

Introduction

Migrations en Méditerranée Permanences et mutations à l'heure des révolutions et des crises

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Introduction

Dans *La Méditerranée et le monde méditerranéen à l'époque de Philippe II*, Fernand Braudel [1982, p. 101] écrit qu'aucun autre lieu au monde ne mêle autant les liens complexes entre l'histoire et la géographie et que le monde, centré sur la mer intérieure jusqu'au seizième siècle, cesse alors d'être centré sur elle, de vivre pour elle et à son rythme avec les grandes découvertes du nouveau Monde. La civilisation latine, « la plus résistante de toutes », aux prises avec la mer, « rayonnante, s'avance à travers l'espace méditerranéen et, par-delà, vers les profondeurs de l'Europe, vers l'Atlantique et l'ultra mer ibérique ». Nous sommes à la veille de la découverte du Nouveau Monde. Mais la « mer du milieu des terres » comme on l'appelait dans l'Antiquité n'en a pas moins continué à vivre, à échanger, avec des mobilités autres que celles exclusives des puissants et des soldats, qui font sa texture sociale et culturelle. Elle est aujourd'hui aussi le terrain des plus grands affrontements du monde, d'Est en Ouest et du Nord au Sud, sans compter les multiples controverses de voisinage (Grèce et Macédoine, Chypre, Sahara occidental). Aux grands enjeux mondiaux (Israéliens et Palestiniens), se sont ajoutés des conflits liés aux flux migratoires et de réfugiés vers l'Europe, qui a fixé là sa frontière externe, source de milliers de morts et de sans-papiers, faisant de la Méditerranée un vaste cimetière marin.

La Méditerranée n'est pas un ensemble homogène. Vingt-deux États la bordent, si l'on y inclut le Portugal et la Jordanie, formant autant de lieux

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