

International Conference: Integration in History  
Round table: Migration as a Relevant Theme for Finnish History Education  
Helsinki University, Helsinki, Finland.  
Conference: 5-11 April 2010  
Roundtable: 7 April, 12.00 – 15.00

EVENT REPORT  
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EUROCLIO  
8<sup>th</sup> September 2010

## 1. Basic Information

The venue of the event was the main building of the Helsinki University. Workshops took place in different buildings of the University, all quite near to each other, centrally located.

The conference as a whole included many different lectures, workshop sessions, on-site learning excursions. History students worked for 4 days with over 30 research papers in being presented on various Integration-themes. The Academic results of those investigations are attached below.

This part of report will focus on the Round Table.
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Main themes of the Roundtable with Finnish History Educators were:

1. How could teaching the theme of migration advance history education that positively contributes to intercultural understand in a diverse society?
2. To what direction should a national curriculum be developed and why?
3. Are there topics in the curriculum that could use more emphasis on the migration/movement part of its history?

## 2. Speaker Details

The Round Table on *Migration as a Relevant Theme for Finnish History Education* was held in the framework of the ISHA Annual Conference and the ongoing Project “*Connecting Europe through History – Experiences and Perceptions of Migrations in Europe*” between EUROCLIO, ISHA and EUROPÆUM. The event aimed at comparing how the history of migrants is taught in various settings, what the challenges of teaching history to students who do not share the same historical background are and sharing the ideas and experiences on the teaching of migrants history across disciplines. Representatives of HYOL, the Finnish History Teachers Association, Teacher Educator at University of Helsinki, History teachers and Textbook authors were among the panelists sharing their experiences with History students.

- The ISHA Annual Conference was opened by **Marko Halonen**, President of the section ISHA-Helsinki, who presented the theme of the Conference “Integration throughout History”, a topic consciously kept very wide, so that it may include a wide range of historical topics including economic, social, cultural, and political integration, gender etc.
- **Frerik Kampman**, current President of ISHA-International, introduced ISHA to the audience stressing the importance of the Annual Conference and the General Assembly, as well as making a brief presentation of the Projects ISHA is currently running or is involved, such as in the EUROCLIO Project “Connecting Europe through History”.
- Following the presentations of the ISHA Conference Organizers the floor was given to **Tuomas Parkkari**, ISHA Founding Father, who provided the participants with an invaluable insight into ISHA illustrating scenes from the early days in 1989 and 1990 of History Students working together internationally in ISHA – these days coincided with the last days of the Cold War. “*Knowingly being part of History and seeing how Europe around us was changing*”, he stated.

**Tuomas Parkkari** considered it surprising that ISHA still exists after 20 years but pointed out how important its role as ISHA mission is to bring together History students from different countries and cultural backgrounds.

- **Professor Hannes Saarinen**, Department of Philosophy, History, Culture and Art Studies, introduced the History Department and signaled how important the ISHA Conference is to tackle the big challenge that the Universities in Finland are faced with: the big number of Finnish students going abroad to study for a half year or more, in unequal proportion to the amount of foreign students coming to study in Finland.
- **Susanna Fellmann**, Professor of Economic History, Social Sciences Department, presented the discourses taking place in Economic and Social History when looking at Integration. Presenting the example of “Crisis Research” which is more and more evident during each crisis, she was asked whether or not more awareness of economic history would have prevented the crisis. According to her, the right tools that the economists should use should be studies and that the role of historians ought to be to bring back the institutional aspects. This would strengthen the capacity of society to monitor current free market tools.
- **Jonathan Even-Zohar**, EUROCLIO Senior Manager, introduced the *Connecting Europe through History* project. He repeated the Projects main aim: *To enhance mutual understanding among Europe’s citizens, and to share and boost cultural and linguistic diversity by tackling issues linked to movements of people as a common theme in European History*. After briefly informing the audience about the project’s partners and activities, he noted the current need for a deeper understanding of European societies awareness of the role of National History Education in a changing and globalising society. Do we want to turn back time and teach only our national (political) history, or do we want to create more critical and (globally) aware citizens? Finally he stressed the need for academics to connect with teachers and vice-versa. Citizens in society expect their dentist to be up to speed with recent developments, so should they expect and allow history teachers to be updated on recent academic development.

### 3. Debates and discussion

The Round Table on *Migration as a Relevant Theme for Finnish History Education* took place on April 7<sup>th</sup> 2010 including in the panel Jan Löffström, Henna Malmivirta (history teacher), Juha-Pekka Lehtonen (textbook author and history teacher), Petter Wallenius (history teacher), Jari Petteri Aalto (history teacher) and Petteri Granat (history teacher) and was chaired by Najat Ouakrim (Finnish History Teacher’s Association, Board Member) and Jonathan Even-Zohar, EUROCLIO Project Manager. Jonathan Even-Zohar opened the event with an introduction of EUROCLIO mission and activities and presented the Project Connecting Europe through History. Addressing the ISHA representatives at the audience Jonathan Even-Zohar stressed the relevance between the mission of EUROCLIO to promote mutual respect and critical awareness with the ISHA goal to advance the contact between students from different countries, thereby breaking the borders of national-oriented history teaching in favor of a more international approach.

The chair Najat Ouakrim got the debate going by asking the panelists to briefly reflect on what made them end up in history education. Ambition to share knowledge and original love for History were mentioned as main reasons to become involved in History Education together with the hard need for a job and choosing this profession by accident. Incidentally, the history teacher Henna Malmivirta mentioned how she was making a career that was financially good, but mentally not enlightening in the way teaching history is.

Panelists and participants were asked to reflect upon the questions:

1. How could teaching the theme of migration advance history education that positively contributes to intercultural understand in a diverse society?
2. To what direction should the national curriculum be developed and why?
3. Are there topics in the curriculum that could use more emphasis on the migration/movement part of its history?

A very lively debate followed, involving many good questions from the present European students of History. The chair did a very good job of steering the debate through the main questions.

All panelists agreed that teaching migration could be a key to intercultural understanding. Students from migrant background could better relate to stories of people on the move from Finnish history, while 'native' students could empathize with the fact that throughout history migration has played a constant role. The influential History Textbook author, Juha-Pekka Lehtonen, proposed that sharing personal experiences during the lessons is crucial, and that at the same time every course in the Finnish curriculum can be connected to migration. The Finnish emigration to the USA was mentioned as a case-study on why people move to find a better life. What makes them leave their place of birth? How are they received upon arrival? How do population change culturally over time? These questions were all deemed to be good questions upon which history lessons can be organized.

Being asked to what extent these ideas are applicable to every-day classroom situations, several problems were mentioned: The Language capacity of the students has to be good before any critical thinking skills like empathy and multiperspectivity are thoroughly taught. Also the fact that the History curriculum has been national for so many decades was seen by the panelists as a big difficulty. Society would need to be convinced of a change in its "Historical DNA".

History Education theorist and teacher trainer Jan Löffström gave some very constructive ideas about making big jumps ahead by totally reforming the curriculum of history. The panelists agreed that the Finnish History Curriculum has a strong emphasis on National & European History. "I am forced to recreate a mythical history in the framework of *our* national past", one teach noted. Löffström proposed that migration be placed in the theme "Cultural Encounters" within a wider reformed three-fold History Curriculum that (1) deals with 21<sup>st</sup> century Global issues, like the environment, global market economy and worldwide migration movements, (2) anthropologically deals with how "small people" throughout history have dealt with every-day life challenges" and (3) places the skills of historical thinking at the centre. A cross-cutting topic under this curriculum could be "19<sup>th</sup> Century Industrial Entrepreneurs". The example connects easily with local history as Helsinki's largest mall is established by a Mr Stockmann, a German entrepreneur.

This progressive proposal met some criticism from the textbook author, Mr Lehtonen, who skeptically proposed that as textbooks – following the curriculum requirements – sell quite well in Finland, being a commercial industry, publishers would not be happy to diminish their fixed content, which is usually about the Winterwar. "Clear topics in the curriculum prescribe the content of the textbooks, whose publishers want to make money", he noted. On a side note, he did agree that many of the World War II narratives in Finnish History Textbook are biased towards Russia. Russian students in Finnish classrooms may not get the full picture.

The debate broadened away from the migration theme into an International debate on what constitutes 'good' history teaching.

A History student from Croatia shared his disappointment with history education in his own country, where history teachers are still narrating (heroic) myths of origin of the nation. He asked the panel what can be done to avoid these type of "weird fantasies". Jari Petteri Aalto, a history teacher at an Art School, explained that it might not even be bad to share these myths with pupils, as long as they become aware of all the different stories that are around, and that they should be in charge of falsifying the stories. In essence, he said, it is the scientific method taught through historical investigation.

Another History Student, from Italy, noted the bad experience there is in Italy where many sensitive issues are in the Public debate, for example the movement of people and borders in the World War II, or the destructive force of global capitalism on local societies, but these topics do not enter the History classroom. Petteri Granat, the third history teacher on the panel, expressed his fixed belief that history teachers should be able to show how each narrative is constructed, and bring the students to the sources, mapping every perspective. He posed to the student his idea that historians need to invest in their methodologies. "What if tomorrow you wake up, and you forget everything, where would you start to explain what happened? How would you go about?"

An interesting opinion towards the entire project came from another history student, as he compared the European Programme “Europe for Citizens”, with a Stalinist plan to weave different nations together. The panel responded to his point by stressing that the main aim is to boost critical thinking. In itself this is a higher goal than the creating of shared experiences. However, we ought not to deny that the world population broadly shares historical themes – even if the topics differ – and there are universal values in our societies. At the same time, historians of all should know how the nation-state is yet another artificial - human creation, and is not immune to change and progress.

An Israeli currently studying history in Germany shared her experience with history teaching in Israel, where in only 2 hours a week, the bulk of European and International History is taught in a very factual way, but students are expected to think critically and apply concepts from European History to Israel. The panel expressed their hope that at least students leaving secondary education have learned to form their own judgments and to question authority.

After a short coffee break the chair concluded that the debate had been very lively and that even though this topic was probably new for most students, they stayed on focus for 2.5 hours. She posed that we may conclude that Migration is a relevant theme, and that the mental exploration into how and what to teach within this theme, is a good platform to think about whether or not we need to totally renovate the History Curriculum, in a way that it addresses current themes and Global issues. We cannot however decide this ourselves as there is a vested political interest in a national history education that legitimizes the nation-state. Therefore Civil Society has to tread carefully, but to steer this debate forward. “If there is too much change, history will diminish in the curriculum”.

Finally, Jonathan Even-Zohar, making the final remarks, thanked the panelists, the chair and the students for their critical and involved mind.

Firstly, he made use of the opportunity to compare how in history education in Croatia, Finland, Italy and Israel people struggle with teaching ‘legacies’, to present a quick case-study of The Netherlands. In this country, there is since 5 years a government programme to implement a Canon of Dutch History; a Prime Minister that calls for the return of an “East India Company Mentality” and how teaching about the Dutch Golden Age leaves out the crucial – economic – role of immigration to The Netherlands.

Secondly, he expressed the projects aim is to facilitate the kind of debate that took place, where (future) historians and history teachers discuss the way their subject ought is best taught, to look out for (international) biased teaching and to embrace multiperspectivity. It is an important part of active citizenship.

Thirdly, he quickly opened the floor for suggested topics that could feature in a possible common European History Textbook. The students proposed innovative topics like: Movement of Businesses, Integration in Cities, Urbanization, Modern Development aid, Jewish – German diaspora and more.

#### **4. Academic Results**

A good and clear overview of the Finnish History Education system was provided as a basis for the Roundtable:

We are teaching history to the pupils from 5th grade (12 years-old pupils) to 8th grade (15 years-old-pupils) in basic education and civics to 15/16-years- old pupils. Then in upper high school we have 4 modules for all students and 4-6 optional courses (depending the school or municipality). Each module lasts 38 hours.

In Basic education the task of history instruction is to guide the pupils in becoming responsible player who know how to treat phenomena of their own era and the past critically. The instruction guides the pupils in understanding that their own culture and other cultures constitute the result of a historical process. The instruction deals with both Finnish and general history. The task of instruction is to provide the pupils with materials for building their identities, for familiarizing themselves with the concept of time, and for understanding human activity and the value of mental and material work.

In upper secondary school:

Instruction in history at upper secondary school will provide students with capabilities to understand the nature of different ages and problems and change processes in their own time and help them to understand the world in international terms. History is a subject that creates an individual, national and European identity. Instruction is based on the nature of history as a discipline and its criteria for formation of knowledge. Consequently, it will focus attention on critical analysis and interpretation of information and aim to take the diverse perspectives on different phenomena into account. The key concepts of history include time, change, continuity and causality. As a subject that emphasises analysis of change, history will create opportunities to process the future and to assess opportunities relating to the future. Instruction will place emphasis on the relationship between people and their environments along with the extensive scope of human culture, understanding of cultural diversity and the significance of international harmony. The past of our own country will be examined against the background of world history.

Assessment of learning is based on skills and thought patterns characteristic of history and on command of the core contents of the syllabus. Assessment will pay special attention to students' abilities to build structured wholes on the basis of their knowledge, distinguish between essential and inessential information, understand temporal and causal relationships and critically assess the phenomena and information sources of history. Course assessment will employ diverse methods: instead of tests, it is possible to use learning assignments, research papers and other alternative methods of assessment.

## **5. Practical Results**

The venue was beautifully set, and the Finnish History Teachers Association was able to get the country's key history educators, alongside a few involved and active teachers to form the panel and participate in the discussions. It remains a big challenge to organise very big events with a lot of teachers present, as their work is concentrated on classroom practice.

One of the results has been the renewed relationship between the Finnish ISHA-sections and the HYOL – the Finnish History Teachers Association. It proves the need for connecting civil society.

ISHA has a huge potential to expand their activities in Europe, but due to the organisational structure of Board Members leaving after one year, and students' short stay at University a lot of the potential is lost. EUROCLIO Manager Jonathan Even-Zohar held a series of talks with ISHA Board Members, and it was agreed to keep a closer partnership as it is in both organisations interest to move forward with History and History Education in European Civil Society.

## **6. Final Impressions**

The Roundtable was well attended and the debate was lively and relevant. The chair had to manage all those who wanted to speak in time, which is obviously better than the other way around.

Finnish History Education is at the cross-roads. A new curriculum is in the making, and it will be based on themes. But in order for the content of the textbooks to really change, bigger initiatives are necessary. The panellists were not convinced society is ready for those kind of changes.

Finally, for a country with relatively little problems with integration, the week long conference about integration in history, including the round table about history teaching, can be seen as an International Conference with results relevant for the whole of Europe, not just for Finland.

### Funny:

In the Helsinki touristic leaflet the Russian-Orthodox church is mentioned as "The biggest Orthodox Church in Western Europe". Confronted with this particular way to interpret "West", Finnish participants commented on the countries place in Europe as Northern, not Scandinavian, yet still Western European.



# International Students of History Association

Annual Conference 2010, Helsinki, Finland

Theme: 'Integration throughout History'

## Final Conclusions session, 9<sup>th</sup> April, 2010

Location: University of Helsinki, Small Festival Hall

Chair: Marko Halonen

Minute-takers: Frerik Kampman and Sarah Stroobants

### Introduction

General theme of the conference was Integration throughout History, and this topic was discussed further in 8 thematic workshops. In each of the workshops the participants of the conference gave presentations about different topics within the theme of the workshop and tried to draw some conclusions about the particularly interesting and multi-faceted topic of integration. In the final conclusions session each of the workshops gave a small presentation about their discussions and conclusions, followed by some questions from the audience and discussion.

### 1. Cultural integration

The workshop came to the conclusion that cultural integration is in some ways more difficult to handle than for example political or economic integration. Integration has always created new identities and reshaped old ones. For instance, nationalism leads to identity policy, and that is not always easy for a nation. Racism and discrimination are also about cultural identities, and in that case a lot is depending on who one is, and how well one is integrated into the society, and even about factors like outlook and behavior. It was also argued that higher forms of culture would be easier to adopt to than lower forms of culture. The group also concluded that politics do always affect culture, but cultural unity does not necessarily need political unity. Also the working group discussed a lot about how art and education are examples of how to foster cultural integration.

The group discussed as well about creating a common European identity and whether it is possible or even necessary, and how to achieve it. The group took European identity as an example and concluded that bureaucrats seem to steer towards a common European identity, but this is in fact a very complex process because there are so many identities; national, European, local, sexual and identities and many more. While the workshop discussed this common EU identity, they came to the conclusion that while there is some return to nationalism in Europe, we can also see nationalisation as a historical phenomenon that took place and affected Europe, but it is not helpful anymore. The group also added that ISHA is an example of this kind of bottom-up cultural integration, that breaks up national boundaries in Europe.

**Questions** – What presentations were there? What were the headlines? The topics were the following: German nationalism, Integration through Russian and Finnish art, Integration of European princes and princesses, Dutch Indonesians, Concept of cultural integration and the meaning of culture; 'cultural relativism', Integration in the Balkans and Croatian situation and last but not least a presentation on the EU digital library 'Europeana'.

## 2. Political and global integration

The group first thought that the combination of political and global integration would be difficult to tackle, but it turned out to be difficult to separate them. The working group used a chronological order of presentations. The group started off with the failure of the ancient Egyptian armies, then the Byzantine Empire, after which there was a presentation about contacting armies in the Ottoman rule. There was also a presentation about South East Indian slave trade, and another on integration of minorities into the Turkish Republic. Tito as symbol of Yugoslavian integration fitted in nicely with a presentation on the Non-Alignment movement.

The group put a strong emphasis on ideologies, which were created by factors like economy, culture, language, religion and identity, which all are mixed together to create political factors. The group put forward two examples where ideologies have created political and global integration: the crusades and the Ottoman era, both showing an integration over long distances and over large areas.

### Questions/discussion

There was some discussion about whether political integration is a global phenomenon. The group's conclusion was that global integration usually has a political aspect in it. Colonialism, for example, was basically a political decision, but also ended up integrating the world, just like economic benefits made earlier rulers decide to conquer the neighboring country to acquire new resources. Political decisions are often made on economic grounds. Slave trade is a good example. It was an economic phenomenon, and nowadays the culture of African people has spread all over the world. In general you could combine any of the working groups maybe because they are all so interrelated.

## 3. Conflict and integration

This topic fits with political integration as well. The working group asked itself what influence conflicts have on integration. The conclusion was that it is mutual. Conflict is not only a negative phenomenon. Conflicts should be regarded as neutral processes that can result positively or negatively. Though the word conflict is used almost as a synonym for war, it does not immediately imply war. It can also be a disagreement that will actually lead to change, which is positive. In this way conflict and integration is a two-way process in which conflicts cause integration, wanted or not. A fine example of this is Switzerland, where the Swiss identity was strengthened by external threats (eg. conflicts). It also works the other way around: there is integration through a conflict. The founding of a catholic Spain by expelling the Muslims in the la Reconquista war in fact integrated what we now know as Spain.

The group named three main causes of conflict. The first group of causes can be called power based / political causes, eg. balance of power and security reasons. In the working group the example of the Berlin blockade was used, as Berlin was the island to be kept for the western block because of the balance of power in the world. A second group of causes for conflict is economic reasons. In order to get economic benefits, conflicts can be started. In the case of Slovakia there was a prosperous economy, followed by a border dispute, as neighboring countries wanted to share in the wealth of Slovakia's resources. Social/Ideological reasons for conflict make the third category the working group was thinking of. Yugoslavia could be named here as an example. It was ideologically integrated into the Soviet block, but on the same ground it was disintegrated because of its slightly different socialist system, and that is why Yugoslavia became integrated into the non-alignment movement. Conclusion of the group is that conflict and integration always come hand in hand.

### Questions/discussion

There was discussion about the groups conclusion that conflict and integration always come hand in hand, and how the group came to that conclusion. According to the workshop, after discussing it, they found out that everybody agreed that conflict brings the two (or more) parties in touch with each other and by that causes exchange of knowledge, language, culture, etc. Because of this they had to conclude that conflict always goes together with integration.

There was also some discussion about any cases in history where conflict does not create intergration. The group answered that there might be examples which seem to have no integration at all, but then if one looks deeper, there is in fact contact between parties and this always results in integration (even really shallow integration).

## 4. Economic integration

Presentation topics:

1. Japanese railway in Mantsjoerije
2. Highways in Minnesota and the racial aspect
3. Integrating African countries in world economy – how does the by local movement jeopardize this
4. European integration of central and eastern European regions
5. Ruining the culture of the Mandan Indians in Dakota
6. Economic integration of former communist Eastern Germany

The group colcluded that much of World's history deals with economic integration. To some people this might even today be a provocative question, for example in the countries where free competition is not part of the economic culture. The group also discussed about how integrating African countries into the world economy is not possible without the free market.

The group was discussing about the problems of the European economy as well and Europe's possible economic collapse.

## Questions/discussion

There was some discussion about the bigger framework of economic questions, not just the Europe-based perspective. The audience also agreed that an economic integration process can not be seen without considering the political aspects as well – economic integration is in many ways about political arguments.

An example was put forward about the integration of eastern Europe into the West, Western Germany in particular.

## 5. Gender and integration

There was a vast variety of topics in the Gender and Integration workshop which shows how multidimensional the gender perspective is. However, the workshop dealt with three wider themes: religion, literature and political issues.

Gender is often seen as a synonym for women studies but it is actually not that simple. Gender studies is not just about women, it is also about sexuality and masculinity. Gender studies help us to have more points of view and promotes historical criticism.

At the final conclusions students of other workshops had the opportunity to raise questions about the topic. One of these was "Why is this necessary?". Having a focus on gender reminds us that it is a factor which we have to take into account as it has a significant effect on how history is perceived. This is the reason why it should be taken under consideration. Questions were also raised about the relation between male and female historians and whether micro history would be possible without the gender factor. It was also suggested that in addition to gender topics, we could concentrate more on other groups such as age groups.

The final conclusion for the Gender and Identity workshop was that we need more gender related workshops in future ISHA events.

## Questions/discussion

The audience started a discussion about whether it is necessary to approach gender separately, with its own workshop, and not only as a sub-topic in some other workshops. The workshop answered that in an ideal world we would not need it. By focusing on gender, this reminds us that it is a factor we have to take into account and that it has a lot of effect on the way history is perceived and that it should not be taken for granted.

## 6. European integration

A key question that was raised during the discussions of the workshop was what is the narrative of European integration? One example has always been integration for political purposes, like in the case of the crusades, where integration between the different European crusading nations took place. In this case integration really produced peace, as there were only few wars in the East among the Europeans when the Muslims were seen as the common enemies.

From the time of the nation states onwards, diplomatic alliances between European states were made for political purposes, and a very clear 19<sup>th</sup> century example is the politics of Bismarck in Germany. The same goes for the Swiss integration, which can be considered as a federalist type of integration and an multi-ethnic union in an area where several different European languages are spoken.

In the 19<sup>th</sup> as well as in the 20<sup>th</sup> century (between 1<sup>st</sup> and 2<sup>nd</sup> WW and also in the post war period) - federal ideas were strengthened, once again creating integration in Europe for political purposes and against common enemies, almost exactly like in the Middle Ages.

## Questions/discussion

Questions were raised about the borders of Europe, its common values and about the definition of Europe in general.

The workshop came in their discussions to the conclusion that European identity is a very forced way of constructing a unity. One cannot say what does not belong to Europe as Europe is not existing in that sense. Europe does not even have one clear definition. But one can always speak about what Europe definitely is, and only later think about what more it can possibly be.

The group also saw the cultural meaning of Europe as one approach, but there are, of course, a great number of other approaches as well.

When defining Europe, one should start with the geographical borders. In this way we can approach Europe as an imagined community, even though one can always argue that geographically speaking Europe does not exist, and that all European integration is in fact about the integration of smaller units, like nations or countries.

The failed EU constitution is a good example for the difficulties of defining the EU. In this case it became clear that it is almost impossible to find factors that would be common for all European countries, like religion. However, the common economic market seems to be a unifying factor for all European countries, but also in this case one must be careful not use the EU and its objectives as a synonym for Europe and European integration in general.

## 7. Minorities and integration

First of all, the group made the distinction between ethnic and language minorities. Also should be asserted that the group had an emphasis on minorities in European countries, with one exception on a South American ethnic minority.

As an introduction the minorities in Finland were discussed, after that the following topics were presented, mostly being cases from the participants own home countries: Slovenian minority in Italy, Immigration to the Netherlands, minorities in Croatia and integration of the Spanish Crown in South America.

When discussing the concept of assimilation it became apparent that it is hard to say whether this is a positive or a negative process. The group did not reach a general conclusion on this, due to the fact that most topics were quite specific and that it was hard to find a common argument.

Some of the discussed minorities have an official status in their host countries, but this is not a sine qua non to become socially secure. In certain situations, minorities even have played a key role in the formation of states. The group concluded however that religion is not a strong basis for political formation, as religious differences in the political arena are hard to overcome and would lead to sectarian conflicts soon.

One participant observed parallel lines with the discussion on the headscarf and being not able to integrate Muslim minorities in democracies. No conclusion was reached on this. The example of Finland proved to be an exceptional one, the country is very homogenous and this made it especially interesting and fruitful to hear the points of view of citizens whose countries deal with major groups of other ethnicities.

### Questions/discussion

Participants of the conference were interested to know whether this workshop took discrimination into consideration in their discussions. The workshop concluded that all of the minorities that were discussed had faced discrimination at some point in history. However, the workshop mainly tried to keep the line of discussion on the topic of how these groups became integrated and to what extent.

## 8. Social integration

What is social integration? All of the workshop members came up with different models and answers. After hearing all presentations, the workshop's view over the topic changed. The participants of the workshop discussed about the problem of social integration after different presentations: Yugoslavian football as an example for integration and disintegration; National revival and effects on society; Integration of mentally disturbed in Italian society of the 1950's; Integration of prisoners in communist Romania; Influences of minorities in German society and cuisine; Muslim integration in Ottoman Empire; and finally Social integration in Germany in the 1960's. The group had three overall questions that we tried to answer.

- 1) Can we separate other integration from social integration? We cannot. It turns out hard to define what belongs to social integration and what not. In a way, all kinds of integrations when it comes to human behavior would count as social integration.
- 2) National policies define common identities. Which are hard to define, which easy? Strong national integration when it comes to food or football - struggles against national identities on other aspects.
- 3) How far is the reach of integration? When it is necessary to give up the own identity in the process of integration, it should no longer be called 'integration'. So this we could say is the border of integration.