

Face to Face

R A C I S M

DISCRIMINATION

MINORITY
QUESTION

HOLOCAUST

NATIONALISM



Education and Culture DG

Lifelong Learning Programme

Discrimination & Racism

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Discrimination & Racism

A brief dictionary

Discrimination is a form of bullying. It is a rejection of sex, age, origin, language, religion, belief, opinion, health, disability or other personal reason. Discrimination is widespread and a difficult human rights problem in Europe

Racism is discrimination or favoritism to a specific racial or ethnic group. It is not always visible, it can also be subtle and difficult to detect. There are two forms of racism; direct and indirect.

Direct racism is, for example, to lose a job or house because of ethnic background.

Indirect racism is the fact that people without an acceptable reason will have a different position, for example, if a job requires good language skills or nationality in a specific country.



DISCRIMINATION



Discrimination in job advertisements

Situation in Finland

A couple of years back we had a different situation than now. Employers said clearly what they wanted in the job advertisement. For example, they were looking for a young man with experience. It was discrimination between sexes and different age groups. Nowadays it's hard to find such discrimination. Employers are searching for people with good social skills and active nature. Shy people with bad self-esteem are suffering from this kind of discrimination.

Immigrants suffer from discrimination the most. Half of the Somalis and 25% of the Russians, Estonians and Vietnamese have faced discrimination when they tried to apply for a job. Most unemployed immigrants are ready to take a job with considerably lower wage level. Usually immigrants have lower salary than native Finnish people.

Today racism appears in job interviews. Employers usually prefer young people in good shape. Of course it depends on what kind of job it's about.

Situation in Hungary

Discrimination in job advertisements in Hungary is based firstly on age (34%), sexes (13%) and also on races. 68% of

women and 60% of men have already experienced prejudice and discrimination during job interviews. Bosses are eager to find experienced, active, young people as cheap labour force, thus the situation of older people is disadvantageous.

The government tries to solve these kinds of problems. This has partly succeeded but unfortunately these questions are still present in Hungary. Discrimination in races is not that bad as it used to be, because it was treated by giving privileges to minorities, like preferences, support and sponsorships. But usually people are still dissatisfied, because of the opportunity differences. These are expressed by organizing demonstrations, plots and conspiracies against the members of the government responsible for these problems.

Workplace bullying in Finland

Workplace bullying is very common in Finland, over 20% of employees have been bullied. Women are more often targets than men. In international comparison Finland has more workplace bullying than other coun-



tries and the number of bullied people is rising all the time. Usually bullying appears in ignoring and lying about other employees. It's a really big problem and employers are trying to solve it but there's not a solution yet. Some workplaces have made rules to prevent bullying but they haven't been able to decrease it.

Workplace discrimination in Hungary

Negative differentiation has been handled as a minor social, professional or judiciary issue.

Nobody followed the order of instructions against discrimination in workplaces. But nowadays this problem has been discussed by the Hungarian government that is why the local public opinion has to get used to dealing against prejudicial differentiation.

In the Hungarian workplaces the so called "covert discrimination" is spread. In spite of the fact that there are rules



against negative differentiation, employees are still suffering from bullying. These people are usually women, Romas or elderly (including workers over 40-45 years).

To solve this problem, the Department of Equality has been created, so there are laws that could enable the implementation of equal treatment. However, consequent action and educational work are not always adequate..



Religious discrimination

Finland

Finnish politician Jussi Halla-Aho was convicted about breach of sanctity of religion. He stated that Mohammed is a paedophile and Islam is a religion of paedophiles, because Mohammed had a 9-year-old wife and he lived exemplarily in every way.



Halla-Aho has also stated that Finnish immigration policy is a problem and Europe is heading towards a massive catastrophe because of massive immigration. Halla-Aho denies to being a racist and wants to wake up and strengthen the Finnish spirit.

Approximately 78% of Finnish people are Christians. In Finnish schools there are Christian morning prayers and some people find them offending, because they have to hear it almost every morning. Also some Finnish people say that having other religion than Christianity may affect their chance to get work and they feel that some people have prejudices towards them. Some Finnish children are discriminated in schools by teachers or other students



because of their religion, fortunately this is very rare.

The ordination of women is a controversial issue, but it's accepted in Finland. Still, some priests say that they don't accept priestesses. Also, some Christians are against homosexuality, because they think that the Bible forbids it. Homosexuality and gay marriage has been very controversial lately in Finland. These debates caused thousands of people to leave church in Finland in autumn 2010.

Hungary

In 1920, a numerus clausus bill was passed, restricting the number of Jews in the higher institutions of learning to 5%.

Later, under István Bethlen prime minister, an amendment to this bill was introduced, but the restrictions were not entirely abolished.

During the Second World War other measures were introduced against the Jews.

In 1938 the "First Jewish Law" was presented to Parliament; it restricted the number of Jews in the liberal professions, in the administration, and in commercial and industrial enterprises to 20%. In 1939 the "Second Jewish Law" was passed; it extended the application of the term "Jew" on a racial basis and came to include some 100,000 Christians



(apostates or their children) and also reduced the number of Jews in economic activity, fixing it at 5%; the political rights of the Jews were also restricted. As a result of these laws, the sources of livelihood of 250,000 Hungarian Jews were closed for them.

Global

In Islamic countries inequality towards women is usual. In many countries women are in possession of their husbands. Women don't have their own possession and they can't even go to school if their fathers don't allow it. Here's a good example about inequality in Islamic countries: One woman was lapidated to death, because she had offended the honour of her family. Her father was interviewed in news and he said that her daughter was a whore and she deserved the conviction. In reality the girl had had only a small talk with an

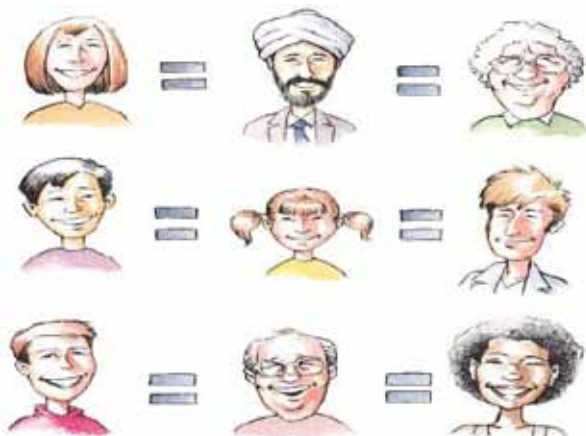


American peacekeeper.

World War II

In World War II Hitler killed hundreds of thousands of Jews. He turned the whole nation against Jews with propaganda and justified his work with Christianity. He said that it was right to kill Jews because they killed Jesus, though Hitler himself wasn't religious. Hitler put Jews in concentration camps, they were mass executed, gassed to death and burned alive. Also, some starved to death, died in the diseases while working as a slave and some died when they were used in experiments by scientists.

Joseph Stalin was the leader of Soviet Union during and after the WW2. He adopted the typical communistic philosophy: 'The religion is a sickness.' He started a massive anti-religious propaganda, destroyed churches and killed thousands of monks, nuns, priests and religious people. He also turned against Jews after the second World War in order to gain the sympathy of the Islamic countries, thus he could acquire more allies against the USA.



RACISM



The history of racism

The history of racism began in Antiquity when Chouki El Hamel built the Babyloina-Talmud. It was a huge wall, which divided sons of Noah, whose descendants were black people, and the white people were the „Ham” or sinful men. The Greek philosopher Aristotle stated that Greeks are free by nature and slaves are barbarians by nature.

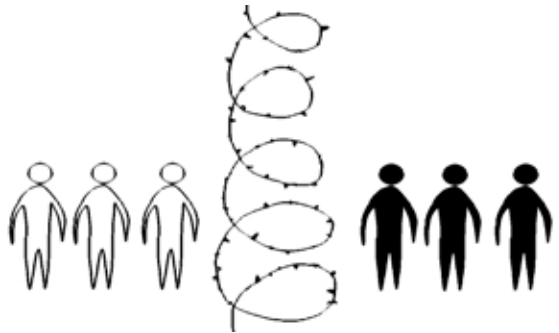
The Arabs continued racism during their extensive conquests with slave trade because they traded with black people. It should be noted that ethnic prejudice among some elite Arabs was not limited to darker-skinned black people, but was also directed towards fairer-skinned „ruddy people” (including Persians, Turks, Caucasians and Europeans), while Arabs referred to themselves as „swarthy people”.

In Portugal, the legal distinction between New and Old Christian was ended because of a legal decree issued by the Marquis of Pombal in 1772. But three centuries before it, racism was significant there. During the colonization of America, a doctrine called *limpieza de sangre* was very common, which led to racial separation of the various peoples in the colonies and as a consequence, one's place in society. Eduardo Galeano in the „Open Veins of Latin America” introduced some new terms to describe different people like *mestizo* (50% Spaniard and 50% Native American), *castizo* (75% European and 25% Native American) and *mulatto* (50% European and 50% African).

At the end of the Renaissance,

a Dominican philosopher, Juan Ginés de Sepúlveda argued that „Indians” were natural slaves because they had no souls, and were therefore beneath humanity. It was one of the many controversies concerning racism, slavery and Eurocentrism that would arise in the following centuries.

Anti-Semitism has a long



European history related to Christianity (anti-Judaism). The first formulation of racism emerged in the Early Modern period as the „discourse of race struggle”. It was distinguished from the 19th century biological racism, also known as “race science” or “scientific racism”. This early modern discourse shows many points of difference with modern racism. It is not considered a biological notion but as a historical notion. It was used by the bourgeoisie, firstly in Great Britain and then in France in 1789.

France was divided between various nations and different “races” were formed. The Boulainvilliers were against the absolute monarchy, which is also known as the Third Estate. The members of the Third Estate created a theology, which said that the French aristocracy is the descendant of foreign invaders called “Franks” and they are Gallo-Romans.



Marxists also seized this discourse founded on the assumption of a political struggle which provided the real engine of history and continued to act underneath the apparent peace. Thus, Marxists transformed the essentialist notion of „race” into the historical notion of „class struggle”, defined by socially structured position: capitalist or proletarian.

Racism continued in the 19th century as well. There were several poems, writers who emphasized the importance of racism. The best example of that time is Rudyard Kipling whose poem is known as *The White Man’s Burden* (1899), and claimed the inherent superiority of the European culture over the rest of the world. Hannah Arendt described the general state of the 19th century in her work, known as *The Origins of Totalitarianism* (1951), as an ideology which helped legitimize the imperialist conquests of foreign territories. This ideology also helped the subjugation of the traditional societies of natives, which was regarded as an obligation of all settlers.

On the other hand, opposition also arose during the 19th century, since some Europeans objected to the damage caused by colonialism and lobbied on behalf of aboriginal peoples. In the same year as Kipling’s poem was released the book of Joseph Conrad was also published, which was an antiracist book (*Heart of Darkness*). It included clear criticism against racism in the world.

In the USA the rise of racism also had a bad effect on the society. The American Colonization Society was set up to return black Americans from greater freedom and equality to Africa. Whitecapping, which was a violent lawless movement among farmers, caused African

laborers flee from the land. Racism rose not only among farmers but also among bourgeoisie. At the end of the century racist posters were used during election campaigns to persuade white Americans to elect their political group. The hatred against the black slaves increased and Americans were ready to use Chinese settlers instead of black slaves to get rid of paying and using Black Africans. Sir Francis Galton emphasized that „...the Chinese settlers instead of lazy African slaves.”

The 20th century brought the most overt forms of racism in world history, whose keywords – such as Holocaust, Racial Segregation, and Rwandan Genocide – are known by everybody but not everybody has a clear knowledge of what these words mean. The Nazis considered Jews, Gypsies and different Slavic peoples to be subhuman and they rationalized that the Germans, being a super human race had the right for Holocaust. Their main plan was Generalplan Ost, which meant a forced migration of suppressed nations and in their place they wanted Germans to settle in an extended „living space”. To eliminate the subhuman races, Nazis worked out several serious plans such as the Hunger Plan which was set up by Herbert Backe and emphasized that for enough supply of Germans the starving of slaves was totally accepted. The attitude of Nazi leaders can be best described by one of their speeches: „Whether the other peoples live in comfort or perish of hunger interests me only in so far as we need them as slaves for our culture; apart from that it does not interest me.

We Germans, who are the only people in the world who have a decent attitude to



animals, will also adopt a decent attitude to these human animals, but it is a crime against our own blood to worry about them and to bring them ideals..." (Heinrich Himmler)

After the end of Second World War the racist movements did not stop at all as most of the nations hoped. Different race riots in Durban arose between Indians and Zulus in 1949. In Burma the massacre of Burmese Indians in 1962 shocked the world. In 1972 the President of Uganda wanted „to clean” his country by giving 90 days to Uganda’s Asians to leave the country.

Racism cannot be halted, it also exists nowadays when we think that peoples and nations learnt from their earlier faults. There are lots of examples which show the presence of racism such as the Congo Civil War, where Pygmies were hunted and eaten. Later it was declared as a serious example of cannibalism. In China racism reached a huge degree, for example mass demonstrations against African students between December, 1988 and January 1989. In Beijing the pub leaders were asked not to serve black people or Mongolians during the 2008

Summer Olympics. Serious debates were drawn about racism, even well known people, such as Lou Jing who became subject of intense debate because of her skin colour.

The main space of racism still remains Africa. Conflicts rose between different nations, such as the Darfur Conflict, the deportation of Arabs to Chad from Diffa. There was also an unsuccessful attempt of Ethiopian Jewish community’s integration into Israeli society. In Africa some governments try to stop interracial dating between Arabs and Jewish and it is equated with „national treason”. The xenophobia against Chinese migrants also increased drastically in Africa and Oceania.

UNESCO marks March 21 as the yearly International Day for the Elimination of Racial Discrimination, in memory of the events that occurred on March 21, 1960 in Sharpeville, South Africa, where police killed student demonstrators peacefully protesting against the apartheid regime.



A poll about racism

We made a poll about racism, because we would like to know what young people actually think about it. And also about the situation of minority groups in both Finland and Hungary.

Let's see the questionnaire itself

1. What do you understand by racism?

a) Violent expressions against persons of another race, culture, religion, ideology...

b) Rejection or discrimination against persons of another race, culture, religion, ideology...

c) Any negative distinction of persons of another race, culture, religion, ideology...

d) Negative or positive distinctions

2. What's your opinion about "positive discrimination"?

a) A good way of fighting against racism

b) Things done with good intention cannot be criticized

c) It is as wrong as negative discrimination

d) I don't think people like it

3. How do you think that the majority society should help the minorities?

a) Friendship

b) Money

c) Education

d) I don't believe that we should help them

4. Do you consider that racism exists in the media that you know?

a) Racist attitudes are frequently expressed

b) Not especially

c) We cannot generalize

d) No, the media are not racist

5. What is your opinion about the real situation of ethnic minorities with respect to racism?

a) It is a problem that has always existed and does not have a solution

b) A problem with a solution, if everybody helps

c) A situation less serious than is said

6. Is the image of ethnic minorities in the mass media real?

a) Always

b) Sometimes

c) Almost never

d) Never

7. As a journalist, what is the best way to fight against racism?

a) To conceal negative news about minorities

b) To treat news about minorities with prudence

c) To facilitate access of minorities to the media

d) To forget that they are members of minorities

8. Do you think that some media encourage racist attitudes?

a) Yes

b) No

c) Sometimes



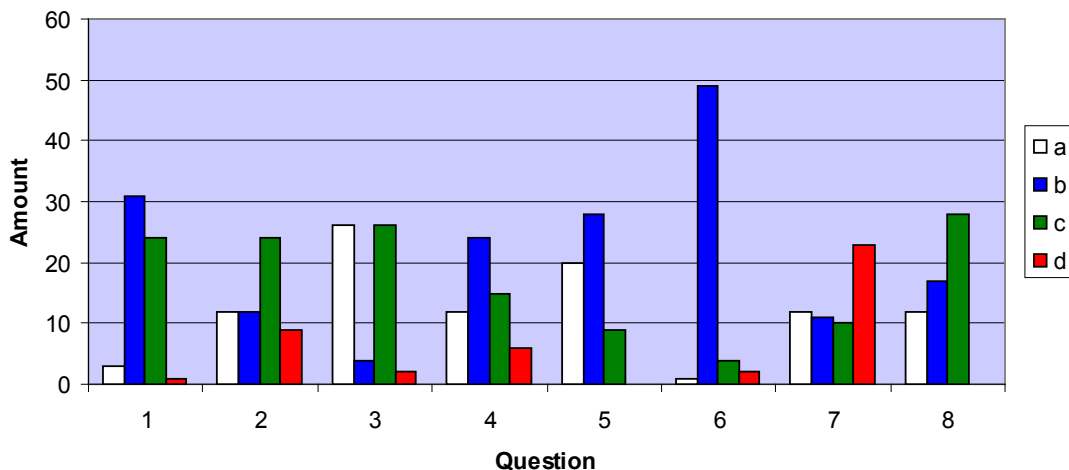
And here are the results summerized
by our students in charts.

Results on racism in Finland:

*These are the results in numbers
for each question:*

	a	b	c	d
1	3	31	24	1
2	12	12	24	9
3	26	4	26	2
4	12	24	15	6
5	20	28	9	
6	1	49	4	2
7	12	11	10	23
8	12	17	28	

These are the results plotted on barchart:

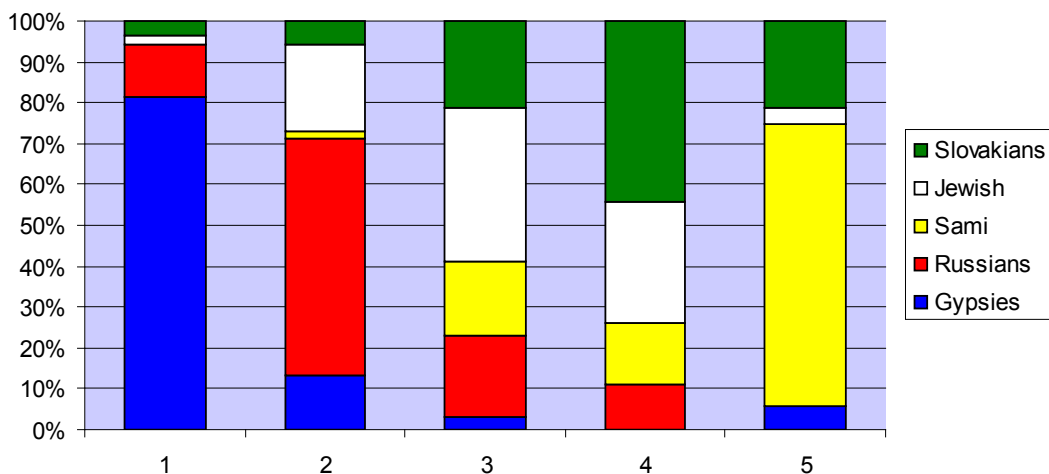


Results on minority groups in Finland:

The respondents had to give point to the following groups according to the degree of discrimination that they suffer in their country from 1 to 5 (where 1 means most rejected and 5 is most accepted)

The groups are: Slovakiens, Jewish, Sami, Russians and Gypsies.

	1	2	3	4	5
Gypsies	44	7	2	0	3
Russians	7	30	12	6	0
Sami	0	1	11	8	36
Jewish	1	11	23	16	2
Slovakians	2	3	13	24	11



According to Hungarian students the most rejected people are Gypsies. Among minorities Gypsies have the greatest numbers in Hungary. Unfortunately they suffer a lot because of discrimination. Gypsies in Hungary are often seen as thieves and shoplifters.

In half of the students' opinion Slovaks are today's most rejected people (besides Gypsies). The bad reputation of this group is not at all surprising after the Slovakian law which forbids the use of Hungarian language in Slovakia. Another quarter answered that they are more rejected than the other minorities listed.

Russians were mostly seen as a bit rejected however there were some people who thought they are rejected not just a little. On the other hand 22 percent replied that they are the least rejected which shows the young people's tolerance towards them as there are quite many Russians in the country because Hungarian soldiers were sent to Russia during the 1980s to learn and they brought home their family

Only 3 per cent of the students

who have been asked thought that the Jewish are the most rejected people nowadays. However, most of them thought that they are still rejected in some ways which probably results from the historical background of this minority. It is, on the other hand, very interesting that none of the students thought that they are the less rejected.

The most accepted group of minorities is Sami because of the fact that only a few of them live in Hungary

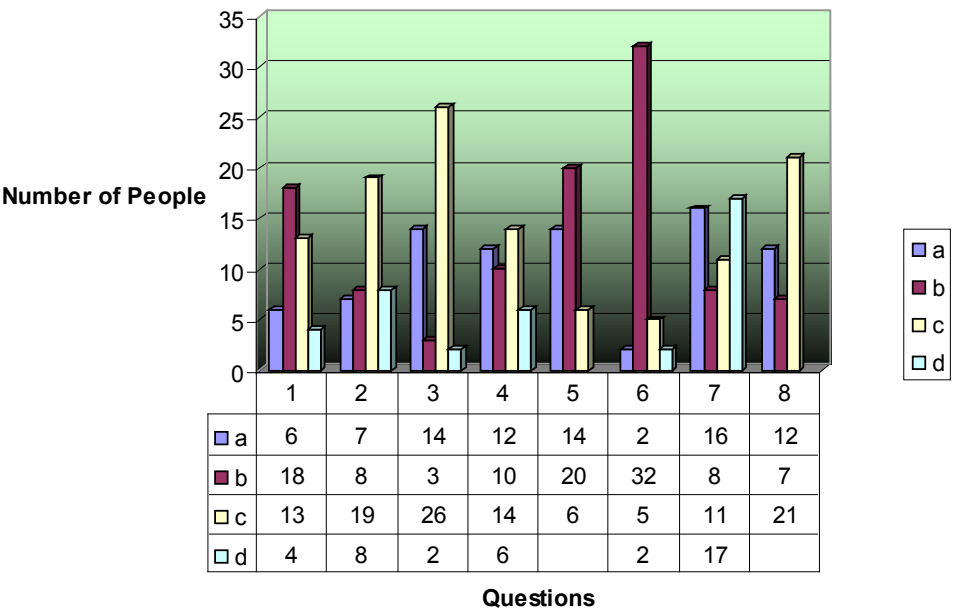
Results on racism in Hungary:

In numbers:

	a	b	c	d
1	6	18	13	4
2	7	8	19	8
3	14	3	26	2
4	12	10	14	6
5	14	20	6	
6	2	32	5	2
7	16	8	11	17
8	12	7	21	



In barchart:



Results on minority groups
in Hungary:

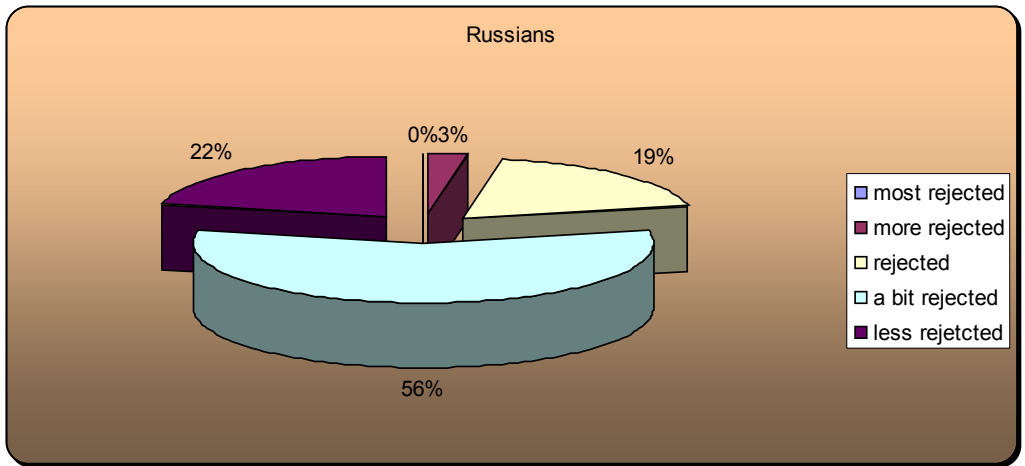
In numbers:

	1	2	3	4	5
Russians	0	1	7	21	8
Gypsies	34	2	1	0	1
Sami	1	0	8	5	23
Slovakians	1	18	9	3	5
Jewish	1	15	14	8	0

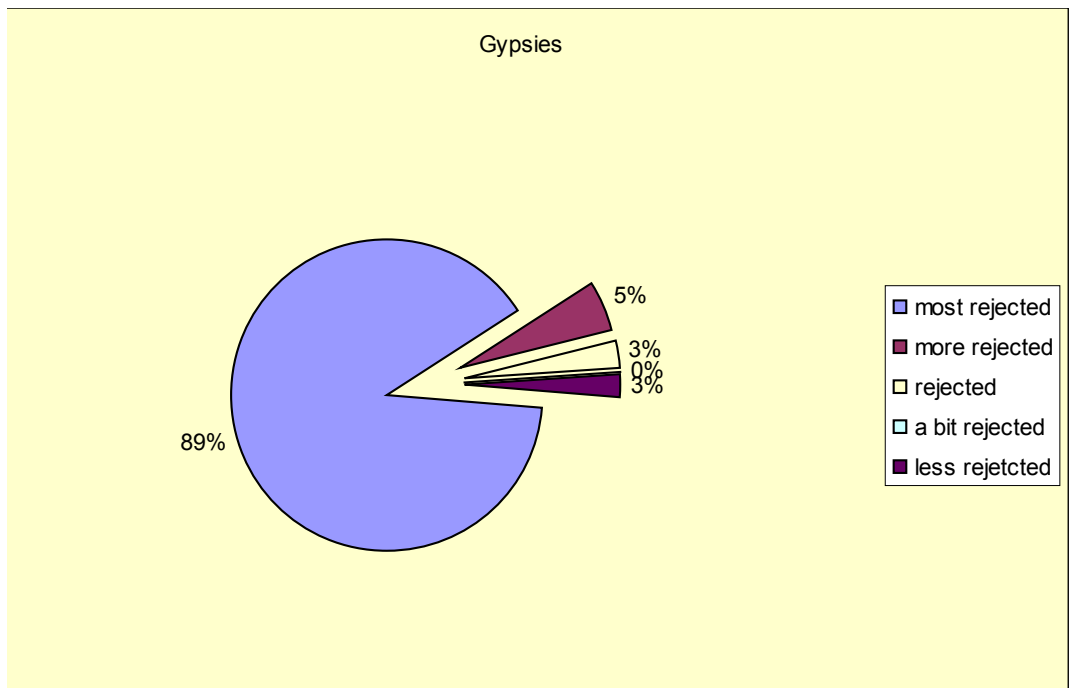


In barcharts:

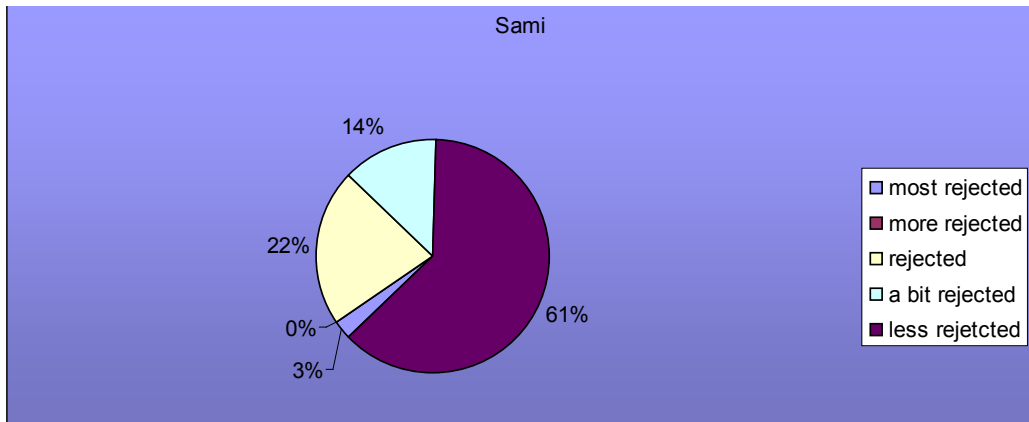
Russians:



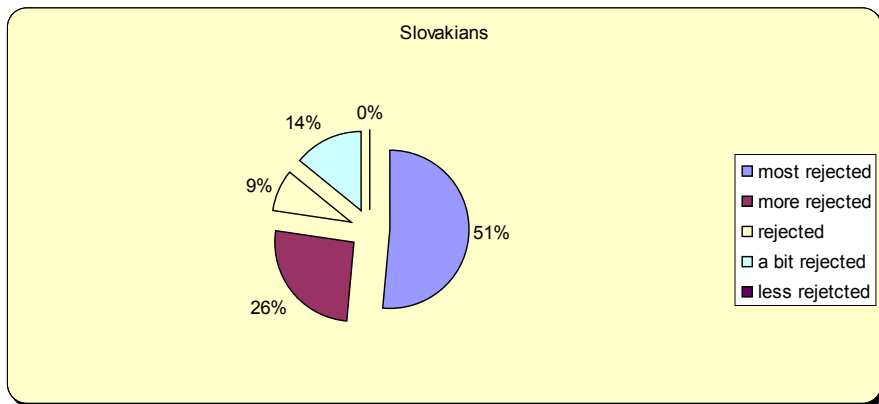
Gypsies:



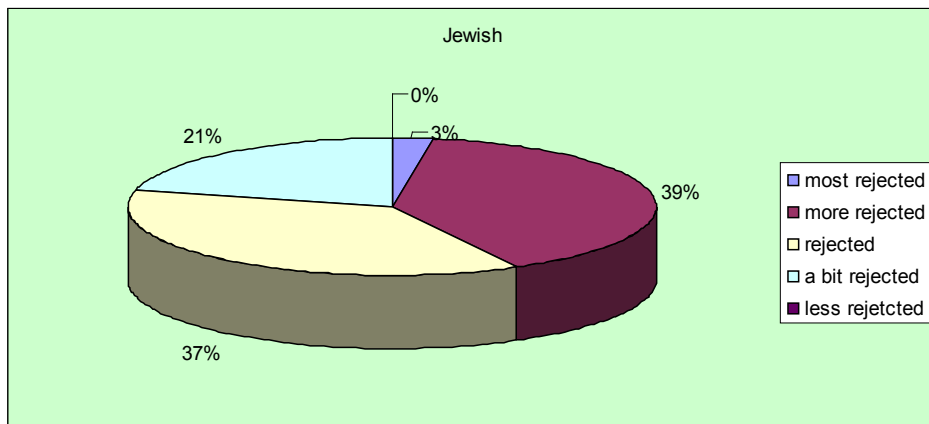
Sami:



Slovakians:



Jewish:



Conclusion of the results of the survey filled in by Hungarian students

Most of the students felt that racism means the rejection or discrimination againsts persons of another race, culture, religion, ideology, etc. but there were also many who rather felt that it is any negative distinction of these people.

The students were asked about the real situation of ethnic minorities with respect to racism and the results were quite flabbergasting. Exactly half of the students said that racism is a problem with a solution, if everybody helps. A lot of them said that it is a problem that has always existed and does not have a solution, while 15 per cent said it is a situation less serious than is said.

Most of the students would help minorities by education, many of them by making friendships, and a few of them by giving them money. However there are also a few who don't believe that they should help them.

The answer to the question if the image of ethnic minorities in the mass media is real was steady. Almost all the crosses went for sometimes.

What was not this steady is the answer to the question if they consider that racism exists in the media that they know.

33 percent said we cannot generalize, 29 percent said that racist attitudes are frequently expressed, 24 said it does not exist especially and the remaining 14 percent said that the media are not racist.

More than half of the people felt on the other hand that some media encourage racist attitudes sometimes. There were a lot of students who felt they encourage racist attitudes and there were a few who felt just the opposite.

We asked the kids what they felt the best way to be to fight against racism as a journalist. Both to conceal negative news about minorities and to forget that they are members of minorities got 32 percentages. The other two choosable answers were to treat news about minorities with prudence and to facilitate access of minorities to the media got 18 per cent.

Our last question was about positive discrimination. Almost half of them replied that it is as wrong as negative discrimination. The distribution of the other half is steady. They either thought it is a good way of fighting against racism, things done with good intensions cannot be criticized or that they don't think people like it.



HOLOCAUST





that Germany had to pay \$23 billion in war reparations. This was a fraction of the actual damage, which totaled more than \$200 billion. But considering that Germany was \$100 billion in debt at the end of the war with

Historical Background

Germany did not lose World War I in a decisive military defeat. They saw the writing on the wall and opted for a treaty, an armistice. The treaty that came out of World War I was the „Versailles Treaty.” Absolutely nobody was happy with it. The French and the English, who had done a

its resources mortgaged for the next 20 years, it was an impossible demand and it broke the economy. The result: Germany went into hyper-inflation, unemployment soared out of control, and the country went wild with rival factions fighting in the streets.. The political situation in Germany was extremely unstable. The writings of Trotsky and Lenin reveal the efforts that the ‘communist international’

was putting into Germany. Everyone was sure that Germany was the next country to go communist. In this climate, suddenly, small nationalist folk parties started to spring up. All of them had similar agendas on their platform: Democracy had to go to get some law and order back again. These parties claimed that it was not that Germany lost World War I; rather, the boys on the front lines had the rug pulled out from under their feet. Who did that? Those wheelers and dealers back home – the Jews.



great deal of the fighting and bleeding, felt that Germany got off too easy. On the other hand, Germany felt penalized too much and unjustly. One of the stipulations was



Holocaust Museum - Survey

In the survey we asked the students' opinion about our visit to the Holocaust museum. Most of them were very shocked of the exhibition. They found the museum interesting and terrifying at the same time. The museum made people think how these kind of horrible things could happen.

The tour in the Holocaust museum was very informative. 87% of the people, who answered the survey, thought that they learned something new.

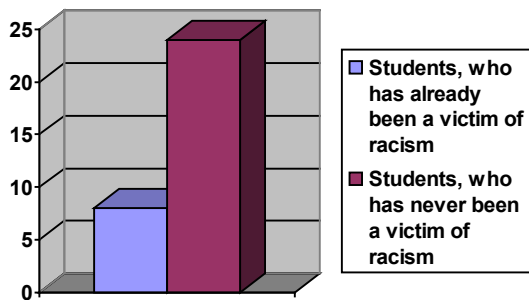
During the 1940's, the fanatical Nazis managed to convince people to treat the Jews badly, and discriminate them. Nowadays these attitudes towards Jews seem to disappear. Even our survey turned out to prove that. We asked people to answer a question, would they mind if a Roma or a Jew were in their class. Most of the people (97%) wouldn't mind it and they could even be a friend of a Roma or a Jew.

In this survey we investigated the students personal experiences about racism too, because we think that this reflects their opinions the best.

According to this one quarter

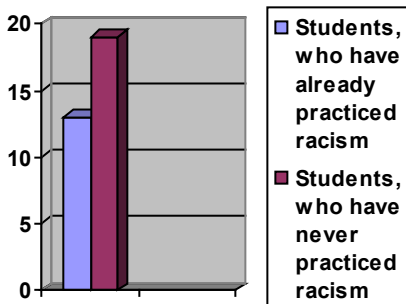
of the students have already experienced racism, where they were the victims.

However out of 31 students



13 have already practiced racism against someone.

The group that visited the Holo-



caust museum liked the experience and they would even recommend the museum to someone. Only 16% of the students would not rec-



commend the Holocaust museum to anyone because it wasn't interesting enough for them.

We also asked students to tell their opinions about their experiences in connection with the Holocaust Museum. Most of the students said that the exhibition was shocking. There were a lot of objects from those hard times, which made people think. The videos were also shocking.

One student described the experience: "The movie at the end of the exhibition was the most shocking part of it, and I think it always will remind me of wars, tortures, discrimination, and racism. They lead to a world, in which I do not want to live in."

And another memory from our students:

"The first thing that comes to my mind about Holocaust Memorial Centre is a question:

How can it be so wonderful, interesting and also shocking at the same time? In the 21st century we can't even imagine how people

could do such cruel things to other human beings. In the first room we could listen to family-stories illustrated with pictures, and personal objects of Jewish could be seen, too. The most memorable was a doll of a baby girl. In the next room posters and leaflets were hanged with anti-jewish sentences. It was horrible to realize collective hatred about people who weren't harmful- only because of their religion. One third of executed Jewish was of Hungarian origin so it's a kind of personal topic because of our nation. I think it isn't the right way to treat others and I don't think we need to separate races, since we're human beings first and only after this fact can we talk about different countries, nations, colours, and religion. The museum had a great effect on me and I hope that more people can get there. It would've been nice to meet for example a Roma or Jewish person and ask them about their opinion. Nobody deserves cruelty."



MINORITY QUESTION



The minorities in Finland

In Finland, there are many minorities. The minorities can be, for example, cultural, linguistic and religious.

The minorities in Finland are the Laplanders, Finnish Swedes, the Roma people, Tatars, Jewish, the Finns of Ingrid and the immigrants who have come to Finland from other countries.

The biggest minority group in Finland are the Finnish Swedes.

The population of the Finnish Swedes is under 6% of the whole Finnish population, which means there are a bit under 300,000 Finnish Swedes in Finland.

Finnish Swedes speak Swedish as their mother tongue. Some Finnish cities are bilingual, for instance Kokkola and Pietarsaari. Everyone in Åland speaks Swedish, but the island belongs to Finland after all.

The second biggest minority group is the group of immigrants. In 2009 there were about 230,000 people in Finland who were born abroad. The biggest groups of them are Russians, Estonians, Swedes and Somalians. Some of the immigrants have Finnish citizenship.

Some of them have come to Finland to study, but some of them have married a Finnish or they have come there as a refugee.

There are less immigrants in Finland than in any other EU-country.

The third biggest group are the Finnish of Ingrid. They are the people who stood over the Soviet Union when World War II ended. In 1990 it became possible to move back for Finland to those who wanted to. There is about 25,000 of Finnish people in Finland and 15,000 are in a queue to move to Finland.

The Roma people are the fourth biggest minority group in Finland. They moved to Finland in the 16th century, so they have lived there for a long time. Roma people live all over the world.

There are about 10,000 Roma people in Finland. The Roma people are one of those who might get discriminated in Finland because of the prejudices.

After these four groups there are three smaller minority groups.

There are about 8,000 Laplanders in Finland, but altogether there are about 50,000 – 80,000 of them. Their mother language is Saami and they are the native people of Finland. They live in Lapland, in Southern Finland and their most common occupation is keeping reindeer.

Jewish people moved to Finland from Sweden in the 18th century. There are about 2,000 Jews in Finland, and they have their own hospitals, kindergartens and schools.

The last and smallest but not the least minority group is the Tatars. There are about 800 of them in Finland, but most of them live in Russia. They came to Finland about 200 years ago. The Tatars founded the first Islamic congregation in Finland. They are the oldest Muslim group of the Nordic countries. There are about 35,000 Muslims in Finland altogether.

By the constitutional law of Finland every minority group should be able to unwind their own culture and language.

Everyone is free to choose their own religion, or not to choose any. They have freedom of their conscience, which means no one has to unwind any religion, if they don't want to.

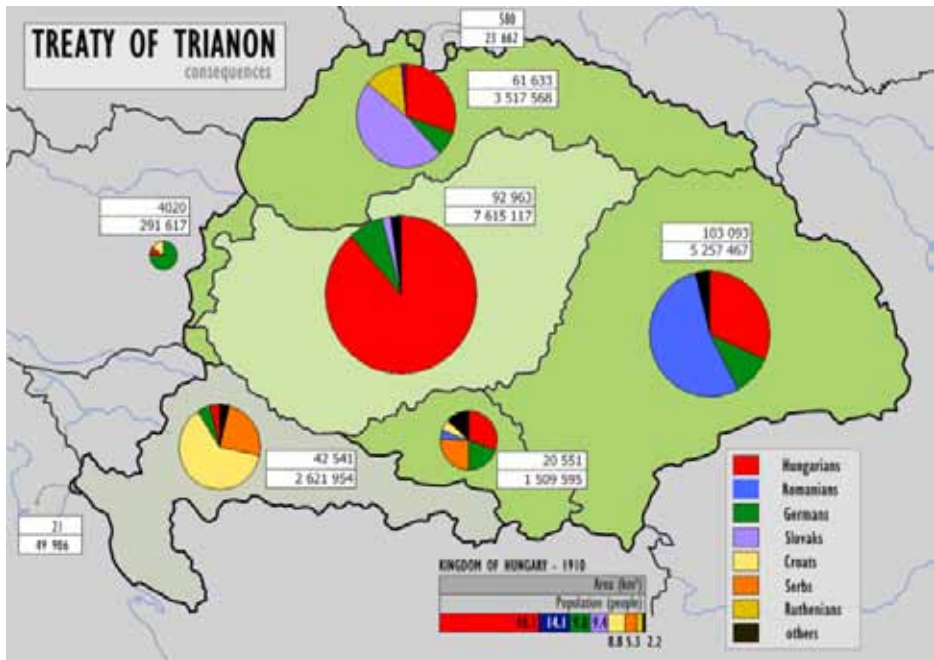


Minority issues in Hungary

After the Treaty of Trianon (signed by the victorious Allies of World War I and Hungary) Hungary lost two thirds of its territories and these were divided among the neighbouring countries and even a new country was formed out of it: Czechoslovakia. Of course the new borders were not following the real ethnic distribution and thus 3.5 million Hungarian people found themselves on the other side of the borders thus acquiring

the Romas (Gypsies). In addition to them there is a growing population of Chinese people as well. It is very hard to define their number and there are only estimations.

Although we do not know the exact number of Roma people in Hungary, undoubtedly they are the biggest minority group making up around 8-10 % of the entire population of Hungary. The map on the next page shows the places where they

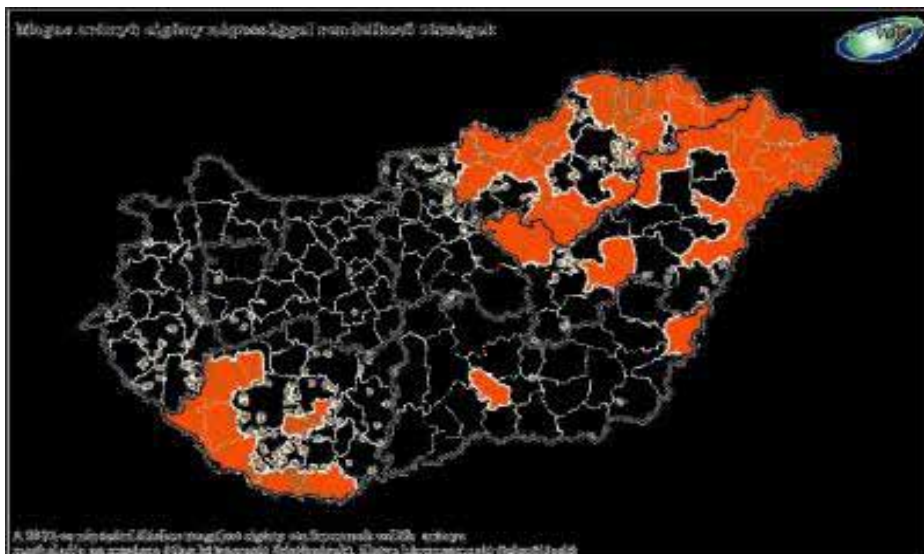


minority status.

Today there are 12 officially recognized nationalities and 1 ethnic group living in minority in Hungary. These are the Slovaks, Serbs, Croats, Slovenes, Germans, Romanians, Ruthenians, Poles, Bulgarians, Greeks, Armenians, Ukrainians and

live in great numbers.

The first Romani (Gypsy) people arrived in Hungary in the 14th century; they were fleeing from the conquering Turks. They were thought to be Egyptian pilgrims, hence the name: gypsy. These people were discriminated from the beginning



as they have so much different culture. In the mid-18th century even anti-gypsy laws were passed: the use of the term “gypsy” was prohibited (they called them

“new peasants” instead), their language was forbidden and there were regulations regarding their marriages as well.

Despite all these, many of them were appreciated members of

the society because they were excellent musicians, woodworkers, adobe makers, smiths, etc.

Later, during World War II they were prosecuted, deported and killed in gas chambers just like the Jews.

As industrialization speeded up after World War II there was no need for the

traditional professions they were good at and so they became poverty-stricken. Since they usually weren't very well educated they could not get good job opportunities. Many of them worked in factories as auxiliary workers.

In the era of socialism, agriculture was fully nationalized and after Soviet pattern they formed farmers' co-operatives. Many gypsies worked on the farms and received free accommodation from the state.

After 1989, however, their situation became even worse. This was the end of the socialist era and the start of the change of system as well.

Gypsies became unemployed and homeless. The new social measures, however, enabled them to receive subsidies from the state if they have many children. This triggered a “big bang” in their number. Most of them now are unemployed, many commit crimes to get by and live under poor conditions in ghettos.



The Roma history in Finland

The Roma are assumed to have entered Finland in the mid-1500s via Sweden. The government of Sweden-Finland reacted negatively to the Roma back then. Roma people encountered the same suspicion and persecution as everywhere else in Europe.

In 1637 Queen Christina of Sweden ordered all Roma in Finland to be hanged. The royal order decreed that all Roma in the kingdom had to be exiled, and the ones who remain in the country could be executed without a trial. The Act was in force until the year 1748.

Despite the brutal treatment of the Roma in Finland, the number of Roma rose steadily. The country offered a good possibility of spreading because of the sparse population and the protection of forests.

The opinion of the church on the Roma was very negative back then: The church didn't allow the Roma to take part in religion and they couldn't get medical treatment.

In 1809 Finland became part of the Russian empire, and the government's attitude towards Roma people began to change gradually. The Russian laws intended that the Roma would become integral part of the society – mission failed.

Finland declared its independence in 1917. Finland's new constitution law came into force in 1919. The Roma became Finland's sovereign citizens, but only on paper. The new republic promised equal rights in front of the law to its citizens. In practice, human inequality,

however, continued. The declarations of the new constitution law didn't remove the discrimination against the Roma.

Until the 1970s there weren't very favorable circumstances to the development of Roma culture, and it was difficult for them to adapt to society. The Roma culture was denounced a problematic subculture.

In the 1970s a public debate started on the status of Roma and people learned to see the value of conserving and developing the Roma culture. Finally, the new constitutional law of Finland in 1995 ratified the position of the Roma as a national minority of Finland, and defined their rights with their own language and culture.



Situation of the Romas in Hungary

Nowadays the Roma-question causes serious debates in Hungary as a lot of Romas live in the country. The question posed up all the time is that their presence causes damages to the country or not and whether they have privileges over the Hungarians.

Observing their history, they aren't a real nation since they don't have their own country and they are considered to be ethnic minorities in every country and try to live as integrated citizens.

But what does integration really mean? As a minority they are greatly discriminated and there are many stereotypes concerning them.

Like in many countries, these days in Hungary more and more people say that Romas should leave the country-even if it's impossible. Why do these people want the Romas to leave the country?

The major problem arises from the fact that some Romas are violent and the number of crimes among them is extremely high. The size and wealth of the families is often mentioned. Are they really poor or do they just want to use the opportunities?

To get a complete view, we need to examine each detail and then we need to contrast those.

The extended family has a cultural significance in the life of the Romas. Furthermore, the Romas have been living in big families since the beginning,

After this comes the question of wealth: gained by marriage portions, the number of the children and the cohabitation of the families which lead to the accumulation of the money.



Social position and education

Many of the Romas aren't educated which evokes antipathy in people and greatly contributes to their social position. However, some of the Romas could break the stereotypes and become an important part of our society, like any other educated person. The example of these people shows that everyone deserves a chance

To solve their problem, the government supports their education and integration in order to make them a useful part of the society. By contrast, there are several people who oppose these ambitions as they don't regard them as righteous

e.g.: the plus points at the entrance examination. There are further support programmes which increase the tension.

Though everyone has the opportunity to make their life better, abuses happen very often and these citizens want to benefit from their situation at the expense of the Hungarians.

Is this system righteous? And if not what could we do? It is for sure that the government should support them but can the abuses be avoided?

All things considered, the Roma situation is not as bad as the media shows and there are more and more examples of honest, hard-working and well-educated Romas.

Conclusion:

Both in Finland and in Hungary there are many similarities in discrimination against Roma people. For example in both countries they don't respect them and in many cases they don't give them jobs. Or even if they get a job, they are looked down on because of the fear that they take other people's jobs away.



NATIONALISM



Lina H. 2011

NATIONALISM

Supporters of nationalism claimed the right to use their own language, sought the special status for their own people and highlighted its special quality. The aim was to equate the nation and the state.

The emergence of nationalism

Theoretical basis for nationality ideology was created by Napoleon and the German philosopher Johann Gottfried von Herder. He thought every nation had its own character and language. The idea of nationalism got strong support from one of the most influential thinkers of the 19th century, Georg Wilhelm Friedrich Hegel.

Nationalism grew and spread quickly across the Europe during the 19th century. In the politically conservative atmosphere, nationalism, however, got revolutionary features. It became an ideology of freedom which became even chauvinism.

TRUE FINNISH (POLITICAL PARTY)

True Finns' policy is based on Finnish history and culture. Their ideology speaks for democracy, fairness, integrity, prosperity and human dignity. The party also aims to promote Finnish employment and entrepreneurship, cultural aspirations and the basic economic security and well-being achievement.

The True Finns want to defend their own people which means that only the Finnish people are allowed

to decide freely and independently of all their own affairs.

THE SAMIS IN FINLAND (LAPLANDERS)

About 4000 Finnish Samis live in their Homeland area which includes Enontekiö, Inari and Utsjoki. The area is 35,000 square kilometres. The Sami constitute a third of the total population in that area. Before the World War II, they were still about half of the population. In Utsjoki, the Samis are a majority and elsewhere they are a minority.

Although the news and the Sami political awareness are brought by the appreciation of the Sami culture, there are still some conflicts. The Sami culture is divided into four state regions, but it doesn't have clear lines. The Sami language still needs a stronger status. Post-



war time brought a poor self-esteem to the many Sami people and that still makes problems such as attitude towards the Sami language.

NATIONALISM IN FINLAND'S HISTORY

One of the major changes of the 1800s were citizens' rising interest in social things. It was reflected in the organization of various national movements.

The most important social issue for the 1800s was the role of the Finnish language. When Finland was attached to the Russian Empire, the official language remained Swedish. The educated and the officials spoke mainly Swedish. Most of the common citizens didn't understand the language, so they had difficulties with dealing with the officials.

When Finland was attached to Russia, developing the role of the Finnish language began, for example, education in Finnish was added at universities. Finnish language status improved slowly, because the language that emphasizes the importance of nationalism had not yet been very strong in Finland.

National awakening and the rise of nationalism improved the position of the Finnish language by 1840 - and 1850's. Swedish was the official language in schools, but in the 1850s there was more Finnish language teaching in schools and education in Finnish became possible. A significant improvement for Finnish language was made possible by J.V. Snellman, his proposal was approved as a language decree in 1863. According to this the Finnish language was to get on an equal footing with the Swedish language in twenty years.



NATIONALISM: *the desire by a group of people who share the same race, culture, language etc. to form an independent country (Oxford Dictionary)*

Nationalism in Hungarian politics

After the Austro-Hungarian Compromise of 1867 the form of state became dualist constitutional monarchy which means that the Monarchy of Austria-Hungary had two centres, the two realms were governed on their own, but they had a common monarch, common external and military policies. It became one of the biggest empires in Europe, but there were inner tensions among different nations.

The most important role of the early monarchy was to eliminate these tensions. First of all, they had to deal with the demands of Croatia, who wanted to have the same role in the monarchy as Austria or Hungary. In the end it was given only territorial autonomy and its own government had some extended rights.

A new law guaranteed the nations all over the Monarchy the use of their own language at the levels of city and county courts and in schools, but it failed to give them their demands for territorial autonomy (in fact their collective rights). In this way it was stated that in Hungary only one nation existed, the Hungarian.

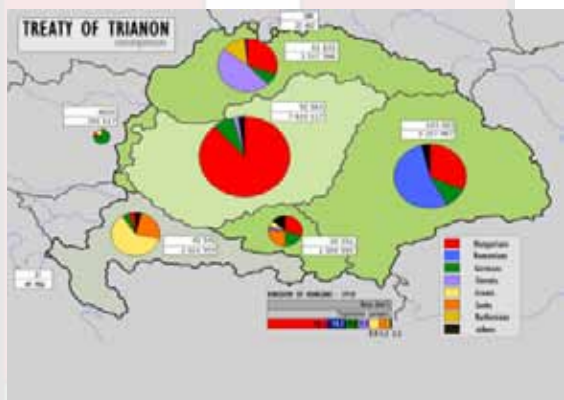
Before the First World War those nations oppressed by the Hungarian government started negotiations with the Entente, thus after the War they could benefit from the Treaty of Trianon (4 June, 1920) where Hungary was divided,

thus losing 2/3 of its area and more than 3 million Magyars.

After the Treaty of Trianon the goal of Hungarian policy was to get back the territories torn away.

Hungary was not always nationalist, during the Kádár era nationalism disappeared due to the communist regime. In communism no differences should exist between people and peoples, so every attempt to nationalism was choked.

Nowadays in Hungary nationalism as such has already either disappeared (because of the existence of the country and the nation as well), or radicalized and bear the signs of racism. There are many movements such as the Hungarian National Guard showing aggressive attitude towards minorities. Racist views are also present in the Hungarian Parliament because of the far right party called Jobbik.



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RACISM

