: *Pantelis Prevelakis'* book *The Chronicle of a Town*, since 1938. *Prevelakis* dedicate his more shocking pages in the exit of Turkish Cretans after the agreement of the exchange of populations.

In 1994, the veteran politician *Mihalis Papakonstantinou*, who was Minister of Foreign Affairs in various governments, published the book *My Aunt Roussa*. His aunt Roussa is a patriot and hates Kemal, but she believes that the "bad Turks" were the ones left from those parts after the Balkan wars, but those who remained were good. We have already passed in a new phase, where other types of sensitivities dominate in the work of Greek writers about the catastrophe of 1922 and, generally, the Greek-Turkish relations. *In Rea Galanaki's* novel, *The Life of Ismail Ferik Pasha* (1989), she speaks about the drama of a person with mixed identity, which history tends to split. *Theodoros Grigoriadis,* in his novel *The Waters of the Peninsula* (1998), describes a walking English sightseer, his Greek interpreter and a Muslim seminarist in Thrace (Western and Eastern) of 1906. He focuses in the deep, at some way, erotic friendship between the Greek and the Turk. Furthermore, *Thanasis Valtinos*, from his point of view, in *The Story Book of Andreas Kordopatis*, (book second, 2000), reverses two Greek taboos about the tragedy of Minor Asia. *Theodoros Grigoriadis* expresses very beautifully, what these all mean, with an answer that his Greek hero gives to the English sightseer: "It's not necessary to be attached in our self picture, in our self identity".

BOOKS & WORKS DISCUSSED

Stratis Doukas (1895 – 1983), *A Prisoner's Story* (1929)

Ilias Venezis (1904 – 1973), *Number 31328* (1931)

Pantelis Prevelakis (1909 – 1986), *The Chronicle of a Town* (1938)

Ilias Venezis, *Tranquillity* (1939)

Dido Sotiriou (1909 -), *Bloodied Earth* (1962)

Kosmas Politis (1888 – 1974), *In The Chatzifrangou Quarter* (1963)

Yorgos Ioannou (1927 – 1985), *"By the House of Kemal"*
(The Only Heritage, 1974)

Rea Galanaki (1947 -), *The Life of Ismail Ferik Pasha* (1989)

Mihalis Papakonstantinou (1919 -), *My Aunt Roussa* (1994)

Anastassia Karakassidou, *Fields of Wheat, Hills of Blood* (1997)

Theodoros Grigoriadis (1956 -), *The Waters of the Peninsula* (1998)

Thanassis Valtinos (1932 -), *The Story Book of Andreas Kordopatis,*
Book II (2000)

THE OTTOMAN BUILDINGS IN GREECE: POSSIBILITIES AND PROBLEMS REGARDING POSSIBLE RE-USE

Eleni Kanetaki

In the Balkan cities the Ottoman left the imprint of their own culture; while they brought many of their cultural traits from the East. However, they absorbed many of what they found in the conquered regions and afterwards developed a multicultural character. The distinct architectural expression of the Ottomans included a lot of building types, shaped in this cultural "mixture".

Among them are included:

a. **Buildings for religious purposes**, as *panes*, (*mescid*, small mosque without minaret), medreses (where the social contact of citizens takes place through the prayer and the teaching), imaretia (charitable institutions), tekedes - teke, (religious institutions, as the Christian monasteries, that were useful as intellectual centres of Muslim populations), tourmpedes - turbe, (graves).

b .**Buildings of commercial use** as *bedestenia* (*bedesten*, buildings in which mainly transactions of buckrams took place, exchange of goods, precious Stones, silver and gold), covered and outside markets (bazaar)

c . **Buildings of social operation such** as *baths (hamam)*, hospitals, libraries and *karavansaragja*.

In the Ottoman territory, the dimensions and the proportions of buildings came from an enacted model, but any divergences from the models were decided on the spot and on an individual basis. The buildings were modified according to the available materials of each region, the local architectural traditions and the possibilities of local builders, as also and by the economic possibility of each sponsor.

Up to now, Greece does not have an official recording of Ottoman buildings and our knowledge is stemming from the declarations of monuments from the Ministry of Culture and the corresponding regional services of sector, 13 organisations of Byzantine and Post Byzantine Monuments. Moreover, the Authority of Restoration undertakes works of maintenance, fixing, re-establishment and broader protection of the Byzantine and Post Byzantine monuments. Their common suggestion regarding historical monuments highlights particularly sensitive undertaking, because each new use that is proposed requires specialised studies.

The acts of protection should be based on concrete steps aiming at the guarantee of building prone to preservation such as institutions of historical memory and their integration in the modern reality. The basic texts concerning the protection and restoration of leftover architectural monuments are the Charter of Venice (1964), the Statement of Amsterdam (1975) and the Convention on the Protection of Architectural Heritage of Europe (Granada, 1985).

These steps of preservation are formulated as follows:

- Safeguarding of authenticity of monumental values,
- Re-establishment of static sufficiency of buildings,
- Adaptation of new uses with respect in his character,
- Management the internal and exterior spaces so that continuous protection of the monument is ensured.

HOUSING AND SETTLEMENT POLICY BEFORE THE EXCHANGE

Ali Cengizkan

There is an anecdote from Occidental sources. It is a dialogue which gives us an idea about the countries in the socialist times. It is a dialogue between a statesman and a peasant and of course the topic is the virtue of the socialist state. The statesman asks, "If you were an owner of two large lands, would you grant one of them to your government?" "Of course," replies the peasant. The statesman continues, "If you had two houses, would you grant one of them to

your government?" The peasant repeats, "Of course". "How about two cars?" "Yes, of course. Who else do I have other than my government?" and similar questions follow one another. Finally, the statesman asks, "If you had two hens, would you grant one? And the peasant says, "No". When the statesman asks for the reason, the peasant replies, "Because I do have two hens."

This is surely a fictional story by Occidental authorities to criticize the infrastructure of socialist order.

I shared this anecdote because in the panel speeches or some sources there were some different discourses upon positional conflicts between the good and bad sides of the state of war, which are probably not recollected in a correct way any more and distorted by false memories. These objective subjects in front of us are not only architectural matters but also matters on the consequences of all kinds of concrete cultural property. However, we do not behave like the peasant in the anecdote, which is very important. We still keep our positions.

The meaning of all of these - the property belonging to people exchanged between two countries and the period during which exchange was done between the two countries - is important.

In the 1970's, the countries in the region accepted the Venice Agreement of the 1960's. Between 1890 – 1891, An Austrian author Regal wrote on how to take values into consideration. Undoubtedly, many philosophers had dealt with the value of the logic before Regal did, however the first time we come across with the descriptions in the agreements in force today is when we look at Regal's writings. It does not have a long history; 150 years. Thus, we can reflect on what is collective value, what is historical value, what might permanency be through his historical classification. The West has fallen behind in the sense of the articulation and elaboration of all these concepts or defending them in the field.

We, especially our intellectual community, can discuss about anything whereas we are not aware of what we possess in an objective way. I do not say that there has not been any investigation into the exchange in Turkey but the studies on the issues I want to mention here can be regarded as the first ones in this field.

Kemal Arı and Nedim İpek of Turkish History Institution, among many other researchers, have studied the documents of the great exchange. This study has been completed in about three years through scanning 10557 documents as financed by the Land Housing General Directorate at the Republic archives. But how did Turkish Republic deal with it?

There is a document from an archive which was opened in 1998. This document is a thrilling one for me as it is the first visual material I obtained coincidentally while I was doing research for some other two studies. Having been victorious after a war which passed in poverty and debts, Turkish Republic was able to become organised and prepare three different sheltering and housing policies. One of them is to build up ready-made huts. We must be objectively aware of what we have pertaining to past and today.

The result is interesting; there are Ministry sub-directives for ready-made hut import for places having access to import harbours and buildings of reed-dried mud mixture in places far from the import harbours. The second housing type is economic houses in which houses are built for individuals or groups of small number of people where a family is to accommodate or for bigger number of people who had to be accommodated or located there.

Therefore a sample village consists of 52-54 houses inside of which are a market, a mosque, a school, a fountain and outside of which are a cemetery, a harvesting, a halo. The third reaction is the article we found in the achieves makes use of "enval-i metruke", that is to say "abandoned property".

At first, the use of enval-i metruke houses remaining from the Armenian and the Greek of Turkish nationality by state employees was encouraged for about eight-ten months, especially in Ankara where enval-i metruke was abundant. Later, however, it turned out that there could be inconveniencies regarding the treaty; thus, making use of enval-i metruke was ceased and the residents of these houses were asked to evacuate their residences. Today we do not know clearly at what rate this evacuation initiative was successful but there are documents showing that residence in enval-i metruke continued illegally. Just as we try to evacuate the shanty houses today, they also tried to evacuate the enval-i metruke at that time.

The exchange documents shed light on the issue regarding the architecture history with some directives and circulars. These documents include detailed

know-how information on house building and criteria for artisans and workmen choice. In January 1925, Turkish part of the great exchange was completed. This incoming population was brought to Turkey with the help of the government or they came here on their own by ship, train or other transportation means with which the government provided them and they were given houses to reside. We do not clearly know today whether these people received satisfactory help regarding health, education services or food supply and there was much criticism about it at that time.



All these problematic issues arising from the separation between the two nations was doubled by the dilemmas, which took place among the Turkish Republic citizens in the country. Regarding the acceptance of Latin alphabet in 1928, our lack of interest towards the pre-1928 history lies under the fact that this document has not been studied so far. Despite the desire for separation and the state of poverty, there was a great vivacity and mobility as well.

Since the end of the 1877-78 war, people of different nations from the countries bordering the Ottoman State or other far countries have visited Turkey. Considering the immigration process, the effects and the consequences of the exchange period and the conflicts we need to solve, Turkey can be viewed in similar situation to Greece. There are research papers and writings regarding the reactions shown by Ottoman State since 1877. In my studies, I noticed that the solutions and reactions here still continued.

It was intended to re-construct the villages consisting of 50-54 houses and all the details of this process illuminate the fact that the condition of these sample villages after a year were examined and as much study as possible were done concerning the continuity of the situation. Looking at the details, we see that despite the hardship resulted from the state of poverty and lack of construction material, there emerged a sense of standardisation, which was quite familiar to the style of Ottoman architecture.

This shows that we can not see the connections and the clues related to the standardisation architecture, which we mistakenly think that it arrived to our country from the West in 1960's for the first time. In other words, we are not aware of our hens.



There are external help offers from people who are involved in foreign affairs and finances, who say that they have travelled and seen a lot or financial inspectors. They provide information on Jewish settlements in Yafa according to their own drawings. This information includes data on what kind of houses there are, the balance set between the house and the production, the relationship between the house and the neighbourhood, the method to arrange all of these issues and the method of Jewish settlement system about agricultural equipment supply.

Looking at all of these, we come across an early modernisation activity initiated by the constitutional monarchy in those villages, houses and buildings. Ottoman villages and figures, on the other hand, consist of a possession-centred, concrete grid plan 1 and a sense of finance originating from a sense of reproduction. In the publication titled "The History of Settlement", the conversations between the Ministry and the inspectors appointed in a related region is written clearly in details. The report, which Arif Hikmet provided with counselling through his writing, shows the population figures between 1914 – 1923 and that the Ministry supervised him through different charts.

Therefore, we can see that population increased in cities such as Kayseri, Adana, İzmir or Istanbul which are globally the centres of big regions. When we take the density of homogenisation in the arrangement of new settlements, the population was not very high in 1914, despite the new residents arriving to the south east region, especially in Hakkari, Mardin, Siirt, Sivas. Therefore, we see that in return to a certain number of people leaving a city approximately the same number of people were settled there. But despite this homogenisation

effort, we still see a decrease in the populations of the cities mentioned above. This population chart is important as it shows that we have control over the population because we draw this chart by looking at this population figures. Looking into the details, we obtain data on the number of enval-i metruke in Ankara. A source like this is a precious one for Turkey regarding not only the exchange process but also the architecture history, city history and the initiation of modern city planning discipline through designing the cities ruined by fires and wars.

Everything, whether movable or immovable, mankind takes pains to realize must be regarded as cultural property. So, a well-made wall, a well-placed stained glass or a well-paved road may not be regarded as cultural property according to today's descriptions of concepts. However, they should be regarded as so where the quality of work is appreciated. This study of mine is surely an accountancy study but as I stated, we should be aware of our hens.

CHRISTIAN REFUGEES & MINORITY MUSLIMS IN GREECE:
THE QUESTION OF NATIONAL HOMOGENISATION AND THE ROLE OF EDUCATION

Giorgos Mavrommatis
Istanbul 8/11/03

I want to first clarify two observations about definitions and significances. First it is about with the terms *muhacir and mubadil*.

All people in Greece, when they refer to the persons that came in the country from the Eastern Thrace and the Asia Minor, use the term "refugees". In Turkey, they use the term "exchanged". Two different teams, parallel policies implemented, military and legal processes, experience their exit from the patrimonial grounds - and their later attribute based on this exit - with different ways, and they are finally named with different terms, that are of course also connected with different meanings. I believe that they rather are the terms of the exit, the different for each team conditions in which the process was carried out. Perhaps, some of them are contemporaneous or even posterior with the exit ideological and political choices that led to the use of this different terminology.

My second observation is related with the terms "Christian refugees and minority Muslims" that I use in the title. The bigger part of refugees, and mainly those who come from the hinterland, they did not have a complete, Greek national conscience at their arrival in Greece in 1923. Besides that, they were compelled to abandon their homelands in the framework of exchange of populations; it was those who depended on the jurisdiction of the Greek Orthodox Patriarchate of Istanbul.

Concerning the Muslims of Thrace, the research has proved clearly that, during the decade of 1920, only very few people had a Turkish national conscience, while about the question of the national conscience of the whole minority intense discussions and contradictions continue existing. That's how I selected to use the terms "Christian refugees and minority Muslims".

In 19th and in the beginning of 20th century, the predominance of ideology of nationalism in the Balkans resulted from the collapse of big empires and the creation of the national states through wars. The aim of the cultural homogeneity led Greece and Turkey in the obligatory exchange of populations between them, with the exclusive criterion of the religious faith. This exchange, however, did not ensure obligatorily the desirable cultural homogeneity.

Regarding the Christian refugees, the place and the Greek culture was, generally, unknown. Very few of them had contacts with the newly established Greek state. Their basic means of integration in the Greek society was their integration in the productive process. Much later they began to develop narrower relations with the local population, while their direct attendance in the political system and the common religion contributed in their integration.

For some of the refugee children, the situation was relatively easy. Their origin from urban families with high income and education and their mother tongue Greek created important conditions for success. The rest of the children faced important difficulties, while it seems that children of Turkish-speaking farmers faced the bigger problems.

While it was clear that Greek was the language of Greeks and the Greek state, the Turkish-speaking and the rest of the not Greek-speaking refugees were found in very difficult place. They were often judged as national suspects, reaching the point to feel shame for an important piece of their culture, and therefore, for an important piece of themselves. Thus, through the education and under the effect of other factors, they resigned from a lot of culture elements of their Community.

For the Muslim women of Thrace the situation developed rather differently. They did not need to be moved. However, the borders were moved and they turned up to be citizens of a national state with different mainstream language and religion and they became minority, with concrete rights that were based in the Treaty of Lausanne. Their Community structures were recognized and they continued existing.

Therefore the children of minority Muslims of Thrace continued studying in the Community schools that were managed from the Muslim clergy.

However, since beginning, contradictions created between innovators that were supporters of the Turkish national ideas and conservatives, who were supporters of national perceptions, regarding the control of education of minority. In the beginning of 1950 decade, because of the improvement of Greek-Turkish relations - mainly because of the attendance of both countries in the NATO - the innovators prevailed and the minority educational system acquired a Turkish character. The Turkish school, existing under the control of individuals that were supporters of Turkish nationalistic ideas, taught the Turkish language not only in children that had the Turkish language as maternal, but also in children that in their families spoke "Pomak" – a southern Bulgarian dialect - but also gipsy, cultivating systematically the feeling of belonging in Turkish nation.

After the period 1955 - 1975, it was sought to exclude any kind of interference of Turkey in the minority education and to erase the elements related with the culture of the Turkish national idea. The improvisation of the application of this system resulted in a remarkable decrease of quality of the minority education system.

Studying the education of minority Muslims of Thrace during the period 1923-1995, we observe that the minority education system, under the guidance of persons supporting the Turkish national ideology, was improved considerably and it reached the point to offer to the students a modern education. It contributed considerably in the homogenisation of Thracian Muslims and in the culture of perception that they belong in the Turkish nation, facilitating thus, those who decided to immigrate in Turkey, to subsume smoothly in the Turkish society and economy.

There are three basic ascertainment that I want to stress:

1. The Greek public education played a decisive role in the integration in the Hellenic reality of the refugees, and in their homogenisation with the local Greeks, in the boundaries of the Greek nation.

2. The minority education contributed decisively in the culture of Turkish national identity in the Thracian Muslim minority.

   This system created important conditions for their integration in the Turkish society, depriving them, however, substantially the possibility of integration in the society and the economy of the state in which they were citizens, condemning them thus in marginalisation, "ghettoisation" and social exclusion.

3. The religion that constituted also the basic criterion for the exchange of populations appears to be, if not the vehicle, sure the key that opened the door of integration placing the conditions of homogenisation. The religion constituted the main criterion of belonging in the nation.

80 years have passed since about 2 million persons were compelled to abandon their hearts, to move, even to thousands of kilometres away, and to rebuild their lives from the beginning. Opposite interests, different estimates, disagreements and litigations will always exist. It's not possible, however, persons to be killed or to be persecuted because they have other language and other religion, because they belong in another nation. We, the children and the grandchildren of persons that for these reasons were turned away 80 years ago, let's play a leading part in spreading over of this message.

MOUDAINA BAND & ÇAKMAKLI CLARINET

Hüseyin Türker Değirmenler
Moudania Municipality Council Member



Since I am a child of Crete origin, I have observed the Turkish-Greek relations throughout my all life carefully. After the Turkish war of Independence in 1923, the Treaty of Lausanne was signed and together with this Agreement a protocol was also signed connected with an exchange of Turkish and Greek People. According to this protocol Muslim Turkish people and Orthodox Greek people were exchanged with each other and they would never come back to their homeland again.

One morning I had woken up with the call to prayer. I hadn't finished my breakfast yet. I didn't know why but the church bells began to ring continuously. I felt that some strange things would happen. As soon as I put on my clothes I went out. I walked towards the plane tree. Greeks and Turkish people had gathered to understand what was happening. Venizelos and Mustafa Kemal had reached an agreement. Therefore we (the Turkish people) would abandon Crete and would not be allowed to come back again. Both of the communities were bewildered by these decisions.

Everybody was rushing from one place to another and trying to find out whether this news was true or not. We were surprised at this bad news because people were accepted like goods as if they had no thoughts and wills. They had to leave their homeland where they had lived for three centuries.

In order to settle there, they had to sacrifice many people so they felt as if they were unfaithful to their ancestors. In those years they had struggled to be able to live there and lost a lot of things. Now this society sharing common fate didn't exist.

We (the Turks) haven't explained Atatürk's principle and our devotion to these principles to the Greeks clearly. We can neither give nor get any inches of this soil that was determined by Atatürk's ''Misak-ı Milli''. National Soil Politics has adjusted to this principle, nothing contradicting with this principle has ever been done or could be done.



One of Atatürk's sayings '' Peace at home, Peace in the World'' is our guarantee for this principle. This devotion shows Turkish people's point of view about Cyprus, continent and air shelf and armed islands. None of the enmity includes wars. Consequently, there must be peace in Mediterranean so, our Misak-ı Milli border can be in safety and our existence can maintain day by day as a whole.



Why didn't we fight in the second World War? Why didn't we accept Dodecanese Islands offered to us? Because, we don't need new land, new confusion, new pain. We only need to advance and together with the West we need to catch happiness and live in peace.

Global world must bring peace not wars. Our politicians must take lessons from our history, they must show respect to themselves and their rights, they must present peace to our society and they must themselves also live in peace.

So, Crete file has taken its place on the pages of history and we remember these days with sadness.

With the protocol on compulsory exchange of Turkish and Greek people signed on 30 January 1923, the exchanged population from Crete Island, Yanya, Thessaloniki, Serez, Kavala came to Moudania (Mudanya). Two thousand Muslim Turkish populations who had different occupations in those days.

They set up a band with the help of their own musical instruments that they had brought from Crete island and the other musical instruments inherited from Greeks. This band is now called ‘’Moudania Band’’. Moudania Band was set up in those complicated days and it is the oldest band of Turkey.

Watchman Kazım Bozdağ (Hüseyin Akbaş’s father-in-law) came to Turkey from Greece during the population exchange in 1924. While he was coming to Turkey by Kırzade boat he brought uniform, gaiter, shorts, trainers, goal nets and other sports equipments that were red and green.

We are still protecting them. We can see all of these sports equipments’ colours as red and green in the history. These colours are the symbol of poppy that grows among olive trees.

Our friend, the conductor of Moudania Band tells the first days of the band: During the population exchange in 1924, the first band was set up with the help of their previous experiences, musical instruments left in the church by Greeks from Moudania. Thanks to these exchanges town’s musical history began to start since many people came to Turkey through the exchange volunteered to participate in this band.

Moudania Band has performed art in all ceremonies during the Republic. A hundred-year old Çakmaklı Clarinet is the most valuable instrument that we can’t find a similar one. It can put three different compositions together.

Çakmaklı Clarinet was registered to the Moudania Orthodox church inventory eighty years ago.

THE COMPULSORY EXCHANGE OF POPULATIONS BETWEEN GREECE AND TURKEY

Ayhan Somer Moran
January 3, 2005

”80th Anniversary Symposium” was a sudden and harsh revelation of the reality and the horror behind the story of the people whom I have known all my life as “The Cretans - Turkish people who emigrated to the Aegean Region of Turkey as a result of population exchange in 1923”. Though my father and all his family were true Cretans, I had never seriously thought what it meant historically, politically and socially. It was a romantic and an interesting story, and it gave my father sort of an exotic background and image. I don’t recall ever any serious discussion, complaint, and not even a mention of hardships, mistakes, and wrongdoings about the Exchange and its aftermath.

Though they spoke Cretan dialect among themselves, his family’s “Cretan” roots manifested itself mostly in their life style and values, and not in the shared stories of “the old country”, and memories and memorabilia of their life in Heraklion.

Recently when the third generation of the Cretan emigrants began to research into their families’ past, serious studies started on the subject. Since my father was one of the few emigrants who was still alive and mentally agile at that age (he was born in 1917 in Heraklion), we and some of the researchers urged him to talk about his past and what he remembered.

Surprisingly, he was extremely reluctant to do so – we never really understood why. He always found a way to get out of such meetings and discussions. Once he said, “It is too late to do anything about the mistakes made at the time.” Maybe that was the real reason behind his reticence, or he did not remember anything he considered “significant”.

Yet he was his happiest when we finally organised our family in March, 2000 to visit Crete. He said May would have been much a better time, with all the wild flowers blooming everywhere. Nevertheless, it was a wonderful trip, one of the last he managed to take.

Years ago, when he went to Crete for the first time since 1923, his friend from the Greek cement industry, Marcos Koseoglou, arranged someone to assist my parents. Later on, this gentleman introduced his young niece's husband, Kyriakos Kaparoumiakis, to my parents. He was trying to locate his mother's long lost neighbors from Heraklion who had emigrated to Izmir in 1923. The neighbor's eldest daughter was his mother's best friend, Guzin.

Well, Guzin was my aunt, my father's older sister. At the time, Kyriakos' mother and my Aunt Guzin were still alive and well. Unfortunately, these two old friends never met again, but at least a tenuous yet a strong bond was re-established.

After this miraculous coincidence, Kyriakos and his wife Maro became our bridge to our Cretan past. And in Crete, they became our generous and warm hosts and guides to the island and to our until-then-sort-of-vague heritage.

My grandparent's house had been unfortunately torn down to become the modern post office, but the family's store "BON MARCHE" was still very much there, albeit in this life as a great patisserie! My great grandfather's name is still carved on the stone façade both in Greek and in Arabic alphabets.

The climax occurred when my father's meeting with the mayor of Heraklion was televised. My great grandfather had been the mayor of the city. When the current mayor received my father, he showed him documents written and signed by his grandfather, and offered him his grandfather's mayoral chair to sit. The following day, the headlines of the local paper ran as "He is a Turk, but his heart is Cretan.".

For the few days we were in Crete, my father became instantly the local celebrity, which we all enjoyed immensely.

It was quite a surprise to see how well my father spoke Cretan dialect. Kyriakos loved to recite "madinades" with my father - my father knew the real old ones, mostly forgotten by now.

And the songs we sang in a tavern in Arhannes! I did not know my father new so many old Cretan songs, though I am sure his repertoire was enhanced by the songs he learned in the Greek taverns of Beyoğlu many, many years ago as a student!

And his dialect and choice of words were almost ancient. Language changes fast, and his was from the early twenties.

Though it was a short trip, it was one of the best we have taken - we saw the extra sparkle in my father's eyes, and his step was lighter, and he was no longer ill. And how well we all related to the land, the people, the food and the streets - wish the wild flowers had been blooming!

During the Symposium, I had decided to organise my lecture notes and rewrite them in a brief summary for my father as a birthday present.

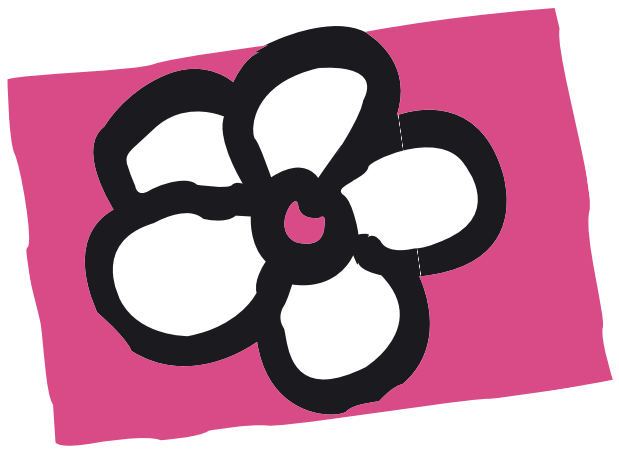
However, I failed to do so. And now since we have lost him this past October, there will be no need for such a birthday present.

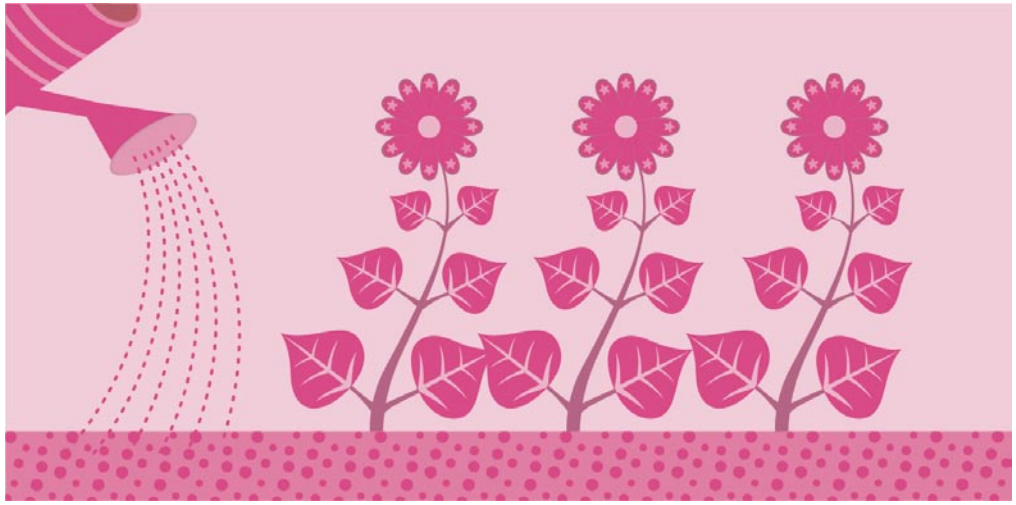
A photo taken during the visit to Crete 2000



From left to right:
Ayhan Somer Moran,
Zeynep Somer,
Erol Moran,
Maro Kaparoumiakis,
Rasih Meral Somer,
Kyriakos Kaparoumiakis

FINAL CONFERENCE





JUST LIKE SPRING:
CARRYING ON AND REFRESHING...

Ethemcan Turhan
Turkish-Greek Civic Dialogue Final Conference Coordinator

What would excite anyone, much more than the “spring” itself, is the dream of what we are about to go through in the spring. This becomes an innovation in the blooming of a flower, a hope spark in watching the flies around. Since spring was of this importance for us, then it would be “sine qua non” to not to give something special to the spring tide.

We tried each and every season: winter, summer, fall...

It should have been in spring for us to back up our joys with brand new ones. Even though the project was about to draw to an end, it should have been in spring.

And once again, it should have been “us”, it should have been the “colors”, it should have been with “youth”...

And we had to fit our joys, friendships and so many things that we shared in common into 3 days of schedule, after so many hard times. We ought to find new enthusiasms for those long-lasting 3 days.

Fasten your seatbelts tight! Here comes our Final Conference for the Turkish- Greek Civic Dialogue. With joy, enthusiasm, hard work and passion...

Well, enjoy!



This Event Was Like Kissing Underneath The Rainbow... Which Happens Only Once In A Lifetime...

Aysim Türkmen

TURKISH-GREEK CIVIC DIALOGUE PROJECT

FINAL CONFERENCE

TOOK PLACE AT METU,ANKARA
BETWEEN 2-3-4 APRIL 2004

Final Conference activities took place between 2-4 April 2004 at the Middle East Technical University (METU), Ankara under the framework of Turkish-Greek Civic Dialogue Project, which is organised by AEGEE-Ankara (European Students' Forum) and financed by the European Commission. The Conference officially started with the opening ceremony sponsored by ATA LIONS CLUB on 2 April at Modern Arts Center in participation with Ambassador of Greece H.E Michael B. Christides, European Commission Representative Vincent Rey, METU Vice-President Ayşen Savaş and AEGEE-Europe President Adrian Pintilie.

Around 100 university students from Turkey, Greece and other European countries attended the conference for 3 days. Under the scope of the conference, the participants discussed history education and text-book writing at the Emphaty&Sympathy workshop under the leadership of Cem Karadeli from the Public Administration Department of METU and Vangelis Kechriotis from the Bosphorus University; while some other participants had the chance to express their thoughts and feelings through dance, invisible theater, statue games and conflict resolution techniques at the Theater of the Oppressed workshop led by Vera Maeder and Neslihan Özgüneş. At the (M)ASK Yourself workshop Turkish and Greek students elaborated on the stereotype concept by use of the images and the visual recordings they shot with Aysim Türkmen, and at the Peace Education Workshop they played the roles of different individuals from different backgrounds and status with the leadership of Hilal Demir and Hülya Üçpınar. Apart from the interactive workshops, the participants were also provided with project management training by the European Commission representatives Meriç Özgüneş and Feray Salman. A road map on future partnership of Turkish-Greek youth has been designated thanks to the assistance of Halil Nalçaoğlu. Athens correspondent Nur Batur, Giorgos Mavrommatis, Konstantinos Tsitselikis and Müfide Pekin from the Foundation of Lausanne Treaty Emigrants, Turkish-Greek Civic Dialogue Project Manager Burcu Becermen, Sophia Kompotiati from AEGEE-Athina and members of Greek and Turkish NGOs expressed their views at the panel dedicated to the overall assessment of the project. Turkish and Greek youngsters enhanced their friendship and have taken important steps at the closing dinner of the conference sponsored by the Ministry of Culture and Tourism of Republic of Turkey. "It is really amusing to see that Greek and Turkish participants demanding another festival, new partnership projects in the future, I think the overall project is a good investment for future. The conference is a miracle marked with the enthusiasm of its participants and results of workshops" stated the project manager Burcu Becermen.

"Turkish-Greek Civic Dialogue" is a demonstration project organised by AEGEE and financed by the European Commission. The overall project aims at fostering dialogue and relations between Turkish and Greek youth initiatives and university students, as well as carrying out institution building and networking to encourage the target group to designate further partnership projects between the youngsters of the two nation.

www.aegee-ankara.org/trgr
www.turkishgreekdialogue.net



TURKISH-GREEK CIVIC DIALOGUE PROJECT
FINAL CONFERENCE PROGRAMME

2-4 APRIL 2004, METU, ANKARA

1 APRIL 2004

09:00-18:00	ARRIVAL OF THE PARTICIPANTS AND REGISTRATION
19.30	DINNER
21.15	ICE BREAKING GAMES
23.00	VILLA PARTY

2 APRIL 2004

10.30	PANEL SESSIONS – PROJECT MANAGEMENT TRAINING (CSDP- Civil Society Development Programme)
11:45-12.45	PROJECT MANAGEMENT TRAINING **Meriç Özgüneş & Feray Salman**
15.00	WORKSHOPS
18:30	OPENING CEREMONY AND COCKTAIL **H.E. Micheal B. Christides** *Greece Ambassador to Turkey* **Vincent Rey** *European Commission Representation to Turkey* **Adrian Pintilie** *AEGEE-Europe President*
21.00	PARTY AT SAKLIKENT

3 NISAN 2004

08.30-09.30	BREAKFAST
10.30	WORKSHOPS (III. Session)
11:45-13.00	WORKSHOPS (IV. Session)
14.30	ROAD MAP ACTIVITY (I. Session) Halil Nalçaoğlu

4 APRIL 2004

09.30-09.30	BREAKFAST
10.30	WORKSHOPS (V. Session)
11.45-13.00	WORKSHOPS (IV. Session)
14.15	PANEL SESSIONS OVERALL ASSESSMENT FOR THE TURKISH-GREEK CIVIC DIALOGUE PROJECT **Müfide Pekin** - Foundation of Lausanne Treaty Emigrants **Giorgos Mavrommatis** - (Center of Minority Studies) **Konstantinos Tsitselikis** (University of Thrace – Komotini) **Nur Batur** Correspondent to CNN TURK **Katerina Papazi** – Fotini Papadopoulou (BOSPORUS) **Necmettin Yemiş** – Youth and Children Reautonomy Foundation **Sophia Kompotiati** Turkish-Greek Civic Dialogue Project, AEGEE-Athina **Documentary and diashow presentation**
16:45	PRESENTATION OF WORKSHOPS AND DECLARATION OF ROAD MAP
17:45	CLOSING OF CONFERENCE
19.45	DINNER BY MINISTRY OF CULTURE AND TOURISM
22.20	RANDOM BAR

WORKSHOPS

- EMPATHY-SYMPATHY
- THEATER OF THE OPPRESSED
- (M)ASK YOURSELF
- PEACE EDUCATION



OPENING SPEECH OF
ETHEMCAN TURHAN

"Project Manager of Turkish-Greek Civic Dialogue Project, Burcu Becermen, started her speech in Kayaköy with these words: "I had a dream..." Today, we are here to carry on this dream to a further reality. Turkish-Greek Civic Dialogue Project is a spark of hope to build more tolerant and mutually respectful futures for us all. Being engaged in this project for more than 1,5 year now, I have the honour to announce that today we have increasing number of NGO's carrying out joint projects from both countries. Once blinded by prejudices, today increasing number of people from both countries are trying to discover the other and have success in meeting on common grounds."

"Young people may not change the world immidiately but the truth is that youth has always been the firestarter. If this fire starts to burn in us, then we can share our excitement with the others. We know that Aegean is not enough to seperate us. Throughout this project, we sailed over the obstacles because this is what they are for."



AYSIM TÜRKMEN

Aysim Türkmen graduated from the Bosphorus University, Sociology Department in 1998, and had her degree from the New York University on Middle East Studies as well as Movie Certificate Programme. She has been the Coordinator of Platoon Studios. She has shot two short movies and working on an experiantal movie on İstanbul.

VANGELIS KECHRIOTIS

Vangelis Kechriotis was born in Athens in 1969. He graduated from the History Department of the University of Athens. His thesis focuses on the political activity and cultural representations of the Greek-Orthodox community in Smyrna, 1897-1912. He is a member of the editorial board of the historical review Historein published in Athens. He is also a fellow of the project for the creation of a 'Regional Identity Reader for Central and South East Europe', which is monitored by CAS and is going to be published by CEU Press within 2004. He lives in Istanbul and teaches Balkan history, the history of the Greek communities in the Ottoman Empire at the History Department, Bosphorus University.

CEM KARADELI

Cem Karadeli obtained his Ph.D in University of Glasgow, Scotland. He gave lectures at the Middle East Technical University. Now he is lecturing both at Başkent University and Middle East Technical University.

VERA MAEDER

Vera Maeder was born on in 1972 in Blumenfeld, Germany. She studied at the Arts Academy Berlin and she obtained her Master Degree in Acting. She had a scholarship by DAAD to research on improvisation and physical theatre. She was teaching at the International Peoples College Denmark on Body Language and Culture," Move your Body "Participatory Theatre (Drama for conflict resolution and methods of Theatre of the Oppressed), Dance Performance Project, Yoga.

NESLIHAN ÖZGÜNEŞ

Neslihan Özgüneş has been a journalist, trainer and drama and theatre performer. She made a research and published "The Media and the Greek-Turkish Conflict"in 1999 together with George Terzis.

HILAL DEMIR AND HÜLYA ÜÇPINAR

Hilal Demir and Hülya Üçpınar are Directors of the Human Rights Center at İzmir Bar Association.

FERAY SALMAN AND MERIÇ ÖZGÜNEŞ



Feray Salman and Meriç Özgüneş have worked for the European Commission Delegation to Turkey in Ankara, in charge of cooperation with civil society and institution-building, human rights and democracy.

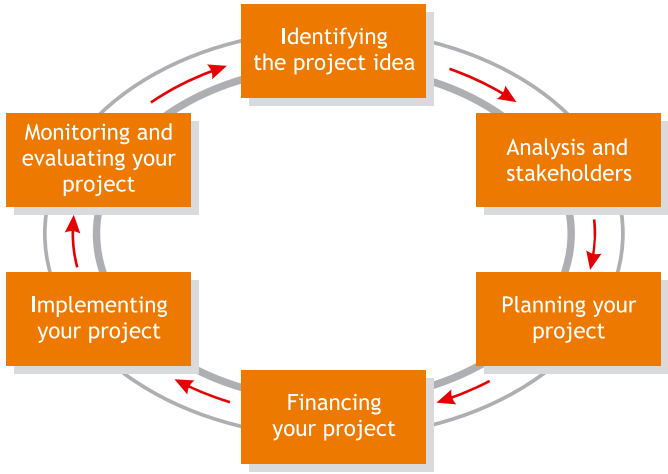
MÜFIDE PEKIN

Müfide Pekin is the Vice-President of the Foundation of Lausanne Treaty Emigrant and is an academic at the Bosphorus University, department of Western Languages and Literature

HALIL NALÇAOĞLU

Halil Nalçaoğlu is an Assoc. Prof of Media and Communication at Istanbul Bilgi University, Faculty of Communication. He has been an Assistant Professor at Ankara University, Faculty of Communication, Department of Journalism. He conducted a research on: A Comparative Study of Nationalism in Turkish and Greek Football Cultures (Greece and Turkey).

PROJECT CYCLE MANAGEMENT



WHAT IS A PROJECT?

A project is the planning of activities with concrete results and outputs to reach a specific purpose through the effective use of time and resources

MAKE YOUR OBJECTIVE

- **S** Specific
- **M** Measurable
- **A** Achievable
- **R** Realistic
- **T** Time-bound

ANALYSE!!!

There are a series of analyses you need to do before you design and plan a project

- Problem Analysis
- Stakeholder Analysis
- Objective Analysis
- Strategy Analysis
- Risk Analysis

PROBLEM ANALYSIS

- What is the current problem?
- What are the effects of the problem?
- What are the real source(s) of this problem?
- Be aware that what you see may not be the real source of the problem!
- Always ask: WHY?

How to analyse the problem?

- *List all the problems you see around the issue*
- *Prioritise! Identify the MAIN problem you see*
- *What are the sources of the main problem?*

STAKEHOLDER ANALYSIS

- Any individuals, groups, institutions etc that may have a relationship with the project
- They may be directly or indirectly/positively or negatively affect or be affected by the process and outcomes of the project

OBJECTIVE ANALYSIS

- You develop your objectives from the problems you have identified
- A tool to describe the future situation, identify potential solutions and turn negative aspects into positive ones

STRATEGY ANALYSIS

- To identify possible alternatives, options or ways to contribute to the overall objective
- Prioritise the options after assessing which one is most, relevant, feasible and sustainable

WHEN DEVELOPING A PROJECT
KEEP IN MIND

- The points of view of the stakeholders, discuss with your target group!!!(organise a workshop)
- Are there other projects or interventions, what were their objectives?
- Factors influencing the sustainability of the project (policies, sociological, cultural, environmental factors)
- Bear in mind: Your activities should correspond to the expected results

DISCUSS AND SELF-REFLECT WITH YOUR TEAM AND
NEVER FORGET

- Why you carry out a project? What YOU want to do
- What the project is expected to achieve
- How the project will achieve it
- Which external factors are crucial for success
- Where to find the information required to assess the success of the project
- Which means are required - activities
- How much the project will cost

THE SUCCESS OF A PROJECT DEPENDS ON

- Proper Planning
- A competent and motivated Project Team
- Sufficient organisational capacity
- The different parties involved maintaining commitments/deadlines
- The project addressing the real problem, Target Groups and beneficiaries defined well
- Equal distribution of costs and benefits among women and men ensured

ONCE AGAIN

MAKE YOUR OBJECTIVE

- **S** Specific
- **M** Measurable
- **A** Achievable
- **R** Realistic
- **T** Time-bound

TURKISH-GREEK CIVIC DIALOGUE FINAL CONFERENCE WORKSHOPS

1. EMPATHY & SYMPATHY

Empathy & Sympathy workshop aimed to foster mutual understanding of Turkish and Greek participants through empathy. Participants worked on the casework “Turkish Independency War and Minor Asia Catastrophe – İzmir” and made analysis through empathy as facilitated by the workshop leaders **Cem Karadeli and Vangelis Kechriotis**. In the first part of the workshop, the case was explained in terms of how the case is perceived by each country and in terms of the real the circumstances the countries were living in. In the second part of the workshop, the Greek and the Turkish participants were split up into two groups and took a look at the case from the other countries’ point of view. At the end of the workshop, participants wrote a new alternative text of history altogether in accordance with their new perception after empathizing themselves.

2. PEACE EDUCATION - PREJUDICES AND ENEMY IMAGES

In a world full of violence and war, we ask ourselves repeatedly: “Why do people humiliate each other and wage war? Why do they cause death and destruction?” “Prejudices” and “enemy images” are main reasons for human

interaction, determined by inconsiderateness, hatred and aggression, instead of appeasement and peace. Prejudices are always exposed to political manipulation. In this respect, it is a core element of social and personal liberation/emancipation and the establishment of peace to identify prejudices and raise awareness about them. However, it is rather difficult to confront prejudices and enemy images by general political questioning, stereotypical calls or conventional attitudes. In this workshop, participants confronted their prejudices and enemy images, expecting to discover interesting and new aspects in a secure environment by taking concerns and needs behind those prejudices and images into account. Brainstorming, role-playing, Statue Theater, plenary and small group discussions were the methods of the workshop, which is led by **Hülya Üçpınar** and **Hilal Demir;** NGO activists from War Resisters' International.

3. (M)ASK YOURSELF

Workshop aimed to find out the masks that we are not aware of through a sociological way of looking. The workshop participants carried out discussions on the key concepts as identity, Europe and discourse supported by the digital audio-visual materials that participants brought with themselves. City, Family, Campus, Money, Traveling options, Price, Border, Public, Forms, Advertisements, TV, Goods, Orientalism, Olympics, Modernism, Transportation, Ala Turka, (Turkish style), Ala Franga (European style). Participants brought their shots they took prior to the workshop; they watched together and commented on the movies, they shot new scenes during the event and made a presentation at the final conference panel session thanks to the guidance of the workshop leader **Aysim Türkmen.**

4. THEATRE OF THE OPPRESSED

Workshop participants worked on several games on conflict transformation and performed a play within the frame of participatory theatre through the guidance of specialist workshop leaders **Vera Maeder** and **Neslihan Özgüneş.** Workshop leaders used the method Image (Statue) Theatre as the basic vocabulary of all the various branches of the Theatre of the Oppressed. Participants were asked to sculpt themselves into a statue representing their reaction to a given word (Image of the Word) - through to more complex techniques such as Image of Transition (where the technique studies the possibilities of change). Image Theatre harnesses the simplest form of self-representation to arrive at the deepest form of debate. The participants also enjoyed trust-building activities, switching roles and "putting yourself in the shoes of the other"; as well as reflection and discussion: assumed roles, structures of thought that hold up the barriers between these roles, the experience of transcending the roles/ borders.



EMPATHY & SYMPATHY WORKSHOP

MINORITIES ARE ALWAYS IN DILEMMA – SOMEWHERE IN BETWEEN

DISCUSSIONS IN WHICH TURKISH STUDENTS PLACED THEMSELVES IN GREEKS' SHOES

? Why had Greek army landed in Izmir?

Emir-	Greek army wanted land from the Ottoman Empire, from Anatolia since they saw it as a good opportunity
Sonay-	They wanted to occupy Izmir and the region, since they were promised the region as a price after the war
Duygu-	Due to Izmir's wealth - Greek land owners were afraid of being pushed out of their places.
Emir-	Greece tried to protect the land owners in Izmir
Sonay-	Fear of `Rums`in Izmir who lost their Greek identity
Erdem-	Importance of the harbour, richness of the land, historical background of region.
Sonay-	Perfect opportunities of transportation, trade, security of islands

DISCUSSIONS IN WHICH GREEK STUDENTS PLACED THEMSELVES IN TURKS' SHOES:

? Why should the Greeks be demonised in the history books in Turkey?

There were two major scapegoats for the Republic of Turkey to find a reason for all the problems the state faced. The first scapegoat was the Ottoman Empire and the second one was the Greeks. We found 5 major reasons:

1. Turkish Republic was trying to create new nation state and it was clear to find an "Other" within the Orthodox Christian Greeks. Rest of the nations of the former empire were all "our Muslim brothers".
2. Greeks have the strongest claims on Asia Minor amongst the nations that invaded Anatolia. The major powers have economic interests and they had to leave at some point. Greeks, on the other hand, had historical and population claims therefore they could do more damage to the creation of Turkish national image and the Turkish nation state.
3. Definition of Turkish nation- we must define ourselves – what we are and what we are not. The Turks and the Greeks are too similar in terms of culture, tradition, history. Therefore, we must create differences and define ourselves based on the differences. Defining ourselves as "non-Greek" as well as "non-Ottoman" helps to define our identity far more clearly.
4. If Greeks are shown as the villains, their lives in Asia Minor would become worse and they would decide to leave and hence the government would find extra income to pay back our debts and looking for some income.
5. Greeks were the first to emancipate from the Ottomans as a result of the uprising and can be seen as the legitimisation of the actions.

DISCUSSIONS BETWEEN THE GREEK TURKS & THE TURK GREEKS

Sonay: 'There was no Turkish minority during the Hellenic times, this region belongs to us (Greeks) and we need to take our land back'

Andreas: 'They always want us to remember the history. We (Turks) are here to decide our own parts for our own future including the Cyprus issue'.

Emir: 'Forces may send their troops to restore the peace so we (Greeks) have right to go there to stabilise that region. In Anatolia there was disorder and we had the right to go there.'

Erdem: 'We are proud of the roots of the modern society and ancient Greeks lands under Turkish control, so we should invade this region because we owned it anyway.'

Kostas: 'We have the war and the Europeans are thinking they (Christians) are better than us but it does not reflect the facts because who decides who is better. '

CONCLUSIONS ON THE CASE

Vangelis Kechriotis:
We need to define ourselves against the other through expressing ourselves to "the Other". All nations had their own interests in their things and the international treaties give the rights to do so. Actually it is the foreign powers that are using us. In that case Greeks wanted to unify the area and Turks did not want to lose its control. There were the concepts about the modernisation, the values of the modernity since there was a new nation born. None of the parties accepted the nationality and ethnic identity of "the Other".

Cem Karadeli:
The way one side perceives "the Other" is very important and has to be taken into account. It is important to assess the relations under the influence of foreign factors not only because Britain was the scapegoats or the great power but also because of the Wilson principles: the principle of the self determination – rightful claim to defend. The same principle may be used in the opposite way to justify the actions of invasion.

If major powers were not in the table, wasn't it possible to handle the problems?

Cem Karadeli:
It is not always good to blame the great powers for everything. Nations have their own preferences. 600 years ago when Turkey was invading those lands, there was not such an international community, there were no objections. What we are doing was normal. We always talk about the influence of the great powers but their interest may also change depending on our action.







PEACE EDUCATION WORKSHOP

The participants started the workshop with trust-building games. They created 6 different categories: smokers, fundamentalists, homosexuals, Armenians, nationalists, Balkan people, military.

They wrote down the first words coming into their mind when they hear these categories on post-its and they placed the post-its on the wall.



The participants discussed about their prejudices regarding each category. “What would you do if your daughter wants to marry with a fundamentalist Muslim?” “What would you do if you learn lesbians would be your neighbours at the new apartment you are planning to move?” After discussing on such questions, the participants concluded that in general they act basing on their prejudices and that they might have the tendency to use violence against their enemies.

The participants later on proceeded with further exercises; they split up into two groups, each assuming the role of a nation having its own distinct culture, tradition and values. All participants assumed specific roles as they were provided. The group members were not previously informed about the culture and values of the other group. Later on they tried to communicate with the other group members through their appointed representatives. During this exercise participants dicussed individual and group behaviour as well the role of tradition in community life and the interaction between different cultures.









Second exercise was a journey on the train. The participants split up into 4 groups this time all of them assumed different roles such as a mother, punk, Bosnian immigrant, Croatian, lesbian. The groups were at the train platform and the conductor was telling them that there were no seats available on the train for all of them so they needed to decide among themselves one person who would get on the train to travel. After this exercise, the participants were provided with limited time to discuss over the issue, they later on presented their decisions and discussions to the whole group.

The participants worked on drawing the portraits of the "friend" and the "enemy". The first group brainstormed on the concept of the friend and the second group brainstormed on the concept of the enemy. At the end, both groups were combined and discussed together on the drawings of friend and enemy portraits.

The next exercise was sculpture-building; participants built improvised sculptures inspired by some connotations. They discussed about the outcomes of the stereotypes came out of the ROAD MAP activity and they identified the stereotypes accompanied with their portrait of enemy.

At the end of the workshop, participants worked on developing the concept of the sculpture they would build to present to the plenary as the outcome of the workshop. This presentation of sculpture should have presented the problems discussed, stereotypes and their alternative solutions. To this end, participants identified some factors that are creating problems in Turkish-Greek relations and they made analysis of movement. The presentation fascinated all Final Conference participants.



THEATRE OF THE OPPRESSED WORKSHOP

by **Neslihan Özgüneş**

The Theatre of the Oppressed (TO) is the ensemble of techniques and approaches to theatre pioneered by the Brazilian theatre practitioner Augusto Boal. The common element of the various branches of this work is that all seek to make the power of theatre as a force for change available to everyone, particularly those in oppressed situations.

One of the goals of our workshop was to work with assumptions and stereotypes and issues of conflict. Through the exercises and participation of the youth, we were able to touch on action and reaction to conflict, group dynamics, and expressing oneself in physical form. There seemed to be a reticence in terms of approaching controversial, conflicting issues, and an unwillingness to dive deeper into sensitive topics partly due to the lack of time.

We were able to set up two Invisible theatre sketches that were played out in the final session in the amphitheatre. The first sketch, with some (Turkish-in parenthesis because this only became relevant later) youth protesting two (Greek) 'lesbians' created a great deal of reaction. Four or five of the AEGEE staff reacted in panic (not knowing of course that this was just theatre) and began to shout at the girls and boy complaining about the 'lesbians'.

While the intention of the exercise was to create a discussion about homosexuality and perspectives on homosexuality in our societies, the violent reaction of the staff (shouting at the youth "who do you think you are?" "Go

outside and say what you want to say outside!") meant that we had to "end" the sketch rather quickly in order to prevent too much escalation. Most people in the room just froze in horror without knowing what to do (as though their worst fears of a Greek-Turkish conflict were finally coming true). A Greek girl sitting next to Emrah (the Turkish boy criticising the 'lesbians') moved a few seats away and then sat at the other side of the theatre until she found out that it was all play (but all 'reality', of course). Another youth said "see, this tension will never be solved".





The second sketch was a discussion about Cyprus. There was more participation from the floor, perhaps because the topic is a bit more abstract and the discussion less "personal". The fear of conflict in the members of staff and the participants was evident; most preferred to avoid conflict when it happened, and some reacted with a desire to suppress any sign of it completely. In order not to 'spoil the atmosphere' perhaps. **The fact is, such intercultural/Turkish-Greek 'conflict resolution' workshops, or conferences should serve not only to see multiple perspectives on present/history, but also to provide skills for dealing with conflict.** So that when there is conflict person do not fall back onto assumptions and escape, but ask questions, become curious and involved and look for constructive ways of dealing with it. Conflict is not necessarily bad. In fact it is often necessary. With the Theatre of the Oppressed workshop we tried to provide some skills or understanding of ways in which one could react to conflicts. Of course, this was just a tiny beginning (or end-since it was the final conference).

SUGGESTIONS FROM NESLIHAN:

1. Have a clearly defined objective/theme for the conferences/ workshops as well as for the longer-term programme. Once the goals are defined then the blanks can be filled in more cohesively.
2. Provide the group with conflict management skills to ensure that all participants feel safe enough to face conflict within the group and to deal with it constructively.
3. Have the same group of participants attend more than one workshop, allowing them to acquire increasing skills and to get to know one another better.







(M)ASK YOURSELF

(M)ask Yourself workshop aimed at questioning the contexts that construct the notion of identity as well as analysing the reflections of these contexts on the European identity. The workshop wanted to create a visual and integral diary created out of recordings shot by workshop participants in the framework of the above-mentioned analyses.

The first day of the workshop was reserved for colorful discussions. The participants realised that even the words and expressions that they use when they introduce themselves are integral parts of their identity. The second day participants focused on the concepts such as orientalism, nation, nationalism and the connection of those concepts with Europe and the European identity. Each participant presented their own movie shot prior to the conference.

All the discussions took place in the first two days were summarised to be part of a visual presentation. The participants and the workshop leader worked together on the editing of the movies. The final version of the edited movie was much more different than the originally planned collage and sociological content of the movies shot by the participants. Nevertheless, the main outcome of the workshop was to clearly portray that the identity and its context is deeply rooted in our everyday life.

The workshop which is led by **Aysim Türkmen** was most probably the most creative workshop of the final conference.



(M)ASK YOURSELF

IDENTITY

THE FORMATION OF THE IDENTITY IS RELATED WITH THE EXISTING IMAGES.

THE EXISTING IMAGES ARE UNDER THE INFLUENCE OF ORIENTALIST WAY OF SEEING THE WORLD.

ORIENTALISM

THE CONSTRUCTION OF THE IMAGE OF “THE EAST” AS A DIFFERENCE FROM THE IMAGE OF “THE WEST”

The Other (the East, the Native) is constructed as if it is outside of contemporary dynamics

THE INTRICATE RELATION BETWEEN REALITY AND REPRESENTATION

SELF-ORIENTALISM: SEEING ONESELF (“NON-WESTERN”) WITHIN THE FRAMEWORK OF THE “WEST”

STEREOTYPES

EUROPEAN IDENTITY?

“OUR GENERATION IS A NEW POWER”



PANEL SESSIONS ON THE ASSESMENT OF TURKISH-GREEK CIVIC DIALOGUE PROJECT

Main pillar of the Turkish-Greek Civic Dialogue Final Conference is to give finally the open space and a sincere floor to all the project stakeholders and the target group to express themselves, to mention things they liked or found useful, to present their criticism and to make their suggestions for future. To this end, two panel sessions were allocated for the overall assessment of the project. Academics, speakers, journalists, NGO activists, participants of various Project events, as well as the main project partner Foundation Lausanne Treaty Emigrants and the Project Team representatives Sophia and Burcu all expressed their views about the project. Sophia Kompotiati also presented a very sentimental dia show out of all the photos taken during the preparation period of the project and out of project events. The two interactive panel sessions were chaired by Emrah Kurt and later on raised pretty interesting discussions amongst participants.





Emrah Kurt graduated from the Middle East Technical University, Department of International Relations. He has been one of the initiators of the Turkish-Greek Civic Dialogue project and youth policy movement in Turkey. Emrah assumed very active roles in AEGEE, he became the president of AEGEE-Ankara and Vice-President of AEGEE-Europe in charge of the European Institutions. Currently he works at the Ministry of Foreign Affairs of the Republic of Turkey.

MÜFIDE PEKIN

VICE-PRESIDENT OF THE FOUNDATION OF LAUSANNE TREATY EMIGRANTS

"The Turkish-Greek Civic Dialogue Project has been an extremely rewarding experience for both the initiators of the Project and for those who have been involved in it, either as participants or observers. Beyond the obvious importance of achieving and maintaining the venues for a Turkish-Greek dialogue, this endeavour has provided a landmark in engaging the youth to enhance the mutual understanding and trust between the two societies. Once again, the confidence in younger generations has proven its value when it comes to open-mindedness, common production and peace-oriented activism. I hope our young colleagues and friends feel the same way too."

It has been a special honour for the Foundation of Lausanne Treaty Emigrants to be involved in the Project as a partner. It is of course, one of the missions of the Foundation to support friendship and cooperation among Turkish and Greek youth with the aim of establishing a culture of peace. For that reason, the Foundation has approached the Project with special care and enthusiasm from the beginning and has envisaged it as one of the first steps that will pave the way to peace in the Aegean. In fact, "supporting friendship and cooperation among Turkish and Greek people with the aim of establishing a culture of peace" is stated as one of the objectives in the statute of the Foundation of Lausanne Treaty Emigrants. To this end, the Foundation has been and will be in the future putting great emphasis at organising seminars, conferences, symposiums, contests, concerts and similar events to realise these aims.

"The preliminary contacts between the Foundation of Lausanne Emigrants and AEGEE - Ankara started in the year 2000. The beginning of the millennium was also the time when active work was started by a group of immigrant families to found a nation-wide organisation with the aim of preserving and regenerating the cultural identity and values of "Lausanne Emigrants" who were forced to leave their birth places in Greece to settle in a new homeland following the signing of the Treaty of Lausanne between the two countries, Greece and Turkey. During this period of preparation, which was to end with the official founding of our Foundation in May 2001, we made our first acquaintanceship with AEGEE-Ankara through the former exchange coordinator Cem Tüzüner. The year 2000 was declared as the "Year of Peace" by the United Nations. In this context, the Foundation and AEGEE-Ankara organised similar events and shared aims started their communication. This cooperation finally ended in a partnership when the Foundation's project proposal to organise a symposium to commemorate the 80th Anniversary of the Compulsory Population Exchange between Greece and Turkey was accepted by the Turkish-Greek Civic Dialogue project team of AEGEE-Ankara. The organisation of this symposium was to take place under the great project of the Greek-Turkish Civic Dialogue."

"What followed was months of preparation for an international symposium during which our information exchange with our partner was painstaking and exhausting at times. Needless to say, there were times of dissonance and misunderstandings between the partners during this long period of preparation which sometimes sprang from a lack of communication and the inexperience resulting from our side mostly in carrying out such a cumbersome task. Yet, with the determination, good-will and patience of both parties, all problems were resolved and the first ever academic symposium to be held in Turkey on this subject of the Compulsory Population Exchange was realised after 80 years on November 7-8 2003 in İstanbul."

"This symposium brought together a total of 26 academics from Turkey, Greece and one from England who presented papers on the various aspects of the Exchange. Presentations and the discussions following were centered around the political, social, historical aspects of the Exchange, its reflections on literature and issues concerning the conservation and preservation of cultural heritage left behind by the immigrants."

"The problem of minorities was another subject to be covered by symposium papers by academics of both countries. The symposium was received with ardent interest and attention by young academics, graduate and post-graduate students of Turkish and Greek Universities, families of immigrants, members of our Foundation and the media including TV channels from Turkey and Greece, the Turkish Section of BBC, and journalists of both countries and the distinguished "Economist". The occasion was largely covered by newspapers, web-sites, radio programs and periodical articles in Turkey, Greece and England. In spite of all the hardships and obstacles faced during the process of preparation, our Foundation worked in close collaboration and solidarity in launching the publicity campaign of our project. Programs and related announcements appeared on the web-sites of both AEGEE-Ankara and the

Foundation simultaneously and the shared language of peace was emphasised in all publications like symposium posters and program leaflets."

"This Project is just a first step towards removing prejudices and improving mutual understanding between the Turkish and Greek youth. Needless to say, the challenge is considerable and overcoming all of the obstacles is beyond the capacity of one Civic Dialogue Project. Nonetheless, the most important message that has emerged today out of this endeavour is the fact that such projects will operate as the building blocks of a structure that would carry the hope of peace and dialogue into the future. Once again, the youth are our building blocks in this attempt and it has been such a wise choice to strengthen the dialogue by engaging our young friends. Therefore, it is fundamentally important to revitalise today's environment of discussion and dialogue in the future and to design new venues and activities that would raise the bar. I would like to affirm that The Foundation of Lausanne Treaty Emigrants is ready for such a challenge and more than willing to put all of its resources into the realisation of such aims. We are most certainly looking forward to be involved in the future projects as a partner and to work with AEGEE-Ankara or any other organisation that would contribute in improving the Turkish-Greek Civic Dialogue."

Greek-Turkish cooperation: CONSTRAINTS AND PERSPECTIVES

Konstantinos Tsitselikis*

"After having participated in the conference on the Population Exchange organised last November 2003 within the framework of AEGEE Project "Turkish-Greek Civic Dialogue", I would like to highlight certain thoughts on the Greek-Turkish fields of cooperation and its perspectives.

Organising a conference sometimes seems to be a feasible, even laborious task. Some other times it seems to be out of the question. Of course, in the case of the population exchange, the issue has much more connotations than talking about earthquakes, trade or food and music. I know about a few books and conferences dealing with the Population Exchange, which all were surrounding the same idea so far: the unilateral dimension of history or the separation of the world into two absolutely distinctive black and white spheres. The main discourse deals only with the victimisation exclusively of our own ancestors. What about the others? They simply do not exist. No conference held by a Turkish or Greek organisation till last November did examine the issue under a global and objective perspective, under the fundamental principle of scientific research.

In my opinion, scientific research conducted by Greek and Turk scholars could build a bridge of cooperation on a solid basis. This solid basis would be the demystification of a series of myths, which create political antagonisms at three levels: first, between governments, second between economical interests and third among citizens entrapped by the dogmatic national ideology.

Why do we need to cooperate in the field of social sciences? How we have to define this cooperation? What are the constraints of such process? Who should be the main actors? Is Europe a secure path for the consolidation of this mutual understanding? Who is supposed to be the actor of the seeking cooperation? The governments possess the power to do so and they bear for sure a very important responsibility in creating such a climate of friendship, but I guess that they are not reliable for enhancing a real dialogue: after all they serve only high-rated political and economical interests. The civil society, the citizens are only very lately starting acting towards the creation of an independent bridge of cooperation. The civil dialogue, in our case sponsored by the European Union, seems to be by far more reliable by the relevant efforts made by the governments. A medium way of cooperation is undertaken by the economical interests. But still, all these actors are not freed by the essence of the problem which according to my opinion is not any other but national ideology. Here I would like to give you an example from the world of economy. You know when you export Turkish goods in Greece is very difficult to sell if there is an indication "Made in Turkey", even if the price and quality is good. What stops a Greek customer to buy Turkish? Ideology forms behaviours, which are very often contrary to the personal interests. Governments, businessmen and citizens are the potential actors for the Greek-Turkish cooperation and dialogue, which are closely interrelated and interdependent to each other.

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Civil society needs political freedom, economy needs social mobility and political power controls the rules of the game but still needs legitimacy. Ideology is the fruit of a long process through history, which has been elaborated between the three actors. It is well-known that Greek and Turkish national ideology has been forged as mirror opponent element. Underlying bad memories of each other keep alive a mutual distance and hostility. Maybe, starting considering the issue not from the unilateral perspective of Turkey or Greece separately, but dealing with both countries as a totality, a common space of human activity, in political terms would be a new scientific and political approach. What seems to be an extremist idea, in which I believe, is to work for the deconstruction of the components of both ideologies. At least, if we are obliged to live with our respective nation-state, let's make them harmless and tolerant.

Nonetheless, is cooperation and civil dialogue sufficient to overcome the problem of mutual distance and distrust? What is the political question behind? Greek-Turkish relations over the past are characterised by a severe antagonism over the land and the population. Even worse, conflicts which were conducted centuries ago in a completely different political context have been baptised as national and put into the Greek-Turkish current situation, creating anachronism fully accepted and believed to be our national history. We should not forget that nationalism is the ideology, which has no problem to create history for its own purpose and at the same time has no problem to forget history selectively.

The research on the population exchange is not a mere field of contact susceptible to scientific research: it has to do with the core element of the political and military antagonism between Greece and Turkey. Nationalism determined the fate of millions of people in our area. It was religion which turn into national affiliation: race or national origin became the coverage of such affiliation, as the attempt to create imaginary bonds among people with their common national past which always is defined as the opponent of another nation. Turks, Greeks, Albanians, Bulgarians, Serbs all are almost incompatible identities to each other. In the time of nationalism, nations replaced cultures. Homogenisation cut all elements, which would not fit into the national stereotype. A Turkish speaking Christian was not tolerated anymore in Greece, the same way as a Greek speaking Muslim was not living very comfortable in modern Turkey.

Talking about and studying the population exchange, even 80 years after the events took place, in the conference of Istanbul last November, was not an easy exercise. After all, these very events had become the basis for the construction of the modern myth of both nations: the catastrophe for the one, the birth for the other, in both cases, Greece and Turkey refer to the same events from an opposite point of view with the same connotation: 1922-23 is the starting point of their state emancipation: it's the beginning of modernity, according to their respective specificities. The population exchange is always a bad and inhuman event, but after all it has been blessed for the purposes of the new era of nations: Who can imagine Turkey to have today more than 3 million of Greeks, Armenians and Christian Arabs. Who can imagine Greece to have today more than a million of Muslims, Turks and Albanians? It would be a great challenge for the process of nation-building in both cases. If I could, personally I would bet for a possible success of a multicultural modern state, in case history was different with no population exchange in the Balkans. Others could argue that the cases of Bosnia or Kosovo justify the ethno-linguistic homogenisation of modern states in order to avoid ethnic clashes and political destabilisation. To my point of view, this opinion skips the reason of clashes and deals only with their symptoms.

However, what we have to bear in mind is that the dialogue itself demands a very concrete effort. To overcome ideological impasses, which rendered for the last 80 years, such a dialogue is quite impossible. To take part in such a dialogue, one should have to demystify his own national identity, which in the most of the cases prevails and determines the national so-called scientific discourse. This so-called scientific research aims at enforcing the political position of the one or the other national ideologies. So, dealing with the population exchange one should demystify the hard core of both national myths: that the Greek and the Turkish nations were by nature always existent, rooted to the beginning of history. That Greek and Turks from their own perspective are determined by racial elements. Superiority over "the Other" is a consequence of the quality of the nation. All these and many more are myths that have to be deconstructed and analysed by scientific methods. If this is done by Greek and Turk scientists, it will be a great gain for our goal.

In the conference of last November in Istanbul what happened is that the majority of the participants were not dealing with their topic from the national point of view of their respective country: they were not saying what they should have said as Turks or Greeks, but they did it as scientists. And this was the huge success of that conference, part of the program of AEGEE. It was the first very important step after 80 years of frozen immobility on this topic.

Of course, lots remain to be done. The road is open, one excellent activity is not sufficient to change the world.

What it should be of major concern is the solid and lasting character of these efforts. Let's not forget that the confidence-building procedure is under construction during the past few years. It happened in the context of the European orientation of Turkey and the Greek positive stance on that. Earthquakes gave a good opportunity for the bilateral approach through the activation of the civil society: Nonetheless, I'm quite pessimistic for the sustainability of these efforts. What we all are doing here could collapse in a few moments of crisis: nationalistic ideas are very easy to fly and spread around. In the single crisis, "we", Turks, should have to prevail over "them", Greeks (and vice versa), language, religion or national feelings will became again a high wall between the two sides. Then it will be again very difficult to cover what we have gained in the last years. Cyprus, will be one of these fields where chances for approach will be under a permanent test. The words of the dean of the University of Istanbul two weeks ago about the human sacrifices that Turkey should suffer in order to occupy Cyprus and Greece started the dirty job. As far as I know, this professor had been honored with the İpekçi Prize for the Greek-Turkish friendship!! The way that the Greek media presented this declaration achieved the catastrophe: They insisted day and night proving that the Turks are always ready for war, to occupy our land. So what implies is that no trust can be shown to a Turk, who is in a permanent readiness to use violence for his own interest against "us" Greeks.

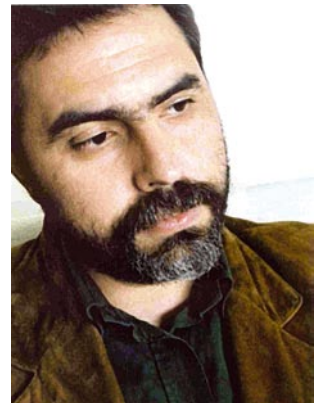
After all I believe that the Greek-Turkish rapprochement goes through the study of the common fields of contacts in our history: the Greek revolution, the Balkan Wars, the expedition of Asia Minor, the consequent catastrophe for the Greeks and national victory for the Turks, and the most difficult of all, the mutual ethnicisation of the land and the people which are overlapped erasing the past and creating the present national myth.

Proceeding in different fields of cooperation, is a very good idea which has to be carried out further and further for long years. But I'm afraid is not enough. **We need to experience what happened in the 1960's between France and Germany: to overcome the past for good without forgetting it though. We need to foster the new common interests we will have from cooperation and to vanish the interest of those who perpetuate antagonism: military, ideological and political.** For that we need a solid ground of democracy which implies a deep respect for "the Other". A common political culture developed in equal terms in both countries for each other should comprise a human and minority rights culture, democratic values and state of justice. For these goals all we have to work hard, and this project of AEGEE, which is being achieved in this conference represent a perfect practice of a fruitful dialogue coming from the civil society.

Last but not least, our scope should be that, in the near future we will not care about Greek-Turkish relations. That openness and normality will govern the relations of high, medium and low level field of contact. That democracy will permeate independence of all actors of civil society to search, research, and speak out. That nationalistic feelings will not be able anymore to turn into aggressive and blind behavior against "the Other". That one day, above Turks and Greeks, we will be all human beings.

THE AEGEE GREEK –TURKISH CIVIC DIALOGUE PROJECT

Giorgos Mavrommatis



"Being here in Ankara these days, and having all of you around me, I cannot help but recall the group my dear friend Prof. Alekos Georgopoulos, in the early 90s, in the School of Education of the University of Thessaloniki, and the attempts we did to identify –or rather detect– counterparts in Turkey in order to establish a dialogue. And the disappointment we often felt, when, after a lot of effort and numerous trips and discussions, and sometimes after interesting meetings and spectacular events, we realised that we had not yet succeeded in making the first step on the path towards a deeper communication and approach. So you can imagine how I felt when, some 3 years ago, I first met some Turks – and I refer to Müfide

Pekin and Sefer Güvenç- trying to do the same thing, and some other Greeks -like Sophia Kompotiati- trying to establish a Greek-Turkish civic dialogue.

In recent years, the situation regarding Greek-Turkish relations has changed. The reaction to the earthquakes, the European orientation of Turkey etc., brought Greece and Turkey closer together and facilitated the rapprochement between Greeks and Turks. More and more tourists come and go, more and more merchants do business on both sides of Aegean, there is co-operation between Turk and Greek artists, scientists etc., various networks are established, such as the "Trakyanet", the network of municipalities in Greek and Turkish (and Bulgarian) Thrace etc. And, of course, one of the most important networks is the "Greek -Turkish civic dialogue project", OUR network. I consider this to be one of the most important ones because of the large number of NGOs, and especially the large number of young people, participating. Because -and we all have to keep that in mind- participation is the main characteristic of citizenship, what's more participation and diversity are the foundations of democracy.

You know, in ancient Greece, in the Athenian democracy, it was self-evident for every citizen to get involved in public affairs. Now, there were some citizens who refrained from being involved, either because they did not want to or because they could not, but mostly due to mental incapability. Ancient Athenians called the individuals of both categories by the same name: "ιδιώτες" - and that's where the English word "idiot" comes from. For me, the fact that all these youngsters gathered here, and many more who for various reasons could not be here with us today, do not restrict themselves to their own micro-world, dedicated only to the pursuit of individual well-being, but do get involved in public affairs, is extremely important and promising. They don't leave public affairs to the elder, the "mature" ones, to specialists. They wonder and they do care about which way things go and they wish to influence this course. The participation of youngsters, of young citizens, and their involvement in public affairs is proof of a clear political attitude; and I have every reason to be happy about it.

I could not say many things about the "KayaFest Youth and Culture Festival" or the "Rebuilding Communication" event, since I was not there, and I can only judge based on what I read and heard. What struck me about the festival was that nearly 50 NGOs and more than 3.000 youngsters participated. This proved that art and fun are the best materials to built bridges in such a framework.

Regarding the "Rebuilding Communication" event, for me, the most important thing was that the participants dealt with two very "difficult" issues: education and stereotypes. Public education in modern nation-states aims, among other things, at homogenising the population and shaping a single, accepted national character, a key element of which is the opposition to the "enemy of the nation". Education is one of the most important areas where attitudes and perceptions are formed; therefore, I say to all the participants in the workshops: well done and keep on doing more!

Now, on the question of stereotypes. I could say a lot about the essential role stereotypes play in the perception of "the Other" and how important it is in a rapprochement process to work with stereotypes; about their contents and the way they are formed. But, instead of elaborating on this issue, I would rather give you an example. I come from Greek Thrace, I was born and raised there and all my relatives are Thracians. As you probably know, Christians and Muslims have been living together in Thrace for more than 500 years and Greek and Turk Thracians know each other well. One afternoon, some 3 years ago, a Turk friend of mine came home with his fiancée -a young, fresh, charming creature, dressed in jeans. I introduced them to my mother saying this was my friend İbrahim and his fiancée Nesrin. And my 80-year-old mother, with eyes full of surprise, touched her here and there, and said: "Oh, how beautiful she is; she doesn't look like a Turk."

Coming now to the Conference about the population exchange. I think this was a very important conference, for many reasons. For me, the most important ones were the following:

1st) It became clear from the presentations that the population exchange was a traumatic experience, which caused a lot of pain, distress and sorrow to both sides. This drives us to think deeper about defeat and victory in the war, and understand the spirit of Haci Bektaş Veli, who, 700 year ago, said: "Do not forget that even your worst enemy is a human being".

2nd) There are significant differences in the way the two sides perceived, recorded and handled the exchange and its results. And that was so because of specific reasons, which need to be researched more.

3rd) All participants kept distances from the two nationalisms involved and from the official national historical narrations. And that is very important, since we

all know –and it was also eloquently shown in the Sakarya meeting– that history is used as a tool by national policies.

It was a very interesting and "difficult" conference. Kemal Arı and Ayhan Aktar said that they could hardly imagine such a conference taking place in Turkey 5 years ago, and I could add the same for Greece –maybe without the 5 year horizon.

The most important speeches –in terms of the richness of thoughts and emotions they triggered in me– were, I think, those of Halil Berktay, who talked about his emotions regarding the history of his family, Nikos Agriantonis, who showed us that, in our cases, people (and the states) treat the monuments built by the "enemy" as if they were the enemy itself, and finally Elif Babül, who presented to us the multifaceted tribulations and suffering of Ίμβρος /Gökçeada island –not of the rocks and trees, but of the people involved.

From the very first moment I had the feeling that our symposium, with the poetic subtitle "yeniden kurulan yaşamlar" – "ζωές ξαναστημένες απ' την αρχή" approached the whole issue in a very good way. And I realised that it was an excellent symposium when, a month later, I attended a similar symposium in Thessaloniki, organised by a similar refugee association, where the main topics were: a) The violation of the Lausanne Treaty -by the Turks they meant, b) 80 years since the Lausanne Treaty and the oblivion policy, c) Violation of the reciprocity clauses –additional rights for the Western Thracian Muslims according to Turkish demands. I don't mean to be racist, but I can tell you that there were only some 150 old people attending it.

I am fully convinced that OUR project Greek–Turkish civic dialogue –allow me to use the word "our"; this is how I feel about it- has achieved many important things, by bringing Greek and Turk youth together to have fun, to communicate, to think about education, to think about prejudice in an attempt to overcome it. But if I were asked to answer in one word if it was a success or not, I would answer with no hesitation: hm, perhaps. If this project were evaluated in technocratic terms, such as the number of participants, the number of proposals submitted for subprojects, the number of training activities implemented, it would most probably appear to be highly successful.

But what about more qualitative or more political criteria? What do I mean? Of course I accept that things like the approach between people and workshops on deconstructing prejudice are very important. But I do not believe that the Greek-Turkish conflict is a result of a huge misunderstanding and will therefore be resolved in this way. Having in mind that in order to tackle a question and try to contribute to a solution, we first need a sound analysis, and also that the solution is strongly connected to the way the problem is defined, allow me to proceed to a short analysis. The Greek-Turkish conflict does not lie on a cultural basis. It is not because Greek and Turk shepherds milk their sheep in different ways, or because Greek and Turk construction workers built walls in different ways, or because Greek and Turk artists compose in different forms, nor because Muslims and Christians disagree on the precise job of angels in paradise.

The Greek-Turkish conflict is based on questions related to the exploitation of wealth-generating resources and on questions related to power and dominance. And that's where we must focus. Otherwise our big efforts will bear little fruit, if any, and we will be like the guy in the proverb –the same in Greek and Turkish- who "θύμωσε με το γάιδαρο και χτυπάει το σαμάρι" - "eşeğe kızdı, hırsını semerden aldı". So, according to my analysis, the Greek-Turkish conflict lies on economic and power issues. These have been the main reasons for conflicts over the centuries. But what we have nowadays in this part of the world is a different way to handle them. Now we accept that arms are neither the only nor the best way to solve our problems. Besides, we all understand that the type of game in which Greece and Turkey are involved can change from a "win or lose" situation to a "win-win" situation. Negotiation, mutual understanding, mutual profit are the key words.

This is my analysis and my proposals. Of course, I do not demand that it be adopted. I am ready to consider and examine different analyses, to discuss all of them and arrive at a synthesis on the basis of which we shall trace our courses and establish monitoring mechanisms and criteria against which we shall measure our effectiveness. My sense - and I think most of you agree with me - is that we are in a good position. Of course there are many more things to be done. But we have managed to stand by each other, to talk, to understand the hopes and fears of each other and now we are putting in place the conditions to start walking together.

LET'S DO IT!

FURTHER THOUGHTS AND ELABORATIONS WITH THE OCCASION OF THE CONFERENCE IN ANKARA

My meeting with all those young people who were participating in the project at the beginning of April 2004 in Ankara, the private conversations, the suggestions I made, and mainly the big discussion that took place during the last day of the Final Conference, led me to many interesting thoughts and proposals three of which I would like to mention here:

1st We all need to think that NGOs have nothing to do with the State, or the State Policy – otherwise they would be called Governmental Organisations. That means that they often support opinions that usually oppose the common opinion, no matter what this means. It takes a great effort to support one's opinion and this effort has severe consequences. Our accession and mainly our stay and activeness in such organisations are not mere accidental facts. We all have to work systematically with collaborators, know which values we propose and which ideas we support, to make clear our ideological context.

2nd The existence and activity of NGOs measures how "mature" and how close to Western Europe comes a society. It is obvious that in this part there are important differences between Greece and Turkey that our countries are in different stages of evolution. Therefore, we have to analyse each case, to examine what is happening in each country, how many and what kind of organisations are active, what demands they have, what kinds of people are involved and who they are representing. Finally we have to see how many people are involved in this civic dialogue and mainly who are not participating and why. The answers to those questions will definitely help understand our world by showing its limits – and will contribute to a more effective Greek - Turkish approach.

3rd and last. The Greek-Turkish approach, within what we call today the civil society, has a long history and many ups and downs. The most interesting part in this case is the participation of many young people. So this is what I propose, something that the previous generation didn't do for us and neither did we do it for you- is a complete and detailed report of what is happening; even starting from this moment. You should cooperate – it needs a lot of work- and set up a detailed 'database' where every relative event will be mentioned: when it took place, who did it, what was the historical and political context -this is one of the most significant elements- what problem triggered it, how the situation was analysed, what were the goals and the means, what where the results (and how significant they were). By this, we will have a total review of the matter and the most important; we will be able to put in good use the knowledge and the experience of the past generation.

I wish to you all success and good luck, and keep up the good work.

Giorgos Mavrommatis
Thessaloniki, 4 September 2004

SOME VIVID NOTES FROM THE FINAL CONFERENCE ASSESMENT PANEL

EMRAH KURT "As one of the few people here who was working during the initial preparation of this project five years ago, i am very excited today to be here at the Final Conference of the project. Yesterday we were talking to friends and comparing Turkish-Greek relations with Franco-German rapprochement in 60's. We are in a position and stage, which will be more successful than France-Germany rapprochement in Europe thanks to this dynamism amongst young people and civil society in both countries. For sure, there are still some people who do not believe in that and who are still very much sceptic, however these kind of events and participation of both countries convinced me that many people here in this room are the main guarantee of the future."

NUR BATUR "This is the third year that i have been involved in this project. The first panel discussion was again in Ankara, Middle East Technical University, and then I was with you at Sakarya University. This is the third time for me at the final conference of the project. I heard an anecdote from Mr. İlter Türkmen, Minister of Foreign Affairs once upon a time. In 1974 just after the intervention of Turkey to Cyprus, Mr. Türkmen was the chief of cabinet of Minister of Foreign Affairs that time. They were in Washington and they had a meeting with Mr.

Kissinger, the Minister of Foreign Affairs of the United States at that time. After one hour of discussion, he was accompanying Mr.Kissinger to the gate to his car. Mr. Kissinger said to Mr. Türkmen: I have met the Greek Minister of Foreign Affairs, now i have had a long discussion with your Minister. Now I am going to see the Cypriot Minister and then i will go to see my psychiatrist. So whoever is working on Cyprus for a long time needs a psychiatrist. Instead of going to my psychiatrist, i came here to share my ideas with you. I hope at the end of the day we won't all go to a psychiatrist.

We are in a very crucial period in Cyprus issue, it's a historical and crucial period. We have to look at the matter in a realistic, in a pure way and so that we will take optimistic steps for the future. It's quite complicated to follow all the discussions and all these tough bargainings on Cyprus because everybody is saying something different on what is good or bad; negative or positive. We lived a war in 1974 and we came to the time of peace. This is the time of peace after 30 years to build the peace. And to build the peace we need two main elements in peace: Compromise and mutual trust".

KATERINA PAPAZI – (BOSPORUS) "How do the both sides in Cyprus approach to the act of solving the problem? What is the main problem with accepting the Annan Plan?

NUR BATUR "I have the feeling that the Greek Cypriots are still not ready to find a compromise and i think this is the main problem over there. The Turks and Turkish Cypriots have discussed the problem very harshly in last one and half year; the Turkish side started to get ready for a compromise. In a peace agreement, its not possible for only one party to gain. Both sides have to give and both sides have to take. It is a win-win situation where without giving you cannot take. I have the feeling that Greek Cypriot administration was confident that they would be able to join the European Union as representing all Cyprus. They would be able to implement a German model in the European Union; first western Germany was the member and than eastern Germany was united. All of a sudden Greek Cypriots realised that they have to share the power. They have to accept that 1960 agreement which gives the opportunity to the Republic of Cyprus to be represented all over the world is going to be abolished. They have to accept a new form of a state: a republic in Cyprus, a new united Cyprus with an equal participation of Greek and Turkish Cypriots in administration. There are so many details, so many laws, 9000 pages, a lot of loopholes towards which Turkish and Greek Cypriots can be ciritical. They have to share.

On the other hand, maybe they don't want to realise that Turkey is chancing its policy, Turkey is accepting to withdraw 30.000 troops in three years. Turkish Cypriots are accepting to move 50.000 people from their homes. So there is a compromise. I have the feeling that a lot of people realise this compromise in Greece. I heard from Greek friends and politicians also that there have been some mistakes done by Greek Cypriots and Greek politicians in Cyprus as well, but i hope we will overcome this issue.

METIN TURAN from AEGEE-Ankara: "I have two points that are not bright at all. I remember French-German rapprochement also involved youth in the form of youth activities such as common summer camps, which increased the number of young people knowing each other. This will be another step for Turkish-Greek Civic Dialogue. My second point is for Turkish NGOs. As we started to understand each other, we have to deal with the fears of "the Other". Mr. Alemdaroğlu is a very bad example for that. I think a lot of people here know him as quite nationalist, let's say ultra-nationalist. He holds a very secure position because of the constitution as the president of the university. However Turkish NGOs have the responsibility to react to his comments and make petitions even to the President of Turkish Republic. We have to find a way to make him apologise of what he said, even if he is not going to resign because of his words, his opinion. I can underwstand that he is making this comment for Cyprus discussion, but he is making a big mistake and he has to pay for it."

EMRAH ATEŞ "What do you think for the referendum to be held in the "Greek side of Cyprus"? Does it have the power to change political decisions of "Greek side"?

NUR BATUR:"In the upcoming twenty days there will be very tough discussions in Greece and at the end of the day a they have to take a historical decision. For the time being, it doesn't seem that the result will be YES. A lot of forces in Greek Cypriots are against the Annan Plan, Mr. Papadopoulos - the president of Greek Cypriot administration himself is against. However, the comments will definitely affect this voting result a lot. If they shift from NO towards YES, they will find the compromise. I think the attitude of Mr. Karamanlis will be very influential, at the moment they couldn't show their real approach but i believe the approach of Greek government will be towards

YES. If they say NO, they will realise that there will be a price. If they realise that they will have to pay for the price, then they will say YES.

SONAY KANBER, **participant, METU - international relations:**"You have said that the young people should pressurise the governmental authorities. In theoritical terms, we know that we have to do this in a way. We have been discussing over issues since yesterday. On the other hand, we don't know how to do it, how to realise it in practical terms. I will like to ask you about your suggestions of what to do."

NUR BATUR: "In European societies and in America, the best way to do is to start a letter campaign on an issue. One of your colleagues over there already mentioned that they are going to put their pressure on Mr. Alemdaroğlu, which is the most democratic approach and reaction. A letter and e-mail campaign. If you can collect one million or five hundred thousand letters to the Ministry of Education in both sides to change the education systems, the history textbooks, which are on the table for the last 20 years but could not be changed. I think this will effect and be a big pressure not only on Ministers of Education but also the Prime Ministers as well."

VANGELIS KECHRIOTIS, **workshop leader, Bosphorus University**
"I would like to thank Nur Batur for her intervention. During the last four years, I have been living in Istanbul and Athens so that i could closely follow the discussions about Cyprus issue from both sides. You are right and i agree that there have been very harsh and vivid discussions in Turkey during the last one year and half, but i could see the same happening in Greece as well.

Especially from autumn 2002 when the first Annan plan was publicised, i was following the newspapers, TV programmes and documentaries; there have been discussions about it. Probably for the first time the Greek public has been informed very systematically about 1963 and 1974. Then it became obvious for both sides and within both sides both for all moderates and for pure nationalists that Cyprus problem did not start in 1974 but it started long ago.

In this sense, I wouldn't really agree with your point that Greek public opinion has only 20 days or one month to compromise or to develop a consciousness of compromise towards the Other side. This will be a procedure developing in a parallel way as happened the last one and half years. Hopefully, this will end in a constructive manner from both sides, but this has been a debate and a game if you like, do you remember in the beginning it was Greek side which was going against the plan and the Turkish side which was not. I am not talking now about who is right who is wrong. I say we have had developments in the two years and we are approaching more and more to conclude the problems.

I am saying that compromise, confidence and trust are the key terms. I trust the people who trust me and i would like to also trust people who do not trust me, but this is something as you mentioned needs a lot of time. This is one of the projects contributing to that aim. We have all these wonderful people we met here and I am sure they will contribute to this purpose."

GIORGOS MAVROMMATIS: "Small comment about the books, the school text-books. In Greece we did a step; we changed some things, we revised the history text-books. However it didn't work out because the teachers would only teach what they knew and what they believed in. I don't know how it is in Turkey. It's impossible to write a common history book because of the identity as it's built and one of the basis of the identity is the opposition to "the Other". So we need one "Other". **Maybe one day we can together write that Greeks and Turks are against China or maybe the Martians, then it will be fine. But at the moment I dont think that we have the tools.**

ASSESSMENT OF THE TURKISH-GREEK CIVIC DIALOGUE BY NGO REPRESENTATIVES

FOTINI PAPADOPOULOU: "I would like to thank AEGEE-Ankara for inviting us to the Final Conference of the Turkish-Greek Civic Dialogue project. We are members of an NGO representative of Kinotita Bosporos. It's a youth NGO existing in Turkey, Greece, Germany, Bulgaria, Slovenia, Romania, Serbia, Bosnia, Albania and FYROM. Our aim is to bring peace by bringing young people together and ensuring dialogue and direct contact. We participated in KayaFest thanks to Turkish Bosporus-Gesellschaft. We didn't have the chance to see the

workshops because we only participated in the NGO fair. Therefore we will talk about our experience and how it was for us.

KATERINA PAPAZI: "In terms of participation, some NGOs would bring their materials and exchange information about what we are doing, how we are doing and creating networks and cooperating for the future as it was aimed by AEGEE. It was very great chance for us to present our projects and to get to know some other NGOs. I was really to expecting some more NGOs to accept this nice invitation for participation, but I think this is a general problem. It's the lack of networking of NGOs both in Greece and in Turkey. I think that BOSPORUS and AEGEE should play active role in reinforcing this network. The NGO fair could have accommodated much more things; actually it already had many things inside. There were so many NGOs could have participated. I think that also again as a proposal it could have been a bit more advertised.

It was a very big change for us as BOSPORUS to meet other NGOs. I think the place, the cultural activities taking place was very important for us. We didn't participate in the workshops but at the end we saw their results; we saw the participants were able to create something on their own. We saw 25-30 musicians on the stage together singing and playing in Turkish and Greek. Workshops from dancing and creating things altogether this was the strongest point of the KayaFest. I think in the future these things can be done easily; all we need a strong network of NGOs. This is something we have to work for.

FOTINI PAPADOPOULOU: For us it was an amazing and extraordinary opportunity to be there, it was great to see both sides. Greek people from Nea Makri from Greece turning back to the place where their ancestors lived, this is something that can lead us to the future.

WWW.BOSPORUS.ORG

NECMETTIN YEMIŞ

YOUTH AND CHILDREN REAUTONOMY FOUNDATION

www.tcyov.org

We are from Youth and Children Reautonomy Foundation of Turkey and we are going to tell you a little bit about our experience with the Turkish-Greek Civic Dialogue project and a little bit about our background. We are an NGO mainly carrying out activities in the field of children and we are cooperating with the Ministry of Justice.

I will tell you the whole story how we happened to get to know this project and prior to that I would like to tell you about my memories and my Greek background. Actually I am from Black Sea region, from Trabzon. Some years ago we came together with Greek friends in a camp in Black Sea in Trabzon. At the first sight, we didn't like each other at all; we were looking at each other very harshly. We had some language problems in communicating in English and we had some prejudices about each other. As the days passed by, they asked some water from us and we gave them of course. Then the same with the food, we had to cooperate somehow. By the way we still have our small reservations about Greeks in our minds. On the third day we really started to in-depth discussions with them. And then finally on the fifth day, we became close friends and we started together a camp on Kaçkar Mountains for 15 days. At that time I could have my broad ideas and opinions; however prior to this recognition I have had the opposite ideas about Greeks. We are still in contact with them we have been writing letters to each other for more than five years.

Talking about KayaFest Youth and Culture Festival, actually i have to confess that we didn't expect it to be such a success. We met with friends, NGOs from Greece at the NGO fair took place within the festival; they exchanged their contact addresses so as to designate and organise partnership projects in the future. We were present at the NGO fair with 12 children from our Foundation, so we couldn't have actually that much time to catch up with the other activities going on under the festival. However, in the background we had a lot of fun and we did many many things you can witness from here when

we have a look at the poster of the festival. You see a balloon here. All these happy melodies and the birds of course. We met some new friends and had a nice cooperation with the Denizli Foundation. I will like to mention about some articles written right after the festival, there are great articles written by Serdar Degirmencioğlu – lecturer at Bilgi University Psychology Department. He was our leader in psychology workshop in KayaFest. I am so thankful for AEGEE-Ankara and people involved in the project participants, observers; I think it somehow worked out.

Burcu Becermen: "In the previous session we had academic/ political somehow more in-depth discussions about the assessment of the overall project. They are somehow directly related about the project and indirectly related about general opinions what going on in Turkey, Greece and Cyprus. But personally what excites me most is to receive opinions of NGOs participated in our project as they are our real target group. I am very happy to have here Fotini, Katerina and Necmettin to have their opinions about the KayaFest."

Sophia Kompotiati: "The first time I heard about this project was in Amsterdam, when I met friends from AEGEE-Ankara. Then I said okey it sounds interesting. We can do something. It was two and half years ago. I could never believe what would follow. I cannot believe the things that happened during the last two and half years when we started this effort. Making many phone calls, many travels, many ideas, some disagreements, some fights amongst us, too much stress for these results. I am not going to evaluate whether the result is good or bad, but I must say that it had a deep influence for me from Greece. First of all, I was alone and secondly I was a volunteer without any experience for such project. You might consider it as a youth event but all this huge project became an official European Commission project that I haven't realized before.

I want to evaluate it both as a project and how we did as our project as a Turkish-Greek dialogue project. As a project there were some mistakes or problems in the organisation. Many difficulties especially for my work in Athens, because I was alone and no one took me seriously when I was calling embassies, looking for money, striving for promotion and nobody was helping. At the end, everybody says that we will help but at the beginning nobody helps. Sometimes it was really disappointing.

As a project of gathering of young people from Greece and Turkey I think we did quite well. I tried to promote the project in all the universities in all the secretariats, in all technical universities and NGOs in Greece. It wasn't so easy, the result was good. In all events were attended at least by 50 young people. I think this is a success! The biggest surprise was few months ago, they called me from the Ministry of Foreign Affairs of Greece. We haven't talked with them before. I was a bit low profile in Greece so they called me to discover who I am, whether I am an agent or not."





TURKISH - GREEK CIVIC DIALOGUE PROJECT 2002-2004

OBJECTIVES

- REINFORCE COMMUNICATION & NETWORKING ACTIVITIES BETWEEN
- YOUTH NGOS IN GREECE & TURKEY
- BUILD & FACILITATE PARTNERSHIPS
- ESTABLISH A DATABASE OF NGOS

TARGET GROUPS

- NON-GOVERNMENTAL YOUTH ORGANISATIONS (NGOS)
- TURKISH AND GREEK UNIVERSITY STUDENTS
- STUDENTS IN AEGEE NETWORK
- EXPERTS, ACADEMICS, JOURNALISTS, MEDIA
- LOCAL AND GOVERNMENTAL AUTHORITIES

PREPARATION PERIOD

- MANY MEETINGS (MINISTRIES, EMBASSIES, NGOs,UNIVERSITIES, ACADEMICS, MEDIA...)
- ANKARA, ESKİŞEHİR, İSTANBUL, FETHİYE, SAKARYA,ATHENS, THESSALONIKI, RHODES, NEA MAKRI
- TOO MUCH ENTHUSIASM, TOO MUCH STRESS, HARD WORK, SOME BAD EXPERIENCES, BUREACRACY, MANY WORKSHOPS, MANY PRESS RELEASES, MANY SPEAKERS, MANY PANELS
- MANY FRIENDS, MANY FUNNY MOMENTS, MANY PHOTOS, MANY EXPERIENCES
- HUNDREDS OF E-MAILS, MANY ATTACHMENTS, PHONE CALLS, LOTS OF SLEEPLESS NIGHTS, SOME BOARDING PASSES
- FEW FIGHTS ☺

ACTIVITIES

REBUILDING COMMUNICATION CONFERENCE

20-23 MARCH 2003 SAKARYA

- PANEL SESSIONS * WORKSHOPS
- NON-GOVERNMENTAL ORGANISATIONS & GOVERNMENTS PANEL
- MEDIA & CIVIL SOCIETY PANEL
- SOCIOLOGICAL EFFECTS OF EARTHQUAKES WORKSHOP
- YOUTH'S ROLE IN TURKISH-GREEK FRIENDSHIP WORKSHOP
- THE ROLE OF EDUCATION IN TURKISH-GREEK RELATIONS WORKSHOP
- PUBLIC ACHIEVEMENT (PA) WORKSHOP

KAYAFEST YOUTH AND CULTURE FESTIVAL 28 JULY-3 AUGUST 2003 LEVISSI- KAYAKÖY

WORKSHOPS

1) DANCE THEATRE WORKSHOP
2) PHOTOGRAPHY WORKSHOP
3) DOCUMENTARY WORKSHOP
4) PSYCHOLOGY WORKSHOP
5) MUSIC WORKSHOP

- CONCERTS ▪ DANCES LESSONS ▪ STREET THEATRE
- KARAGOZ SHOW ▪ RHYTHM OF PEACE ▪ BOARD PAINTING
- DOCUMENTARY SHOWS ▪ MOVIE SESSIONS ▪ NGO FAIR

COMPULSORY EXCHANGE OF POPULATIONS

A SYMPOSIUM DEDICATED TO THE TURKISH-GREEK POPULATION EXCHANGE IN ITS 80TH ANNIVERSARY
7-8 NOVEMBER 2003, ISTANBUL

FINAL CONFERENCE

MIDDLE EAST TECHNICAL UNIVERSITY, ANKARA
2-4 APRIL 2004

WORKSHOPS

- EMPATHY-SYMPATHY WORKSHOP
- THEATER OF THE OPPRESSED WORKSHOP
- (M)ASK YOURSELF WORKSHOP
- PEACE EDUCATION

PANEL SESSIONS

- TRAINING ON PROJECT MANAGEMENT AND FUND-RAISING
- ASSESSMENT SESSION
- ROAD MAP ON TURKISH-GREEK YOUTH PARTNERSHIP IN THE FUTURE

VERY SPECIAL THANKS TO

ALL

THAT HELPED AND
CONTRIBUTED
IN THIS PROJECT

SUPPORTED OUR IDEAS
AND OUR DREAMS...

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BURCU BECERMEN & SOPHIA KOMPOTIATI

CLOSING DOCUMENT PRODUCTION ROAD MAP

PROPOSAL FOR A COLLECTIVE WRITING PERFORMANCE

BY **DR. HALIL NALÇAOĞLU**

DEFINITIONS

1. "Collective" is different from collection. A collection is a haphazard or somewhat principled bringing together of objects or people. A collectivity also bears "bring together" function BUT with a twist: those who get together know what they are doing.
2. Collective is an organic entity. It lacks a rigid order (as collection does) and a beginning and end point.
3. Collectivities are not form by accident. There must be some initiative, force, binding idea or goal to bring people together. Therefore for a "collective writing performance" a group of people must first be turned into a collectivity (see Collectivity Forming Activities below)
4. "Writing" is traditionally known to be a personal activity. In this kind of writing the "author dies" and the writing remains. In "collective writing" the author does not die for he/she does not exist. The product would be an "open text," incomplete ever by definition. (It can be opened up later in another gathering to be reviewed, expanded, changed, or trashed to be recreated all over again.)
5. The aim of collective writing performance is to create items that young people of Turkey and Greece would want to appear in the final declaration.

PROCEDURE

1. The set of activities are thought of to take place in the last day of the three-days closing conference. If the weather permits, there are many advantages of holding the last-day workshop in open air.
2. The gathering should be informal except the speaker's desk; mobile microphones would be effective in facilitating the discussion.
3. The gathering space should contain two large boards for items to be pinned on.
4. At least ten moderators (or facilitators) should join the organisation and help out with the smooth functioning of the exercises.
5. In the background music could go on (not too high in volume).
6. After the exercises, the declaration is formed on the basis of the discussed items. The final draft is read to the public and opened to discussion. The important thing at this point is not to bureaucratize the proceeding. The moderator(s) should insist that the wording is not fatally important.

1. WISH LIST EXERCISE

Materials: Pen, index cards
Number of moderators: 6 (for 150 participants)
Total duration of exercise: 55 minutes (writing: 5 minutes; collection and grouping: 15 minutes; open reading: 5 minutes; discussion: 20 minutes; forming the declaration version: 10 minutes)
Total duration of activity: 65 minutes.

i) Everyone in the group is given an index card and asked to write down a "wish" in the context of Turkish-Greek Civic Dialogue.
ii) Then the cards are collected by moderators. Moderators group cards according to their contents and try to figure out the most common wish.
iii) The most common wish is read aloud to be made a part of the final document.
iv) Discussion follows. If majority agrees, the most common wish is reformulated to fit in an official document.
v) All wish items are pinned to a wall for public view.
vi) For more "wish items" to enter the declaration, the process can be repeated from (iii) on beginning with the second most common wish.

2. STEREOTYPE EXERCISE

Materials: Pen, index cards
Number of moderators: 6 (for 150 participants)
Total duration of exercise: 55 minutes (writing: 5 minutes; collection and grouping: 15 minutes; open reading: 5 minutes; discussion: 20 minutes; forming the declaration version: 10 minutes)
Total duration of activity: 65 minutes.

The group is informed that the following activity will be nationality-specific one.

i) Everyone in the group is given an index card and asked to write down "the stereotype against him/her that hurts most." They are also asked to mark their nationality on a corner of the card.
ii) The cards are collected first and then separated on nationality basis. Then each group's most cited stereotype is figured out by the oderators.
iii) The next step is open reading of the two stereotypes that hurts most.
iv) A discussion is opened to include personal anecdotes, media memories, school book memories etc. The aim of this phase is to concretise the stereotypes read.
v) A declaration sentence is formed after discussion. The sentence starts with "We, the young people of Greece and Turkey..." and declares that they absolutely refute the stereotype mentioned.
vi) For more "stereotype items" to enter the declaration, the process can be repeated from (iii) on beginning with the second set of stereotypes that hurt most.

A ROAD MAP ON TURKISH-GREEK YOUTH PARTNERSHIP IN THE FUTURE

FACILITATOR: HALIL NALÇAOĞLU,
ANKARA UNIVERSITY FACULTY OF MEDIA & COMMUNICATION
RAPPORTEUR: BURCU BECERMEN

OBJECTIVE

To trigger young participants from Greece and Turkey to form a road map on how to sustain Turkish-Greek youth partnership in the future through wish list and stereotypes exercises.

PARTICIPATION

A total of 80 Greek and Turkish youngsters attending Turkish-Greek Civic Dialogue Final Conference workshops

1- EXERCISE: FORMATION OF A WISHLIST

Session participants were asked to write down in the index cards handed out their wishes with regard to Turkish-Greek youth partnership in a clear and specific manner. **THE MOST COMMON WISH: MORE JOINT / PARTNERSHIP ORGANISATIONS.** "WHAT KIND OF ORGANISATIONS?" was the question posed and the question that we actually have to focus on. Alternatives and options put forward by session attendees as regards the organisations between Turkish and Greek youth are as follows:

1. Food Festival organisations highlighting common cuisine
2. We should attribute less symbolic importance to Musakka & Baklava
3. One more KayaFest/Festival in Greece in Islands, Imroz or Mykonos
4. Organising A Concert / Yeni Türkü Olmasa Mektubun in Greek & Turkish
5. Permanent And Open Youth Forum for Turkish & Greek youth for discussion

6. Youth Magazine where young people of both countries write topics of common interest
7. More school exchanges between Greece & Turkey
8. Bilateral Agreements within the framework of Socrates & Youth Programme between the universities in Greece & Turkey University students can act as pressure groups on universities and university administrations
9. Establishment of Information Bank
10. Co-Organisation of European Football Championship
11. Handicapped Tournaments – Local, Concrete and Specific Projects
12. Existing cooperations such as Bosphorus University and University Of Athens –Exchange Programme in History Department – Bosphorus & Crete -Bilgi & Panteion should be promoted

2- EXERCISE : STEREOTYPING

The session participants were asked to write down the worst/the most hurting stereotype/idea/prejudice the Other side has about his/her nationals. the participants were asked to indicate their nationality on the paper. In the light of the answers compiled from the index cards, three categories of stereotypes have been established.

1. CATEGORY

The most common stereotypes are the **history based ones**.

GREEKS: Turks will always stay Turks.There is also a saying in Greek
"I become a Turk" says Greek when they get angry
Other stereotypes: Turkish military, Turkish politicians, you killed our ancestors and our citizens

TURKS: The most common stereotype category is history based:
"They killed our grandfathers"
"I hate Greek conquerors, Megali Idea, history text-books"

2. CATEGORY

GREEKS: The next most common stereotypes Greeks have are related with personal insults and humiliations: stigmatisation of "Arabic" word for the Turks, problem of recognition, Turkey is a country excluded from the EU, Turks are hard to persuade, and Turks are barbarians

TURKS: Personal insult about Greeks that Turks have: Greeks are lazy, arrogant, they look down on others

3. CATEGORY

"I have no idea about the Other, I don't have any prejudice." This answer is posed mainly from Greek side. Greeks don't know what Turks actually think about them.

BRAINSTORMING & DISCUSSION ON STEREOTYPES

HOW THEY ARE FORMED? IS IT NECESSARY TO ELIMINATE THEM?

Potential grounds giving way to stereotypes:

- Stigmatisation in education: Both language education and family education are of pivotal importance in terms of formation of prejudices. Inactive education results in unconsciousness.
- Influence of western ideas, nationalist policies. Such influences are coming from outside, they are unavoidable and incorporated.
- There should be a need, a necessity within each side to explore the expectations and thoughts of the other. They need to be disturbed by a practical matter, by a stereotype.
- The fantasy of "we had a good old past" is also another stereotype and it bumpers a-politicisation.
- There is an understanding in international relations and political science: "war is needed for success", which of course is not true.
- There should be such exercises on differences and similarities, differences are more important (to discover)
- Turks have a difficulty to accept Non-Muslim communities

- There are past reflections in daily life that are still effective
- Knowing oneself is important in stereotype formulation, process of stereotype formulation might be confusing
- Description of individual versus collective
- We don’t have to or need to eliminate the stereotypes, but we need to make them unnecessary
- Youth must have a background info and capacity for involvement in decision making in the future
- Fascist party members, the ones already eager to dialogue. Who should be our target to promote the dialogue for?
- Our ideas (in this gathering/conference) should be made public and not to be limited with groups
- When similar people comes together, it makes everything more political
- Consciousness is necessary in terms of realising and struggling against the stereotypes. Stereotypes are just in the details of everyday life

WE, THE YOUNG PEOPLE OF GREECE AND TURKEY, HAVE TO BE THE AMBASSADORS OF WHAT WE SEE AND EXPERIENCE HERE.











ROAD MAP DECLARATION

BY PARTICIPANTS OF THE TURKISH-GREEK CIVIC DIALOGUE PROJECT FINAL CONFERENCE, April 2004, Ankara

We - the young people of Greece and Turkey - gathered in Ankara on the occasion of the Turkish-Greek Civic Dialogue Project Final Conference, have met each other and confronted our own stereotypes. As a result of our own learning experience throughout this Project; we would like to express our vision, ideals and demands for the future cooperation of Turkish-Greek youth.

We, the young people of Turkey and Greece, believe that a peaceful co-existence and cooperation between our communities - young people in particular - is of pivotal importance. While believing in the necessity of such dialogue and peace projects in the future, our goal should not be solely to talk about similarities or carry out superficial ice-breaking activities; however we need to go in-depth discussions about our problems and be courageous to pioneer them. Stereotypes and lack of democratic attitude exist in our countries; however our ultimate expectation should not be totally getting rid of stereotypes, but instead making them unnecessary.

Our ideals, meetings, organisations should not be closed boxes and should not be limited to the same or similar target groups. We should extend ourselves to different groups including minorities of all ethnicities in Turkey and Greece also in a wider European and global contexts. We believe that our final goal will be reached when we stop talking only about Greek-Turkish dialogue, when we stop stigmatising these two nations all the time, and when we start defining ourselves as human beings and accept this fact as the main reason why we cooperate.

We, the young people of Greece and Turkey, believe that these ultimate ambitious goals can only be achieved in participation with all stakeholders.
First of all, young people, university students and non-governmental organisations in both countries should develop more effective tools. A youth magazine where young people of Turkey and Greece write articles on the matters of common interest would both have a wide publicity and a direct effect. An information bank easily accessible for all citizens providing information on various matters should be established by young people.

We find the existing exchange programmes between Greece and Turkey very useful and support their extension both by the use of the European Union funds and governmental support. Still a lot remains to improve in the field of youth exchanges. We believe that longer term exchanges between two countries focusing on thematic subjects such as minority support can prove much more efficiency for the future. University students should act as pressure groups on university administrations to increase and further Bilateral Agreements between universities within the framework of Socrates Programme.

We believe that the governments and political parties play an essential role. We urge that Turkish-Greek dialogue and cooperation should be a long term state policy and has to receive institutional support. The political parties should stop their policy of getting votes based on nationalistic policies and contexts. We would like to see disarmament in the region, and more civil initiatives between Greece and Turkey. Governments and relevant authorities should exert effort to facilitate mobility between Greek and Turkish citizens, young people and students in particular. We need direct connections between the capitals of Turkey and Greece, cheaper accommodation facilities and more scholarship opportunities for language learning. We don't want any mobility obstacles; Turkish citizens should also be able to visit Greece without any visa.

We, as non-governmental youth initiatives, should work for a Greek-Turkish youth network to be supported by concrete and long lasting projects. Thanks to the support to be received, Greek and Turkish youth initiatives can organise large-scale bi-annual events, festivals. We can declare a Turkish- Greek Dialogue Day and organise not only activities but also campaigns.

Last but not least, we should not forget that we are all humans and indeed living in a globe, where thousands of natural disasters and environmental issues, political and military conflicts do exist. Starting from Cyprus, we should play active role as active European citizens to transform the world we are living in through the values we believe in. We need to launch large-scale action in Cyprus, to struggle the physical and mental borders and to contribute to further cooperation of Turkish and Greek Cypriots in different levels.

We, the young people of Greece and Turkey, have to be the ambassadors of what we see and experience here.

THIS IS THE FINAL CUT I PROMISE



Ethemcan Turhan
05.12.2004 / Ankara

Everybody has a story to tell, a story to build and a life to fill in. Like each and every one of you, mine was full of good times and bad times; anger, pain, anxiety, joy, pride and some other human instincts. It was long before that I was interested about the "Other", yet not really being conscious and informed about it. After all some day, somehow I was standing right in the middle of a group of excited young people, trying to change something from the bottom. Turkish-Greek Civic Dialogue was, most probably, the beginning of a new chapter in my story to be filled in.

OK, believe me I won't go back so far in my personal history and start with "Once upon a time" sentences, but rather tell you about my place in this long story. Like Ceren, Burcu, Tuçe, Can, Erdinç, Şermin, Melis, Büşra; it was the idea of "festival" that brought me into this project. I can exactly remember the first meeting with all our favorite rock banks written on the wall, to be called for the festival. It was more like dreaming for me than believing in it. Then I discovered that Turkish-Greek Civic Dialogue was going to much more than I've imagined, right at my first AEGEE event in Sakarya. I was a real newbie by then, trying to understand what this AEGEE and mutual understanding is all about. For sure, it was the first time that I got to meet with people that I've been hearing for long time: Sophia, Panos, Katia, Dijan. Yet, it wasn't only them who changed my vision about AEGEE and these idealist people; I was fascinated by the generous Hercules Millas for what he has done even before I was born. On the way back to Ankara, I started believing.

After all these, was the biggest struggle for all of us: KayaFest. I believe that you will read a lot about it in this book so I'll fast forward to festival aftermath. Just like every big event in our lives, after KayaFest, there was little motivation in people to keep on going for our project. Searching the dusty attics of my memory, I remember the morning in Burcu's house in Ankara autumn. Burcu, Bilgi Can, Ceren, Gamze.. All tired after a sleepless night, still trying to wake up and move on. This was the first "Final Conference" meeting, I can remember. Mails, lots of mails and hope from Sophia was one of the most important triggers that was keeping us all sitting there in a Sunday morning. I felt a push to take the initiative to become the coordinator and everything else followed.

Autumn turned into winter as we were tired about this mess we are in. Then came another motive for us, both for our souls and our minds. With his generosity, Muammer Ketencoğlu gave an excellent concert on Balkan tunes, refreshing our hopes. Still 2 months to go for spring, the season we scheduled the Final Conference. I try to remember people; though not so great in number, still holding on to each other and what they believed in.

Then it came suddenly. People were rushing into our office to have a wonderful, colorful poster of Final Conference (or so called FiCo) like spring. With the first day of beautiful April, I came across with a group of unknown friends sitting at the cafeteria right under our office. We were about to bloom. 60 young people, gathered to discover not only "the Other", but mostly each other.

Meeting at 04:00 am at the dorms. Scenarios changing each hour. Buses, not always on time, Mediterranean style. I found myself first time, in a rather formal mood, listening to Ambassador of Greece, His Excellency Mr. Michael Christides. Representatives from European Commission, Middle East Technical University Presidency and friends everywhere. Trying to keep calm each second, Sophia on stage at last. After a beautiful ceremony, everyone deserves a good party. Saklıkent, full of people and cameras. Organisation team with walkie talkies: "Gökçe, can you hear me?" Night ending with a call from the stage: "Come on AEGEE people".

A spring day out, building our common future and our "road map". Halil Nalçaoğlu, so motivated, participants moving with the sun to keep warm. Sleepless for days yet I'm proud of what we have done. Evaluation session, people are tired but still has some energy to comment about what we brought to the table. Phone calls every minute, walkie talkies, people asking millions of questions, logistics, workshops, presentations, hopes and reality. Everyone

looked satisfied for what they've done in the last days at the farewell dinner by The Ministry of Tourism and Culture.

Now sitting in this cold Ankara afternoon right in front of the computer, trying to remember the "spring". I remember a hot night in Plaka, Athens in the summer of 2003, sitting on a bench alone. Listening to the life passing by before me. Wondering whether Evgenia from Thessaloniki, Andreas from Athina or Michael from Kos; have done the same. Life is the sum of our experiences in my humble opinion. Experiences make us change, transform our lives, move from one place to another, makes us silent and makes us scream out loud. Living it by experience, abstract things start to get real while realities like borders, boundaries, prejudices vanish into thin air. One has to learn how to look back and smile for what he/she has done.

Those who deserve a big "Thank You" from me, know themselves very well and will put a smile upon their faces. The rest can try to do the same too...







NGO DATABASE



TURKISH-GREEK CIVIC DIALOGUE PROJECT

A DATABASE OF NON-GOVERNMENTAL ORGANISATIONS (NGOs)

In line with the objectives of the "Turkish-Greek Civic Dialogue" project, an online database of youth initiatives, associations and NGOs from Greece and Turkey was established in the course of the project. The database already provides information about various non-governmental organisations, their fields of activity, past and future projects and their communication addresses.

Apart from the non-governmental organisations and youth initiatives, which previously participated in the events of the umbrella project, we also welcome and encourage all the youth initiatives in Greece and Turkey to fill in the database form and contribute to the project.

We strongly believe that such a database covering youth initiatives from Turkey and Greece will facilitate information flow and assist YOU & YOUR organisation to find partners for their projects.

You can always visit the official website of the project to browse the existing NGOs and enter your own data at:
www.aegee-ankara.org/trgr
www.turkishgreekdialogue.net





NGO DATABASE FORM

1 Name of the organisation

KINOTITA BOSPOROS

2 Type of the organisation

INTERNATIONAL, NON-GOVERNMENTAL YOUTH ORGANISATION, MEMBER OF "BOSPORUS INTERNATIONAL" NETWORK

3 Main objectives of the organisation

BUILDING BRIDGES AMONG YOUNG PEOPLE AND THEIR CIVILIZATIONS, GIVING THEM THE CHANCE TO CREATE THEIR OWN OPINION THROUGH DIRECT DIALOGUE AND EXCHANGE OF IDEAS

4 Fields of activity

WE ORGANISE CULTURAL YOUTH ECXHANGES, WHICH BARE TOPICS TAKEN OUT OF EVERY POSSIBLE INTEREST OF YOUNG PEOPLE.

5 Past projects and activities

MULTILATERAL EXCHANGE PROJECTS:

- "COMMON CULTURE AND EUROPEAN IDENTITY", THESSALONIKI-KOMOTINI-ISTANBUL-IZMIR 2000
- "MEDIA AND COMMUNICATION BETWEEN COUNTRIES", THESSALONIKI-ATHENS 2002
- "OLYMPIC IDEALS-A VALUE FOR YOUNG EUROPEANS?", ATHENS-OLYMPIA-THESSALONIKI 2002

6 Future plans and projects

EXCHANGE PROJECTS:

a. "TWO RELIGIONS ONE DIALOGUE", BILATERAL PROJECT BETWEEN TURKEY AND GREECE, MARCH 2004
b. "REFUGEES: THE NEW EUROPEAN GENERATION, ITS HUMAN RIGHTS STANDARDS AND MULTICULTURALISM, THESSALONIKI, SEPTEMBER 2004

7 Supporting institutions

EUROPEAN COMISSION-"YOUTH" PROGRAMME

8 Remarks on partnership of Greek and Turkish Youth

IT IS NO SECRET THAT THE PEOPLE LIVING IN THE TWO COUNTRIES NEED TO GET TO KNOW EACH OTHER. IT IS THE ONLY WAY TO BRING DOWN PREJUDICES AND FOLLOW A COMMON FUTURE. OUR ORGANISATION BELIEVES THAT THIS CAN BE ACCOMPLISHED BY CULTURAL EXCHANGES, DURING WHICH YOUNG PEOPLE WILL SHARE THEIR KNOWLEDGE, DISCUSS THEIR OPINIONS AND IDEAS AND FINALLY CREATE OWN PATHS INTO THE FUTURE.

9 Board of Directors

PAPAZI KATERINA- CHAIRWOMAN, RODINOS GIORGOS- VICE PRESIDENT, TSITSE KLIO- SECRETARY GENERAL, SAFOURIS GIORGOS- CASHIER, GALATSOPOULOU FANI, KOFINIS STERGIOS, PIPPIDOU DIMITRA

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PRESS MIRROR



PRESS MIRROR

Turkish-Greek Civic Dialogue Project found large-scale publicity in Turkish, Greek and European media; the objectives, activities and results of this Project have been conveyed to a massive target group. We have used various materials such as press releases, articles by speakers and academics, leaflets, posters, bookmarks, stickers, photos, videos, documentaries and we took part and coverage at newspapers, TV and radio stations, at forums, fairs and general assemblies, online web portals and mailing lists, electronic newsletters.

We wrote many articles and press releases about each and every event under the project were published in many student and youth magazines as well as online youth portals in English, Greek and Turkish. A quick search on internet portals will provide you thousands of links to our Project.

AEGEE-Europe publications being distributed to external partners of AEGEE-Europe including European wide companies, foundations and various departments of European institutions as well as the whole network of AEGEE comprised of 15000 young Europeans, received constant information regarding the Project through Key to Europe, News Bulletin and AEGEE Gazette publications. AEGEE TV and General Assemblies of AEGEE-Europe also portrayed a visual gallery including the documentaries of the Project available to Europe.

Civil Society Development Programme NGO Support Team established by the European Commission Representation to Turkey also provided enormous support in terms of visibility as well as European Youth Forum, UNITED – Intercultural Action Against Racism through their e-newsletters and campaign actions. NGO fairs organised by GSM (Youth Services Center) every year in Ankara was also another opportunity to spread our project across European youth organisations.

We paid special attention to make sure that or Project is reaching to university students as the main target group. Therefore we cooperated with universities and their student clubs in Greece and Turkey especially METU. The results, movies, the work of arts of participants were exhibited at the Middle East Technical University in Ankara and during a student festival at the University of Piraeus in Greece.

Most important coverage was of course the newspapers: Radikal, Hürriyet, Cumhuriyet, Milliyet, Akşam, Turkish Daily News as well as locals newspapers of Fethiye, Adapazarı gave a wide coverage to the Project, creating a direct local community impact. In Greece, thanks to our friends and supporters, many articles appeared in student and youth magazines as well as newspapers such as Apofasi. Various thematic magazines such as photography magazines in Greece and Turkey and PostExpress in Turkey published articles on the project. Music magazines and musicians were also promoting the Project through their own initiatives in their countries.

We were also on TV, especially CNN Turk, NTV, TRT and ERT (national TV stations of Greece and Turkey). EOT, Hellenic Tourism Organisation also assisted us promoting the overall Project in Greece.

We published several issues of electronic newsletters of the Project including various articles from Project participants, artists, academics and NGOs, which was made available on line through the website of the Project. We sent this e-newsletter to various mailing lists and also distributed through the European Youth Forum.

Through all the above mentioned efforts, an immense multiplier effect was created. The Project did not only outreach to its programme participants, speakers and Project members which total 3500; we also reached AEGEE network, NGOs in Greece and Turkey, emigrants and exchangees, villagers, local and governmental authorities, normal citizens.

All the Project press releases, Project newsletters, all the website links mentioning our Project, all the above mentioned documentaries, photos and other promotion materials that can also be useful for you is available at the official web site of the Project.





WWW.TURKISHGREEKDIALOGUE.NET

WWW.AEGEE-ANKARA.ORG/TRGR

THE TEAM

THE TURKISH-GREEK CIVIC DIALOGUE PROJECT TEAMS

Turkish-Greek Civic Dialogue Project Coordination Team was initially set up by young members of AEGEE-Ankara, AEGEE-Athina and AEGEE-Rodos. They have been in charge of the general grant management, financial management, coordination of events, thematic preparation, feasibility visits and overall promotion. Since the end of 2001 till 2005, many young people worked in different positions at different stages of the project, with the project manager remaining the same. Many different young people and middle aged were involved in the overall Project working on a voluntary basis for the last four years. Separate project teams and thematic committees were established for each and every single event under the project all working in coordination with the project coordination team in Ankara and Athens, as well as our partner organisation and AEGEE-Europe headoffice in Brussels.

All the project teams were involved sometimes in conducting research, sometimes in finances, sometimes in cleaning toilets. Young people working for the project found themselves traveling quite often to Greece, hanging posters all around, leaving leaflets everywhere, being titled as “agents” or “spies”, being awarded with special dinners by majors. They discussed, they shaped, they made a magic out of nothing.

They all left their marks, their efforts, sometimes more sometimes less.
All had good and bad moments; but all learned something both about themselves and about the others. They all challenged themselves and their own prejudices with the dialogue and cooperation idea. They became friends; they changed their lands, their destiny and their lives.

All of them deserve a big THANK YOU from all of us, and very special thank you from the Project Manager for their time, dedication and energy spent on this Project. It was a great pleasure to work and live with you all.

THIS BOOK IS THE BEST GIFT FROM THE PROJECT FOR YOU!

I AM PROUD OF YOU ALL

AND

YOU HAVE TO BE PROUD OF WHAT YOU ACHIEVED!

Burcu...



TURKISH-GREEK CIVIC DIALOGUE PROJECT COORDINATION TEAM

Project Manager : **Burcu Becermen**
Project Treasurer : **Bilgi Can Köksal**
Public Relations : **Sophia Kompotiati**
Public Relations : **Ceren Gergeroğlu**
Public Relations : **Maria Nomikou**
Public Relations : **Şermin Yavuz**

THANKS TO FORMER MEMBERS OF THE PROJECT COORDINATION TEAM:

Murat Bayhan, Alper Akay, Can Ölçek, Uygar Uzunhasan, Ceyda Karakoçak,
Tuçe Silahtarlıoğlu, Panagiotis Kontolemos, Melda Özsüt, Oben Kuyucu, Ozan Çakmak

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Sefer Güvenç, Foundation of Lausanne Treaty Emigrants

AND MANY OTHER PROJECT TEAM MEMBERS WHO CANNOT BE MENTIONED HERE

SPECIAL THANKS TO:

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Board of AEGEE-Ankara, 2002-2006

Sophia Kompotiati
Meriç Özgüneş
Hercules Millas
Dijan Albayrak
H. Emrah Kurt
Gökçecan Gürsoy

THE TEAM













ORGANISATION

PARTNERS

SPONSORS

EUROPEAN COMISSION

MIDDLE EAST TECHNICAL UNIVERSITY

MEDIA SPONSORS

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İSTANBUL BİLGİ ÜNİVERSİTESİ

FETHIYE & ÖLÜDENİZ MUNICIPALITY, PREFECTURE OF DODECANESE ISLANDS, FETHIYE CHAMBER OF ARCHITECTS, KAYAKÖY COOPRETIVE



TURKISH - GREEK CIVIC DIALOGUE PROJECT

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