Negotiations and visions - Urban development and green areas in past and present Helsinki (Session title)

<u>Julia Donner</u>, Ranja Hautamäki, Mika Mäkelä

[1]Aalto University, [2]University of Helsinki

The session "Negotiations and visions - Urban development and green areas in past and present" discusses past and future change in the environment. It presents different approaches to the built environment: the cityscape, green areas and neighborhoods. The modernisation of the Finnish society had a strong impact on architecture and the landscape. What was considered modern was under discussion in areas such as city planning and landscape architecture.

The beginnings of "the modern green" tell the story of ideals of good life for everyone in the city. At the same time, the structure of the cities was questioned: urban renewal took place as old wooden city blocks were demolished and modern blocks of flats built to replace the old structure.
How did the modernistic ideals affect city planning and what were the consequences of those ideals in practice?

The current focus on infill development has a major effect on preservation and leads to new planning strategies. Examples of these growth-oriented strategies are objectives stressing development instead of preservation, urban character instead of landscape values and coherent city instead of coherent green structure. What can be learnt from past examples?

Keywords: landscape preservation, urbanism, modern, urban renewal

Defending Oneiron. What debates about cultural appropriation tell about the white majority?

Lotta Haikkola[1], Minna Seikkula[1]
[1]University of Helsinki

During the last few years, activists self-identifying to Black and Brown identities have gained visibility in the Finnish mainstream publicities. Claims that both highlight and deconstruct normative whiteness have been met with mixed reactions among white Finns. One occasion for particularly heated debates was evolved around a novel.

The novel Oneiron by Laura Lindstedt was published in 2015. That year, the book won the most prestigious literary prize in Finland, the Finlandia Prize. The book was highly acclaimed and praised for its literary achievements and what was perceived as a political story of women's rights. Not long after, a well-known Finnish activist and writer Koko Hubara published a blog piece in which she did an alternative reading of the book, analysing it from the perspective of cultural appropriation. The response to her blog piece was overwhelming, engaging bloggers, novelists, writers, and other artists, as well as lay people in a discussion of cultural appropriation in social and newsmedia.

In this presentation, we analyse these responses to look at the identity politics of the white majority. We look at the ways in which notions of us and them and justification are constructed in the debates. We are interested in both the defensive and reflective arguments, expressed particularly by actors who self-identify as belonging to the Finnish majority.

Imagining the Nordic Model: The "Kleppe Group" and the Crisis of Social Democracy in the 1980s

Andreas Mørkved Hellenes[2]

[1]*Sciences Po Paris,* [2]*University of Oslo*

At the Nordic Labour Movement's Congress in 1982, former Norwegian Minister for Finance Per Kleppe presented a paper intended to stir debate about the future course of Nordic Social Democracy. Entitled "The New Nordic Model", the article was the fruit of the work of a joint Nordic group led by Kleppe since spring 1981. Interestingly, it seems to provide the first coherent attempt at articulating the concept of the Nordic model by Nordic actors. Launched in a period characterised by introspection in the Social Democratic parties, the initiative sought explicitly to provide solutions to contemporary challenges. The model concept was double-faced, looking back on the one hand to an imagined age of the model – the postwar decades of foreign appraisal of the Nordic countries – while on the other representing a future-looking call for change. This paper examines the process behind the Kleppe group's Nordic model in the early 1980s, seeking to identify key actors and sources of inspiration in this imagining of Norden. Importantly, it discusses the relationship between this new, uniform Nordic model and the already well-established discourse on the particular Swedish model, as well as with national political and economic diversities within the Nordic region.

A research agenda with(out) a history: rediscovering the Freudian origins of national branding

Dr Tom Hoctor[1]
[1]*University Of Bedfordshire*

The aim of this article is to pose a series of theoretical questions of the developing literature on national branding and, in doing so, hopefully stimulate a wider discussion about how branding works, its implications for contemporary society, political economy and democracy. The article will approach the concept of national branding in two main ways. Firstly, it will attempt to historicise the concept by putting it into a tradition of public relations. It will be argued that when considered in this way the concept cannot be considered pre-Freudian, due to its association with Edward Bernays, Freud's nephew. Secondly and relatedly, it will argue that some of the tensions and controversies in current branding debates can be resolved and furthered if current liberal theoretical and methodological concepts about the operation of branding are supplemented with Freudian ones. Finally, I will set out several areas in which I think a psychoanalytic research programme could further understanding and critique of national branding.

Freedom, Welfare and Historical Consciousness

Geir Holme[1]

[1]Ntnu: Norges Teknisk-naturvitenskaplige universitet, Institutt for historiske studier

The study Freedom and Welfare: Social Patterns in the Northern European Countries was published in 1953. The initiative for the study was take on a Nordic social political meeting in 1947. It was financed by the northern ministries of social affairs and signed by the social ministers of the northern countries. The stated intent in the study was to give a birds-eye view of the Nordic welfare systems to the interested foreigner. By way of narrative analysis, I show how this study did more than just that. By looking at how history was used by analyzing the narratives in the study, Freedom and Welfare becomes the representation of a common Nordic identity, and a representation of a political orientation towards the UK, the USA and the west. The use of history in Freedom and Welfare also reveals a connection between the past, the present and the future, a form of historical consciousness that is representative of a way of thinking policy.

"Allt I denna diktsvit är fiktion / förutom problemen". Postmigration literature in the Nordic countries

Maïmouna Jagne-soreau[1,2]

[1]University Of Helsinki, [2]Paris-Sorbonne University

A new kind of voices is emerging in Nordic literature since the beginning of the 21st century, somehow following in the footsteps of the Swedish novelist Jonas Hassen Khemiri. They are voices of second generation migrants and mixed-race people, real or fictional characters, who grew up in the Nordic countries, but are racialized and too often considered as foreigners. In my paper I will present the preliminary results of my research on this Postmigration literature with a trans-Nordic perspective, specially focusing on the Finnish-Swedish case of Adrian Perera's suite poetry "White Monkey" (2017). It will raise problematics of generation conflicts, betweenship, performativity, irony and Scandinavian Guilt.

Making migrant workers: labour, racialisation and gender in young unemployed Russian-speakers' encounters with labour activation in Finland

Daria Krivonos[1]
[1]University Of Helsinki

The paper analyses the transition from welfare to workfare state in Finland, as well as its racialised workings in relation to unemployed youth. Workfare or activating labour market policies have changed the meaning of unemployment from a structural problem to an individual responsibility and a moral failure. Finland has been no exception in these processes and labour activation has specifically targeted unemployed young people. Drawing on ethnographic fieldwork in youth career counseling in a metropolitan area of Finland in 2015-2016, I analyse how transformations in the welfare state with a focus on "active citizenship" and extensive personalised services are experienced by the largest and racialised migrant and minority group of Russian-speaking migrants in Finland. I suggest that rather than being abandoned by or excluded from the welfare state, young Russian-speakers with migrant backgrounds have become targeted by new activation/welfare programmes as "unemployable" and subsequently were made into migrant workers for lower-skilled precarious labour markets. I also show how racialisation of labour is a gendered process. The paper analyses how the production of labour through activation is based on the governance of gendered and embodied subjectivities of youth by moral panics around "dangerous" racialised masculinities and production of "normative" racialised femininities.

"Morning Coffee always tastes better in a Moomin Mug" - Representations of Sweden-Finnishness in a Social Media Campaign

Tuire Liimatainen[1]
[1]University of Helsinki

This paper analyzes representations of Sweden-Finnishness mediated through the Instagram campaign Stolt sverigefinne ("Proud Sweden Finn") implemented in 2016 by the youth umbrella organization Finnish Youth in Sweden (FYS). The project gave 35 young Sweden Finns a chance to describe their everyday life, roots and identity as a part of a national minority through Instagram posts. This paper uses thematic analysis to identify central topics and themes emerging from both the images and texts posted in the campaign and discusses their relation to identity and ethnicity in constructing and representing Sweden-Finnishness.

Sweden Finns are a Finnish ethno-linguistic group, who were ratified as a national minority in Sweden in 2000. Although Finns and Finnish language have historical presence in Sweden, most present-day Finnish speakers in Sweden, or those identifying themselves as Sweden Finns, have their background in post-World War 2 labor migration or even in more recent migration. The status as a national minority has been argued to have given Sweden Finns a new framework to construct their identity although Sweden Finns are generally regarded as a largely heterogeneous group with diverse backgrounds, identifications and affiliations to different nation-states and ethnicities.

From Geneva to Pontigny: Sites of Nordic Democracy in Late Interwar Europe

Andreas Mørkved Hellenes[2]
[1]Sciences Po Paris, [2]University of Oslo

As many European democracies succumbed to dictatorship in the 1930s, the Nordic countries emerged within the political geography of Europe as a prosperous democratic corner. The aim of this paper is to investigate two interlinked sites of Nordic democratic activism in continental Europe, namely the Nordic folk high school in Geneva and the humanistic cultural centre created by the philosopher Paul Desjardins in Pontigny. Through Desjardins, the activists behind the Nordic folk high school established contacts with French counterparts, and an increasing number of study weeks for Nordic students were relocated from Geneva to Pontigny. Locating and situating these two nodes in interwar Europe allows explorations into how actors from the Nordic countries mobilised transnationally to promote democracy as a possible future for Europe. Such questions are interesting from the angle of intellectual history, as an eclectic mix of actors emerge, from representatives of European humanism to proponents of modern industrial organisation, united in the idea of defending democracy. But they are also relevant in the perspective of the history of public diplomacy, as examples of Nordic branding activities avant la lettre, where the informal diplomacy of private actors and associations played a role in establishing international cultural relations.

Conservatives at the crossroad – Distance or nearness to populism and extremism?

Professor Torbjörn Nilsson[1]
[1]*Södertörn University*

During the 1930s the Nordic democracies were threatened by the rise of National Socialism and various forms of right wing extremism.

The last decades populist, right wing parties and national conservatives have gained support and been successful in national elections, also in the former stable Nordic party systems. Again especially the Conservatives have to find a way to cope with the new situation.

The Scandinavian countries show many similarities concerning political history. But maybe the similarities consist mainly of parallel formative moments, while the way to respond to these challenges varies. Could the Conservative reactions to the extremists be interpreted in the same way?

The tension between liberal-conservatives and right-wing populists is rarely studied in a historical perspective. My intention is to compare the last decades with the 1930s when conservative youth leagues became pro-nazi. Undoubtedly, the extremists in the 1930s differed from today´s parties. However, the problem of the democratic right has been the same – distancing themselves from the extremists, or cooperate with them?

How decisive were the differences between the 1930s and today, between Nordic national political Cultures, and ideological differences between the traditional right-wing parties and the populist (or "right-wing extremist") parties?

The birth of a Nordic political narrative?

Odd Arvid Storsveen[1]
[1]*University Of Oslo*

When the first parliamentary based government was appointed in Norway in 1884, it surely made an impact on the other Nordic countries, and it was also eagerly discussed or presented in both liberal and conservative newspapers. Obviously, the course of Norwegian politics was under close supervision of the Swedes. It also played a certain part in the public debate in Denmark, with its «frozen» parliament during the Estrup years. But even in Finland the Norwegian experiences seem to have made sense. Finnish newspapers were reporting quite extensively from Norway in the 1880's, a fact that may come as a surprise considering the rather repressive regime of Alexander III.

My aim is to explore and discuss the renewal of Nordic politics in the years of preparing parliamentary democracy, and launch a hypothesis that a trans-national political discourse was established in the public sphere even before the more durable reforms we attribute to a Nordic Model were implemented (ca. 1901-1936).

Global Indicators, Competition and the Nordic Model

Tero Erkkilä[1], Niilo Kauppi[2], Meng-Hsuan Chou[3]

[1]*University of Helsinki,* [2]*University of Jyväskylä,* [3]*Nanyang Technological University*

During the past two decades there has been a surge of global rankings and indicators comparing countries in various policy domains. The indicators have also contributed to perceptions on national and regional 'models' and learning from others. In our paper, we discuss the somewhat surprising relationship between the Nordic countries and the so called Asian tigers (Singapore, Hong Kong, South Korea) that the rankings are helping to construct. Most of the rankings include them in the top 10, which makes them now appear as peers but also rivals in global economy. The paper explores how these models are constructed and communicated with the help of rankings and used by policy actors in knowledge governance.

The role of indexes and rankings in the making of Nordic exceptionalism

Ms Tori Loven Kirkebø[1], Mr Haldor Byrkjeflot[2], Mr Malcolm Langford[1], Mr Johan Karlsson Scaffer[3]
[1]University of Oslo, Department Of Public And International Law, [2]University of Oslo, UiO:Nordic, [3]University of Gothenburg

A commonly argued success of the MDGs has been their ability to identify indicators countries compete on fulfilling. Measurement and ranking are tools used to secure development through i.e. social pressure creating a social hierarchy. Those who hold power can exert great influence on the others, and arguably, indexes can strengthen normative power for high scorers.

Who gets do decide focus areas? What definitional power do they have? How do rankings affect our understanding of a "good society"? What are the consequences of a ranking?

This paper critically assesses the growth, scope, and use of indexes that measure and rank countries on their social and regulatory performance. Focusing on a sample of indexes and the Nordic states, it seeks to understand how countries differ and relate to existing rankings, and how rankings may be an important tool in policy development. First, there is a need to examine the origin and growth of indexes. Secondly, it maps the current scope of indexes; which indexes exist, where do they come from, and who initiated them. Focusing on the Nordics, we compare how they perform. Thirdly, how are indexes used, how the rankings are promoted, and who makes use of the index.

The idea(s) of a Nordic Model of National Competitiveness?

Dr. Martin Møller Boje Rasmussen[1]
[1]Department Of Political Science, University of Copenhagen

In recent years' scholars within a.o. new institutional theory has shown increasing interest in whether and how economic ideas assert influence upon processes of institutional change and stability. Yet largely absent from the literature is the question of where such ideas come from in the first place. As a remedy e.g. Campbell and Pedersen have recently suggested, that scholars begin to study national 'knowledge regimes' that is "the field of policy research organizations like think tanks, government research units, political party foundations and others that produce and disseminate policy ideas" (Campbell and Pedersen 2014, p. 8)

On the basis of the knowledge regime framework this paper will first discuss how a nordic knowledge regime (in casu the danish) differs from other types of European knowledge regimes. Second, it will on the basis of extensive analysis of central economic policy documents published in such knowledge regimes, establish a generic "grammar" of national competitiveness. Thirdly, on the basis of this "grammar" the paper shows how a distinctly "Nordic idea of national competitiveness" is present in the Nordic/Danish knowledge regime. Finally, the paper will probe the extent to which the idea have diffused into the discourses of international organizations (OECD, WEF and IMF),

Nordic Responses to Soviet/Russian Challenges, 1917-2017

This session will discuss different responses from the Nordic states to the challenges posed by the Soviet Union/Russian Federation in terms of security policies and threat perceptions. The session will consist of three-four (or more?) papers discussing select time periods; the immediate post-revolutionary years, the cold war years, and the post-Soviet period. How did the Nordic states perceive changes in Soviet/Russian policy, and to what extent did they cooperate in their foreign policies towards the eastern great power neighbor? Nordic balance and Nordic cooperation are key topics to be discussed throughout the time span covered by the session.

Papers/participants:

Kari Aga Myklebost: The Russian Revolution of 1917: Responses in the Nordic area

Hallvard Tjelmeland: Nordic strategies towards the Soviet Union in 1970s and 1980s

Magnus Andersson: Norway, Finland and the "Pole Position" in Arctic affairs after the Cold War

Stian Bones: Countering the idea of a race for the Arctic. The Nordic countries and Russia 2005-2010

Narratives of uniformity and diversity: Experiences in Writing Nordic Historiography.

The session is organized by professors Pertti Haapala (Tampere) and Marja Jalava (Turku).

The idea is to discuss the idea of Nordic history and its uniformity and diversity by analyzing how Nordic history was written by historians: by whom and when and in which contexts. We know that the concept has been used widely but not in any coherent way, most often Nordic history has been a set of five national histories. The session does not concentrate on Nordic history as such (as reality) but on its historiography or "social and political history" of historiography. Experiences means here the experiences of past historians and experiences of current historians working on the topic. We try analyze the present understanding of the "Nordic" through the lessons of the past.

Participants and tentative topics (to be modified) are:

Pertti Haapala: How to escape methodological nationalism?
Marja Jalava: The rise of the idea of "history of society" in Nordic countries
Petteri Norring: Nordic history as a concept and tool in Eino Jutikkala's works
Mervi Kaarninen: Co-operation of Nordic historians in the 20th century (and women's role)
Peter Edelberg: Trans-Nordic neo-empiricism after WWII
Pelle Larsen: Power struggles in the Scandinavian historical feld, 1935–1942
Jon Kyllingstad: Nationalist internationalism after WWI
Ragnar Björk: The Nordic dimension in Swedish historiography.
Simon Larsson: Nordic historiography from nationalism to empirical transnationalism

The content of the session is based on the recent books: Writing the Nation-series (Palgrave) and Making Nordic historiography (Berghahn). The topics will be modified to be more general, that is, less focused on details of historiography.

Ten Generations – Three Centuries: A Finnish History as Family Stories

Professor Antti Häkkinen[1]
[1]University of Helsinki

Daniel Bertaux and Paul Thompson have pointed out how important for our culture is the transmission between generations. They write: "Because culture is the essence of what makes individual humans into a group, the core of human social identity, its continuity is vital." To transmit human and material capital, property, occupational facilities and skills, education, social networks, preferences, and orientation from one generation to the next generation, is an immanent feature of culture and society. The aim of my study is to re-construct a three centuries long period of history through the life histories of ten Finnish families that comprise more than a hundred thousand individual life stories. The first ancestors of the families were born at the beginning of the 18th century and the last ones three hundred years later, at the beginning of 21st century. The data consists now of 62,300 individuals.

In this study special attention will be paid to an intergenerational transmission of occupation and social classes and includes social mobility and impoverishment in a historical perspective. The research period covers such processes as industrialisation and urbanisation, modernisation, de-industrialisation and globalisation that have created the changing historical contexts for the lives of successive generations. Usually such processes have been interpreted as external factors that have modified individual life courses and family histories. In this study the perspective is different. The construction of these phenomena will be analysed through tens of thousands of individual actions by actors who were engaged in these processes. In this analysis the main concepts are continuity and change.

The methodological point is to study and define the factors that have maintained continuity at individual and family level on one hand and have caused changes on the other. It means that the study will be focused on two possible breakages of the continuity: the processes of intergenerational transmissions and the turning points of individual life courses. The former refers to uneven practises of material, social and human inheritance, the latter refers to the factors that one way or another has changed the expected life course: education, changing place of residence or job, marriage, divorce, illness, ageing etc. Using both quantitative and qualitative data these breakages will be analysed by comparing factors depending on period, residential area, sex, ethnic origin, social networks, class and occupation. The central concepts that contribute to the analyses are material, human and social capitals.

After the Second World War the study of social mobility has been one of the major areas of sociological and historical research. The specific feature of such research field is that phenomena are understood as long-term, multigenerational continuities in which material, human and social capitals are resources that are both inherited and "deserved" during ones' life time. My study will give basic knowledge about long-term mechanisms of social mobility and impoverishment. It strives to understand how individuals and families manage their material, human and social capitals when faced with profound economic and social changes, such as urbanisation, industrialisation and de-industrialisation, or institutional changes associated first with modernisation and later with globalisation. It aims to discuss, develop and qualify the forms and meanings of different modes of capital in the processes of transmission between generations and in individual life courses.

Crossing Borders for Health and Well-being – A mixed methods study on medical travel between Finland, Russia and Estonia

Teemu Kemppainen[1]
[1]University of Helsinki, University of Turku

Healthcare has traditionally been local and national. Globalised health markets have dramatically changed this situation, and patients are today more mobile than ever. The patient flows are most visible in the border regions, when people are returning 'home' for healthcare or looking for cheaper healthcare in the neighbouring countries. As a result of these developments, healthcare systems have to increasingly deal with patients from diverse cultural backgrounds.

Our project is interested in medical travel in the northern Baltic Sea region, between the neighbouring countries of Finland, Russia and Estonia. The different political and historical trajectories, welfare state models, health patterns and consumer cultures of these countries create a fruitful context for studying healthcare use. Finland is a developed Nordic welfare state, while Russia and Estonia are former Soviet Union countries, of which Estonia has joined the European Union, while Russia has remained politically and culturally more distant from the EU countries. Health problems and levels of welfare are not evenly distributed across these countries, which can be seen in life expectancies, for example. Because of the uneven development of the Baltic Sea region, it has been targeted also by the EU development programs, for example through cross-border collaboration in combating health challenges and developing health services.

This project focuses on two types of medical travel between the three countries. First, it examines the use of healthcare in the neighbouring country, or cross-border healthcare. It focuses on the Russian and Estonian speaking immigrants in Finland, and the way they use different healthcare systems both in the host country and their regions of origin. Second, the project examines medical tourism; patients looking for better quality or cheaper healthcare and medical operations abroad. Examining medical travel from these two aspects and with mixed methods, the project produces new societally relevant information. It also contributes to the theoretical and methodological development of the field of transnational health studies.

Negotiating shifting networks of discourses from marked social positions

Rusten Menard[1]

[1]University Of Helsinki, Faculty Of Social Sciences, Department Of Social Research, Social Psychology

Social policies in Nordic countries have shifted from being rationalised by a welfare society paradigm to that of a 'competition state' paradigm, where business interests are prioritised over social rights. In Finland, the competition state paradigm was engineered by powerful societal actors, and without public backing. Welfare and competition state discourses thus presumably intersect, co-exist and potentially reside dilemmatically in Finnish lay discourses. Finnish discourses on societal uniformity and diversity are also likely entangled with those on welfare society and the competition state. Popular understandings of Finland as 'previously homogenous' and increasing immigration rates link the phenomena, thus contributing to ethnicity being perceived as the 'significant difference' in Finland. Multiculturalism has also been framed as posing challenges to basic principles of Finnish welfare society, while immigrants and minorities are often conceptualised as embodying inegalitarianism, or as causing inequalities. Using Bakhtinian concepts of multivocality, in this paper I examine how opinion narratives that reference discourses on uniformity/diversity, welfare/competition and social exclusion intersect in vulnerable and agentic identity constructions. The main research material was produced in a study task using stimulus texts, by people marked as 'abnormally embodying' sociability and gender – people with an Asperger's diagnosis and/or transgendered experiences.

From a Vilification to Celebration: International Perceptions of Iceland's 2008 Financial Crash

Irma Erlingsdóttir

In the Western media, the recent history of Iceland has been portrayed in opposing terms. On the one hand, Iceland was vilified—shortly prior to and after the 2008 financial crash—as a symbol of spectacular excesses and abuses of the financial system coupled with the impotence and complicity of a political elite driven by neoliberal ideology. On the other, the response to the banking collapse was applauded by many observers across the political spectrum for restoring the country's economic health and for defying powerful external financial and political interests. This has led elite international institutions, such as the IMF to declare Iceland's recovery program, which was partly financed by the Nordic countries, a major success in economic terms and taking credit for its implementation. Its Managing Director, Christine Lagarde, has used it to justify the Fund's approach toward the Greek crisis and bail-out program. Conversely, anti-establishment grassroots movements have viewed the Icelandic political experience as a form of "people power" as manifested in a determination to oppose the power of far stronger states and financial interests, to bring bankers to justice, and to involve the public in writing a new constitution.

It will be argued that such a description of the crisis is flawed because it is based on a selective choice of events, focusing on issues that contrast sharply with the experience of other countries. While this story has clear protagonists, offering a straightforward explanation of what happened. It leaves little room for ambiguity when it comes to questions about the causes, reaction, and handling of the crisis. Such contradictory interpretations raise questions about the nature of the Icelandic crisis, its relationship with the global Great Recession, and the reaction to it. Iceland may have been able to stage a more successful economic comeback than most of the other European countries, which were particularly badly hit, such as Greece and Portugal. But the fact that it has so far failed to transform into "political normality" shows the deep and persistent societal impact of the collapse.

Between the Left and the North. The Swedish model in the PSOE's discourse during the Spanish transition to democracy

Dr Alan Granadino[1]
[1]University of Helsinki

The objective of this paper is to explore how the Spanish socialist party (PSOE) used and understood the concept "the Swedish model" during the transition to democracy in Spain. Thus, it aims to contribute to the debate on the meaning, uses and circulation of the conceptual cluster "the Nordic model" from an hitherto unexplored perspective, that of Spanish party politics. My argument is that PSOE was interested in the political and ideological line of the Swedish social democrats (SAP) between 1976 and 1979. The leaders of the Spanish party emphasised the ideological affinity between PSOE and SAP, which had positive reputation among the Spanish opposition, as a way to facilitate the ideological transition of the party from Marxism to social democracy. Thus, through the concept "the Swedish model" the leaders of PSOE could more easily embrace social democracy in a context in which social democracy as a concept was discredited among the Spanish left. The interest of the Spanish Socialists in this model has to be framed in the party's search for identity after having been outlawed during Franco's dictatorship, and in the context of ideological competition within the Socialist International between Southern European Socialists and Northern Social Democrats.

The European Pillar of Social Rights meets the Nordic Model

Caroline de la Porte

The European Commission launched a broad-ranging and very ambitious initiative in social policy in the spring of 2017, coined the 'European Pillar of Social Rights'. The Pillar endeavors to achieve a high level of social standards, in labor market regulation and social protection, particularly focused on meeting challenges of changing working lives and of reconciliation of work and family life. It aims to do this through a variety of governance instruments, including directives, recommendations and policy coordination. That is a tall order at the European Union level, because it is Member States that decide on financing, governance, organization, access, generosity, as well as, delivery of social and labour market policy. How, if at all, does this impact the Nordic countries? In Nordic countries, welfare states are tax-financed and universally accessible, while standards and norms in labour market policy are decided through collective bargaining. These features of social and labour market policy are associated with the 'Nordic model', which has been acclaimed by academics and policy-makers internationally for combining social justice with economic growth. The public and political reactions to the intended 'European Pillar of Social Rights' has been mixed in the Nordic countries, including some concern about whether this European initiative would undermine or threaten the 'Nordic model'.

This analysis starts out by identifying the core features of the Nordic welfare and labour market model. It proceeds by analyzing the 'European Pillar of Social Rights' from an EU and then from a Nordic perspective. From an EU perspective, it scrutinizes whether and if so, to which extent, the initiatives are new or whether they build on previous initiatives. From a Nordic perspective, it examines the extent to which the EPSR would reproduce or alter features of the Nordic model institutionally; in terms of generosity of rights, it examines the extent to which the proposals in the EPSR are weaker or stronger than the generosity in the Nordic social model.

The paper has several important conclusions. Firstly, the initiatives in the EPSR adapt and build on previous EU initiatives, rather than introducing a whole new set of norms. Thus, the EPSR is not as bold and new as suggested. Secondly, the Nordic reading of the EPSR shows that, institutionally, it reproduces the main features of the Nordic model, reflecting successful diffusion of the Nordic model to the EU level, that has taken place throughout several decades. Thus, the Nordics should embrace the successful diffusion of their models to the EU level, rather than lament EU activity in this area. In terms of level of generosity of social rights, the EU proposal is minimal, and thus below the standards in the Nordic countries, effectively not threatening the Nordic countries. All in all, the Nordic countries should help to promote and to provide input to the EPSR, in order to increase the standards of social rights across the EU.

Outline
1. Introduction
2. Analytical framework: operationalizing the EPSR and the Nordic model
3. The EPSR from an EU perspective
4. The EPSR from a Nordic perspective
5. Conclusions

The strange non-death of economic models

Niels Fuglsang[1]
[1]*Copenhagen Business School*

The paper proposes a theory of how we can understand an economic model as a powerful political machine. The paper argues that economic models become politically powerful because of their two-sided nature. On the one hand the models institutionalize political ideas that provide the variables and relationships between these in the model. On the other hand the models appear as neutral and apolitical tools as they to most policy makers represent a "black box" whose output is taken for granted and not questioned. Thus when an idea is institutionalized in the economic models used by the policymakers it gets a very direct and sometimes unnoticed influence on the economic policy. The paper analyzes Denmark as a critical case to illustrate how economic models provide a toolbox of political goals and instruments that policymakers use to steer the economy and how the models thereby contribute to explaining the strange non-death of neoliberalism.

Sustainable Assessment in Nordic Higher Education:

Learning from Award-winning Practices at the University of Oslo

Zacharias Andreadakis[1]
[1]University of Oslo

This paper attempts to shed light on the contradictions of teaching and learning processes in the Nordic model of Higher Education. First, I outline the problems inherent to the system by examining how empirical evidence (OECD, Study Barometer, NOKUT) has shaped the theories underlying higher education in Norway. The ongoing Nordic preoccupation with rankings has not led to higher quality assessment and growth of students. Grades and feedback—the backbone of assessment—are unanimously considered to have the greatest impact on the student development and yet receive less attention than standard ranking discourse categories, such as academic research. Upon establishing the different aspects of this problem, I proceed to suggest how the powerful tool of assessment can sustainably elevate the level of discourse in the teaching and learning processes of universities and yet remain true to the essence of the Nordic identity of flexicurity. To this effect, I follow the applied teaching practice of award-winning teachers in the Department of Education at the University of Oslo as a promising set of case studies. My argument is that students can achieve greater success if informed by the philosophical and cognitive insights of bias awareness theory that are so prominent in behavioural economics.

EDUCATION AS NORDIC BRAND DURING THE COLD WAR

Dr.art. Svein Ivar Angell[1]
[1]University of Bergen

"Norden" has been characterized by key-words such as "modernism", "progressivism", "democracy", "individualism", "civilizing values" and "rationalism". Such characteristics have been central in the way the region has been showcased in the surrounding world as well as in creating the self-image in the Nordic societies.

Such an image of Norden is first and foremost related to the welfare state, and historically the region has been seen as representing a "middle way" between the East and the West.

The educational systems are key institutions in the Nordic welfare states. In the post-war period – in the 1950s and 1960s in particular - education was displayed as a demonstration of Nordic civilization and Norden's mission to the world in many contexts, both in joint Nordic institutions such as the Nordic Council, international organizations such as UNESCO as well as in national programs for educational exchange. This paper deals with the Nordic countries' efforts to promote a positive image of their region through the educational systems. The following questions will be addressed: What was the role of education in the branding of the Nordic model during the Cold War? What notions of 'Nordicity' and which narratives about "Norden" could be elaborated?

Education 4.0 – Swedish, Finnish and Norwegian attempts at mitigating the challenges of technological change through education

Dr. Janne Holmén[2]

[1]*Uppsala University,* [2]*Åbo Akademi University*

For two centuries, technological development has caused temporary unemployment by disrupting old industries. For almost as long, education has been used to avoid polarization between displaced workers and beneficiaries of change, and as a result full employment still prevailed in 1970. However, in the information society, advanced economies experienced skill-biased technological change, elevating the incomes of the highly skilled, reducing middle income jobs and increasing the number of unemployed. At least in the US, these polarizing effects were exacerbated by decreased educational investments.

In the 2010s, observers envision a fourth industrial revolution, reducing demand for human labor and causing polarization. In Sweden, Finland, and Norway, which share a tradition of reducing inequality through education, employees are presently experiencing great technological changes. This article analyzes how actors from these countries argue that society and the educational system should handle the challenges of rapid technological change.

A revolution is an interregnum where old truths are invalidated and the future is redefined. Since the concept "industrial revolution" was coined not only to describe past transformations, but also to induce change, attention will be given to how actors use it to legitimize their descriptions of current problems and future solutions.

Bron|Broen: a bridge across cultural differences? The branding of Norden as a Nordic collaborative club sandwich.

Dr John Dyce[1]
[1]Scottish United Reformed & Congregational College

The television series, Bron|Broen, was branded within the Nordic Noir genre, a commodified representation of Scandinavia as a generalised but coherent shared entity rooted in some sense of common identity. How far is this 'genre' more than meaningless moniker or manipulative marketing?

Bron|Broen is a fictional narrative of Danish-Swedish 'crime' investigations in which joint police working on a common task is central, yet constantly evidences cultural and linguist difference and diversity. How is this distinctiveness nuanced to speak to internal audiences of separate identities and of different strengths within the collaboration without undermining the external brand?

The TV series has been a Swedish/Danish co-production, financially, organisationally and creatively, yet its branding as a partnership of equals is more ambiguously reflected in practice, media representation and reception.

The bridge development was integral to the creation of the cross-border Øresund 'region', Skåne once Danish, now Swedish, but a regional economic branding both strengthens a regional cultural identity, and also brands citizens as commuters/consumers.

Exploring these different collaborative contexts, the paper examines the layers of transnational macro-region community and cooperation; cross-national partnership, real and fictional; region formation across borders, to discern the strengths of and tensions within the Nordic brand.

'For et dumt jævla idiotland det her var'. Homelessness and Exile in Knausgård's My Struggle

Claus Elholm Andersen[1]

[1]University Of Wisconsin-Madison

One of the great ironies in Karl Ove Knausgård's six-volume novel My Struggle (2008-2011) is the recurrent motif of exile and homelessness. It is ironic as Knausgård, a Norwegian living in neighboring Sweden, is an expat in a self-exposed and chosen exile. In my paper, I want address this motif of exile and homelessness. I will trace the feeling of homeless to Knausgård descriptions of his childhood in volume 1 and 3, and show how it is expressed in his daily life in as he feels the burdened of uniformity of the Swedish welfare state. I will argue that the motif is closely linked to the very act of writing. Knausgård might be tormented by the alienation caused by the feeling exile and homelessness, but paradoxically must embrace it in order to write. In this, My Struggle seems to allude to , and try to invigorate, the modernistic novel of the early 2th century and writers such as Hamsun, Joyce, Proust, and Thomas Mann.

Finnish Majority and Minority Intellectuals and the Politics of Belonging 1890-1944

Dr Ainur Elmgren[1]
[1]University Of Helsinki

Finnish intellectuals approached Jewish and Muslim minority representatives in the early 20th century for different ideological purposes. Humanitarian and religious purposes cannot be entirely distinguished from political ones, as most of these intellectuals perceived themselves as working on behalf of the greater good of the Finnish nation. I will examine the efforts of Christian missionaries, mainly women, in evangelizing the Jewish community, and compare their public strategies with Panturanian political activists, often men, who helped Muslim refugees from the Idel-Ural region in the hope of undermining Bolshevik rule in Russia, and with the cooperation and resistance strategies of minority spokespersons. All of these groups contained professional educators, but especially the missionaries perceived their own work as emotionally and intellectually challenging. Jews and Muslims were in a double bind: they needed benevolent allies to gain political rights, but they also resisted the missionaries' and activists' attempts at reducing them to passive objects for religious or secular evangelism. Minority spokespersons had to address mutual fears, justify their presence in Finland, and put their potential allies at ease, while maintaining an often delicate balance of power within their own vulnerable communities.

A profitable double standard? Uses of Nordic image in Finnish public diplomacy in Japan in countering negatively perceived national stereotypes

M.Soc.Sci. Laura Ipatti[1]

[1]University Of Turku, Finland

In East Asia, images of the Nordic countries readily merge into a unitary concept depicting the region but blurring national differences. This study examines Finland's experiences in 'making the country known' in an East Asian case, Japan, asking: How has Finnish public diplomacy been related to the image of Norden (Hokuō, lit. North Europe) there during and after the cold war? In pursuing national interests, Finnish authorities' attempts at imaging Finland abroad have stemmed from countering negative external stereotypes, whereas Norden has provided a preferred reference. In Japan, as seen in examples ranging from foreign and trade policy to environmental protection, Finnish public diplomacy has benefited from the inclusive vagueness of the concept of Norden, while negative stereotypes, observed by the Finnish embassy, have been countered by associating Finland's image with ideas of Scandinavian culture, politics and society. However, after decades of identifying with a politically beneficial uniform Norden, the universal phenomenon of nation&place branding is now urging Finnish authorities to diverge from the uniformity narrative. How has the double-standard of being showcased both as Nordic and as distinctively Finnish shaped Finland's public diplomacy in the case? What has been the value for Finland of being branded Nordic in Japan?

Finnish population policy in the 1930s–1960s: from a homogenising bourgeois 'defence strategy' to universal(ish) welfare state policy?

Doctoral Candidate Sophy Bergenheim[1]
[1]University of Helsinki

In my presentation, I present my plan for my postdoctoral project. Drawing on my doctoral research, I wish to explore the theme of bourgeois 'defence strategies' turned welfare state policy.

In Finland, non-governmental organisations have played an important part in welfare policies throughout the twentieth century. In the 1930s–60s, many high-profile social and health policy organisations followed centre-right/bourgeois ideologies, which was reflected in their political agendas.

For example, Väestöliitto, an NGO specialised in population policy, advocated and implemented Myrdalian population policy for furthering bourgeois nuclear family and gender models, rather than social equality and progress. Furthermore, this goal – a large population following bourgeois values – was seen as crucial for the survival of the small nation bordering the hostile and powerful Soviet Union. Population policy was thus seen as a defence strategy. Yet, these policies resulted in social and health policies like the 'baby box', prenatal clinics and child benefits – measures often portrayed as characteristic of the universal Finnish welfare state.

In my postdoc project, I wish to further study how NGOs have utilised population policy and interlinked social and health policies as countermeasures against various perceived enemies, ranging from the lower social classes to the Soviet Union.

Reforming Nordic Public Health Institutes – from uniformity to diversity?

Professor Kari Tove Elvbakken[1], Phd Research Fellow Martin Stangborli Time[2], Professor Frode Veggeland[3]
[1]University of Bergen, [2]University of Agder, [3]University of Oslo

Similar Public Health Institutes were established in the early 1900s in the Nordic countries – inspired by similar institutions in Germany, France and Britain, and by the breakthrough of bacteriology. The institutes have provided knowledge to health policy for a century, and have also been producing and distributing vaccines. Recently, all institutes have undergone reforms. The paper describes and analyses these reforms, which include partly privatization, merging and splitting. The key research questions are: 1) How have the reforms affected the relationship between these institutions and responsible ministries and directorates? 2) What are the possible implications for autonomy vs. political control? 3) Have the Nordic countries followed a similar or different path with regard to these reforms? An overarching question is to what extent the knowledge-base of health policies is politicized? Assessments of whether reforms include NPM elements (fragmentation, decentralization, marketization) or post-NPM elements (coordination, joined-up government) is relevant. Departing from a comparative and historical institutionalist perspective we aim to identify and discuss the character of the reforms and to analyse whether the reforms lead to Nordic uniformity or increased diversity in this policy field. Data sources include interviews, annual reports and other public documents.

The Nordic Welfare State – Still Social Democratic?

In most people's minds – and many researchers as well – the history and destiny of the Nordic Welfare State Model is closely linked to the Social Democratic labor movement. Theoretically, this point of view have been closely related to the so-called power resource theory and the work of influential scholars such as Walter Korpi and Gøsta Esping-Andersen but also numerous historical studies have underlined the influence of Social Democracy for the historical development of the Nordic welfare model. In recent decades this image has become contested. Firstly, by scholars who have nuanced the influence of Social Democracy or pointed towards a more complex relationship between Social Democracy and Nordic social policy. Secondly, since the 1990s, Social Democratic issue ownership to the welfare state has been challenged by political developments such as Third Way Social Democracy, pro-welfare populist parties or center-right parties claiming their ownership to the welfare state. Altogether, the idea of the Nordic welfare state as a Social Democratic project seems much less obvious than it did 25 years ago – or does it?

Organizers:

Pauli Kettunen (University of Helsinki) & Klaus Petersen (University of Southern Denmark)

Chair and commentator:

Christopher Lloyd (University of New England/University of Tampere/University of Helsinki)

Papers:

Pauli Kettunen (University of Helsinki): The Nordic Welfare State – a Social Democratic Project?

Klaus Petersen (University of Helsinki) & Urban Lundberg (Stockholm University): Lost? - The Cultural Retrenchment of Danish and Swedish Social Democracy

Ilkka Kärrylä (University of Helsinki) & Sami Outinen (University of Helsinki): The Changing Views of Finnish and Swedish Social Democrats on Regulation and Democracy in Economy and Working Life

Heidi Vad Jønsson (University of Southern Denmark): Nordic Social Democracy, Migration and the Welfare State

Full Participation and Equality? Nordic Perceptions of Disability around the International Year of Disabled Persons (1981)

Anna Derksen[1]

[1]Leiden University, Institute For History

Historical research on the Nordic welfare societies frequently highlights homogeneity as the secret for their success. In turn, challenges and threats to social stability are often attributed to external factors like immigration and ensuing ethnic diversification. Among this large amount of studies, however, we hardly find approaches that help understand in what ways 'domestic' groups have faced exclusion and marginalization – for instance persons with disabilities. By tracing discussions of disability perceptions, rights and activism in Sweden, Norway and Denmark during the International Year of Disabled Persons (IYDP), a global event organized by the United Nations in 1981 to promote "full participation and equality", this paper aims to shed light on the social dimensions of disability as a marker of deviance in assumedly uniform environments, and how they changed in the wake of increasingly global attention. Nordic disability rights movements and revived debates about social norms and participation, citizenship and responsibility can furthermore help us understand attempts of challenging and re-defining the welfare state from within. How equal and inclusive was society towards its largest social minority? How universal the welfare system? And what was the impact of these debates on Nordic self-images?

Lost opportunities in the lands of "achieved equality": Nordic perspectives on sexual diversity in education

Dr. Jón Ingvar Kjaran[1], Dr. Jukka Lehtonen[2]

[1]University of Iceland, [2]University of Helsinki

The Nordic Countries have often been depicted as progressive societies regarding the issues of gender equality and sexual diversity. Our presentation will involve a detailed discussion of current educational policies on sexualities, drawing on examples from Finland and Iceland. They are two peripheral countries of the Nordic family, sharing similarities of history and societal development in the latter part of the 20th century. Both took a specific Nordic approach to modernity in the early 20th century, by adopting the so-called "Nordic model", a standard term since the 1980s both in political and academic discourse The progressive changes in sexual minority issues in the recent years, however, have not brought about radical changes in educational policies in addressing gender and sexual equality in schools. Both compulsory and upper secondary education often lack coherent protection of queer students. The same applies to specific policies on queer issues within the education system; they are hidden in the depths of many national curricula. In fact, a discrepancy exists in broader social policies supporting equality based on sexual orientation in the educational context. The main objective of this presentation is to investigate this discrepancy and justify it. We put forward two research questions: 1) What kind of educational policies and legislation are in place in Finland and Iceland regarding sexual diversity? , and 2) How are these policies and laws enacted in practice in compulsory and upper secondary education? In doing so, we will discuss in detail the educational policies and practices on sexualities currently operating in the Nordic area, particularly in Finland and Iceland. We analyse curricula documents, legislation, research reports and other data from our own research projects, including ethnographic interviews, observation data, survey data, and written material. Questions asked included: what was hidden (excluded) and thus not expressed in the documents concerning sexuality and gender identity, and how were norms and normatives sustained and (re)produced. The latter objective suits queer theory, which guided our analysis of the data. Queer theory entails a critical perspective of truth and objectivity, whereby one tries to disturb and deconstruct the dominant discourse of gender and sexuality.

Masculinities and ethnicities in 11-14-year-old boys living in Helsinki

DSocSc Marja Peltola[1], Professor Ann Phoenix[1]
[1]University Of Helsinki, Collegium for Advanced Studies

Finland is rapidly changing as it responds to the global challenges that have led to increased migration. At the same time, masculinities are changing so that, for example, boys in Finland, as elsewhere, continue to do less well at school than girls do. There are also reported to be changes in the forms of masculinity that are popular at school with some researchers suggesting that homophobia has diminished over the last decade. Since different boys do not behave in the same way in relation to masculinities, it is important to understand how they think of themselves and other boys, from their own and other social backgrounds and ethnicities. Their visions of themselves and their masculinities are likely to have an impact on the sorts of citizens they want to become and so on the future of Finnish society. This paper reports the findings of a current, small-scale study that aims to throw light on how 11-14-year-old boys are living, and thinking about masculinities and their intersection with ethnicities. The paper discusses issues including boys' friendships and relationships with boys and girls; their views on living in multiethnic Finland; future visions for themselves and Finnish society and their engagement with schoolwork.

Scandinavism and Finland: how were Finns active in Scandinavist networks during the mid-19th century and what consequences did it have?

Mr Mikael Björk-Winberg[1]
[1]University Of Helsinki

Scandinavism was a Pan-Nationalistic ideology, which strived for Scandinavian unification during the mid-19th century. In Finnish historiography Finnish affiliation with Scandinavism has been traditionally considered insignificant and therefore scientific research of it has been scarce.

However, contemporary research has pointed out what Scandinavists did achieve despite that the countries did not unite. The political aims faded after the Danish-German war of 1864 and after German unification in 1871. On the other hand, a monetary union between Denmark, Sweden and Norway was made in 1873 and a number of associations were active across borders in terms of "practical Scandinavism". Scandinavism did thus provide a platform for future Nordic cooperation through networks of people across borders, which has been somewhat neglected.

Finns were also active in these networks. Therefore it is motivated to ask: was Finland influenced by Scandinavism during the 19th century? Who were the actors in these networks and what were the consequences of Finnish involvement in Scandinavist activities?

This contribution will examine the Finnish Scandinavist and expatriot Emil von Qvanten and his networks through his correspondence from Stockholm in the 1850s and 1860s. Because of his Scandinavist sympathies he exiled to Sweden and continued his Scandinavist acitvities from Stockholm.

"Brothers From the Nordic Tribe" -- Scandinavia, Finland and Famine Relief, 1857-1870

Dr / Docent Andrew Newby[1]
[1]Aarhus Institute Of Advanced Studies

Finland suffered several years of famine in the mid-nineteenth century. The crises of 1856-7 and 1867-8, in particular, led to significant amounts of aid being sent to Finland from abroad. Russia, Germany and Britain were the most consistent sources of overseas aid, but it was notable that Swedes made significant interventions in 1856-7, and the Danes in 1867-8. Business links were undoubtedly one contributing factor, but the international political situation was also important. In the aftermath of the Crimean War (1853-5), many in Sweden still harboured dreams of a united Scandinavian state, including Finland. Later, Finnish volunteers in the Second Schleswig War meant that Danes felt compelled to aid their "Brothers from the Nordic Tribe" when famine hit Finland a few years later. In the north of Norway, some resentment was seen against Finnish famine "refugees", the fear of an economic burden arguably outweighing any sense of fraternity. The "decision to donate" underlines the flexibility of Scandinavian identity. Just as in the modern day, the power of the "imagined community" played a major role in the decision by individuals or states to intervene in international crises.

Scandinavianism: Visions of Unity and national interests

Jens E. Olesen

At the beginning of the 19th Century Scandinavian scholars and literary authors argued for at united Scandinavia. They pointed at the common language, literature and history and wanted a democratic union with the Norwegian Constitution of 1814 as the ideal. Also the Late-Medieval Scandinavian Kalmar-Union from 1397 served as a model; important to the vision was that the Nordic Union including Finland and Iceland was founded by the famous Queen Margaret I.

The Scandinavian movement was at first directed towards Russia in order to re-conquer Finland, which was lost by Sweden 1809; from the 1830´ies however the Danes dominated the movement in order to secure the dukedom of Schleswig for the Danish Realm. Especially the Danes and the Swedes were eager to build up a united Scandinavia and political Scandinaniavism was strong from the 1840ies onwards. Also the students engaged themselves and gathered in Copenhagen, Lund and Uppsala. After the Danish defeat to Prussia and Austria 1864 political Scandinavianism disappeared, but cultural Scandinavianism developed and flourished. This paper confronts Scandinavianism with national perspectives and discusses with some new arguments why the Scandinavian movement in contrast to Italy and Germany did not materialize at the political level.

Modern green - historical perspectives and future questions

Ph. D. Julia Donner[1]
[1]Aalto University

The modernisation of the Finnish society had a strong impact on the landscape. Green areas played an important part in the building of the brave new – modern – world. It seems that at the time garden in its different forms was present everywhere, but manifested itself in very different ways, both stylistically and in scale. The process of renewal and change can be followed from the plans for an individual garden to entire neighbourhoods and regions.

In formulating the modern landscape, the specifics of Finnish landscape and suitability of styles, were discussed widely among the practitioners of landscape architecture. Ideals were sought from abroad – Sweden, Denmark, Germany and after the Second World War, also from the United States. Simultaneously, a search for one's own roots began. Modern ideas and their different interpretations were most clearly articulated in the living environments, where the design reflected thoughts of good life for everyone.

This paper traces the beginnings of "the modern green" and poses a critical question for today – how will it survive in the pressures of urban development? What kind of discussion with the past should be initiated now?

Negotiations between Landscape Preservation and Urbanism in Helsinki

Dr Ranja Hautamäki[1]
[1]Associate Professor, Aalto University

Historical green areas and their multiple values are widely recognized, but at the same time their position is questioned in accelerating urban densification process. The current focus on infill development has a major effect on preservation and leads to new planning strategies. This new approach poses several challenges to historical parks and landscapes. Examples of these growth-oriented strategies are objectives stressing development instead of preservation, urban character instead of landscape values and coherent city instead of coherent green structure.

This paper explores the conflicts between landscape preservation and urbanism in the new master plan 2016 of Helsinki (Finland). The research data consists of master planning documents and an analysis of the development of green structure planning and landscape preservation in Helsinki. The paper reveals the paradigm shift in planning and the ongoing negotiations between landscape preservation and urbanism. It also challenges the existing polarisation between urban and green and the one-sided concept of urbanism where the values of green areas are not fully recognized.

key words: landscape preservation, urbanism, master plan 2016 of Helsinki

Urban renewal of the Kallio district in Helsinki

PhD-student Mika Mäkelä[1]

[1]*University Of Helsinki*

This paper explores the urban renewal taken place after World War II in the district of Kallio in Helsinki – the demolition and new construction of the old wooden house worker's residence district. The events related to the renewal took place between the 1930s and 1980s, but the practical implementation happened after World War II.

The renewal was a project of local town planning authorities, such as politicians, architects and private owned construction companies. The justified objective of the renewal was to replace the old wooden houses with a modern, open space urban structure. The concept was to lower the building volume as to open the old solid blocks and make new apartments brighter. Therefore, the new buildings were generally pulled out of the street line and moved to the central part of the plot. This was especially true in the high-modernism time of late 1950s and 1960s.

The demolition of the timber houses was carried out thoroughly, as almost all of them were replaced with either multi-storey dwelling houses or large public and office buildings.

The key points of the paper are the planning and implementation process of the renewal.

From Model to Copyist: Swedish Self-Promotion at the Threshold of Europe

Andreas Mørkved Hellenes[1]
[1]*Sciences Po Paris and University of Oslo*

The years following the assassination of Prime Minister Olof Palme in 1986 saw Sweden, which during the lion's share of the Cold War years had been hailed as a harbinger of progressiveness; as an incarnation of a third way in international relations; and, not least, as a socio-economic model, turn increasingly towards introspection and self-criticism. Where Palme's assassination represented a "loss of innocence" on the domestic level, the end of the Cold War meant that the very raison d'être of the Swedish alternative position disappeared. Moreover, the early 1990s saw Sweden severely hit by financial crisis, and a majority of the electorate voted in 1994 in favour of Swedish membership in the European Union. As Prime Minister Carl Bildt triumphantly proclaimed in 1991, "the Swedish model was thrown on the rubbish heap of history". How did such developments influence the way Sweden sought to represent itself abroad? This paper seeks to identify points of rupture the longer lines of Swedish Cold War public diplomacy and new efforts to promote Swedish Europeanness in the post-Cold War period of crisis. This will be achieved by means of an analysis of Sweden's allegedly largest cultural manifestation abroad ever, namely the 1994 exhibition Le Soleil et l'Etoile du Nord ("The Sun and the Northern Star") in Paris. Taking the large-scale exhibition project as its point of departure, the paper argues that the early nineties represent a key transition period for the renegotiation of the relationship between business, politics and culture in Swedish foreign promotion.

Shifts in "Sweden-bashing:" Themes and tropes in the critical discourse on Sweden – comparing the 1980s and the 2010s

Carl Marklund[1]

[1]Södertörn University

Like all societies, Sweden has its detractors and its supporters, its friends and foes. When and why do such divisive views and opinions gain salience and mobilizing capacity, at home and abroad? Simple categoriesof positive/negative cannot be usefully adapted into generalizable tools of either intellectual history or public diplomacy, as the social phenomena which attract criticism and acclaim shift over time and occasionally even supplant one another, defying binary logic. Comparing key themes and tropes in the critical accounts of Sweden in the 1980s and 2010s shows that it is rather shifts in themes and narratives which have driven change as well as caused interest in Sweden: In the 1980s, foreign as well as domestic "Sweden-bashing" primarily attacked the national welfare state in favor of free enterprise, international capitalism and conservative values. In the 2010s, by contrast, critical accounts of Swedish society invariably focus upon multiculturalism and openness in an alleged defense of the national welfare state. Not only does this spell a substantial shift in the underlying logic of Sweden-bashing, beyond simple binaries of positive-negative. It also confirms the remarkable resilience of the image of Sweden as the proverbial welfare state in the eyes of friends and foes alike.

The role of indexes and rankings in the making of Nordic exceptionalism

Malcolm Langford[1], Tori Loven Kirkebø[1], Haldor Byrkjeflot[1], Johan Karlsson Schaffer[2]
[1]University of Oslo, [2]University of Gothenburg

The rise of global rankings has ushered in not only a new form of accountability but a new form of global competition. Measurement and ranking are arguably a valuable political resource in securing attention and influence, status and moral authority, and investment and development, creating in the process new social hierarchies. The Nordic states perform exceptionally well on a range of global indicators raising a range of questions of how rankings shape our understanding of 'Nordic models' and permit a politics of Nordic exceptionalism.

This paper critically assesses the growth, scope, and use of indexes that measure and rank countries on their social and regulatory performance. Who gets do decide focus areas? What definitional power do they have? How do rankings affect our understanding of a "good society"? What are the consequences of a ranking? Focusing on a sample of indexes and the Nordic states, the paper seeks to understand how countries differ and relate to existing rankings, and how rankings may be an important tool in policy development. First, we examine the origin and growth of indexes as a political and sociological phenomenon. Secondly, we map the current plethora of indexes, their progenitors and how the Nordics perform. Thirdly, we set out a Nordic research agenda for exploring critically how these indexes are constructed, promoted and used.

Aesthetic Sustainability and Its Relation to Nordic Minimalism

Dr. Sanna Lehtinen[1]
[1]University Of Helsinki

Nordic functionalist tradition in designing everyday objects and spaces is based on ideas about minimalism and durability. This paper focuses on the relatively new concept of aesthetic sustainability from the perspective of philosophical and everyday aesthetics. The main claim is, that the concept deepens our understanding of the minimalist design ethos that has already for almost a century been associated specifically with the Nordic countries. Aesthetic sustainability describes the experiential quality of objects and artefacts that becomes apparent in their ability to stand well the test of time. This means most often arousing interest and giving aesthetic pleasure well beyond trends and fashion tendencies that dictate life cycles of design products in consumerist societies. It is shown, that a specific relation to the reigning aesthetic preferences and an overall sense of quality are linked to the conscious choices of materials, for example. Growing environmental awareness and the acute need for ecologically sustainable solutions are also discussed in this paper as the relation of aesthetic sustainability to these phenomena is clear but has not been necessarily easy to articulate.

Boundaries of Belonging - Defining Sweden Finns as a National Minority

Tuire Liimatainen[1]
[1]University of Helsinki

In this paper, I analyze the definitions of Sweden Finns as a national minority in Sweden in materials produced by the Swedish state and by Sweden Finnish interest organizations. I will view these discourses in relation to contemporary legal discussions on the interpretation of European minority norms, especially the Framework Convention for the Protection of National Minorities. A special attention will also be paid on the current investigation on the potential national minority status of Swedish Finland Swedes, that is to say Swedish-speaking Finns who have migrated to Sweden.

Sweden Finns are a Finnish ethno-linguistic group, who were ratified as a national minority in 2000 alongside with the new European minority conventions. The justification of Sweden Finns as a national minority is largely based on Finnish language and the historical presence of Finns in Sweden. However, most present-day Finnish speakers in Sweden, or those identifying themselves as Sweden Finns, have their background in post-World War 2 labor migration or even in more recent migration. In addition, an estimated one-fourth of Finns in Sweden are in fact Finland Swedes, who yet have been left outside the minority policies demonstrating the ambiguity of Swedish minority policies in relation to Sweden Finns.

Castration and Sex Offenders in Norway – Historical and Contemporary Perspectives

Eivind Myhre

[1]NTNU and SIFER (previous employment)

During the first decades of the 20th century in Norway, public awareness concerning sexual assaults towards women and children grew markedly. During the 1920s and 1930s, different groups in society discussed methods to protect the society from male sex offenders. One of the methods was castration. The debate about castration is still relevant today in Norway and there has been a debate in recent years about the use of forced chemical castration and sex offenders. In this paper, I mainly discuss surgical castration of criminal insane male sex offenders in Norway during the period 1923–45, based on patients' casebooks from two psychiatric institutions in Trondheim. What were the boundaries between voluntary and forced castration? How can castration relate to sexuality and masculinity norms? In addition, how is the debate about castration and sex offenders in Norway today? The paper argues that castration practices relate to different perspectives and complex issues.

Europeanisation of health care systems: implementation of EU Rules on Cross-Border Care in Norway

Researcher Zuzana Nordeng[1,2], Prof Frode Veggeland[2]
[1]Western Norway Research Institute, [2]University of Oslo

This paper studies the implementation of the EU's Patients' Rights Directive in Norway. Focus is on compatibility or differences between EU rules regulating health care abroad and the Norwegian national health system. Data sources are literature, public documents and reports, and expert interviews. The findings show that EU rules are both leading to uniformity and diversity. The objective of the Patients' Rights Directive was to harmonise EU rules application on cross-border care. Even though the Directive succeeded in certain areas of cross-border care, such as setting up National Contact Points and providing patients with the basic right to treatment abroad, implementation also shows divergence. Adopting these rules in Norway led to strengthened patients' right to choose freely among health-service providers in a wider European health-service market. However, due to legal discretion and the adaption to country-specific institutions within which the new rules are applied, divergent characteristics of the regulation of cross-border care nevertheless are more present.

Challenging homogeneity: finding belonging and expressing national engagement for Pentecostal Roma in Lutheran Finland

Dr Raluca Bianca Roman[1]
[1]University Of St Andrews

Based on extensive ethnographic fieldwork and combined with historical data and life histories, Roman's article focuses on the historical and present day belonging of one of Finland's national minorities, the Finnish Roma, to a minority religious movement in the country, Pentecostalism. On the one hand, in what appears to be a social mobility ladder, Pentecostalism provides Roma the opportunity for enhanced participation in the nation state and engagement in social policies and humanitarian social work, therefore enhancing also their relationship with majority Finns. On the other, Lutheranism continues to be a symbol of Finnish belonging and a symbol of unity across the Nordic countries. Therefore, in the case of a historically marginalized group, the article explores the complex relationship between national belonging, religious identity and religious participation and the ways in which they become connected/detached from one another. In addition to that, the central focus is on the role of religious participation in shaping specific ideas (and ideals) of the nation, people's engagement with the state as well as the meaning and shape of Finnishness in present day Europe.

Post migration identities and generations in Nordic countries

Senior researcher Miika Tervonen[1], Postdoctoral researcher Lotta Haikkola[1]
[1]*Institute of Migration,* [2]*University of Helsinki*

Migration has been a central force of change in postwar Nordic societies. While many still perceive it as something 'new' - and as something that can be supported or opposed – a growing number of Nordics are already living in 'post migration' realities. Second and third generation descendants of migrants face questions related to identity, racialization, voice and mobilization, in Nordic societies that continue to perceive themselves through a prism of homogeneity and normative whiteness. The workshop explores the tensions, cultural and social adaptations, generational shifts and political struggles in postmigration Nordic societies.

Branding populations in biomedical research

Associate professor Aaro Tupasela[1]
[1]University Of Copenhagen

The collection, use, and distribution of human tissue samples have stressed the new pathways in which human body parts and related information are becoming productive. This article probes the question of how the concept of branding can elucidate the way historico-cultural narratives of origin and authenticity are coming to play an increasingly important role in leveraging populations as new types of scientific products, particularly in the Nordic countries. I argue that the branding of populations represents, not just novel ways of creating difference, but also provides new ways in which master narratives of population history are created. The processes by which genetic specificities of various populations and their concomitant samples are made productive vary, yet illustrate how narratives of genetics, national identity, group identity, and uniqueness in the medical sciences become intertwined with notions of productivity and bioeconomic potential. i suggest that this process can be described as a form of "genetic romanticism" where science, particularly genetics comes along other national symbols of identity such as language, literature and art.

Nordic-Baltic Intersections after the Cold War

Prof. Dr. Norbert Götz[1]
[1]*Södertörn University*

In the almost thirty years since the disposal of the Iron Curtain the Baltic Sea has emerged as a common platform. Historical narratives contradicting the system clashes and military confrontation of the twentieth century have been woven into the political design of the present and future of the region. The area has become a showcase for vigorous economic growth and for regionalisation, driven by a shared will for cooperation and the creation of joint institutions. After the Northern and Eastern EU enlargement in 1995 and 2004, the Baltic Sea appears like an inland sea of the European Union – but for the 'blind spots' of St. Petersburg and Kaliningrad. Transnational arenas have proliferated and the whole area has become the prototype of the European Union's macro-regional strategy. The panel explores how the Nordic countries and the institutions of Nordic cooperation have positioned themselves vis-à-vis the emerging political arena in the Baltic Sea region from the tumultuous years around 1990 until today, and how current challenges affect their strategies for the future.

National and Nordic Narratives – Tensions and Transfers in Nineteenth Century Scandinavian Schools

Associate Professor Ruth Hemstad[1], Professor Merethe Roos[2], Senior Lecturer Henrik Edgren[3]
[1]The National Library of Norway/University of Oslo, [2]University College of Southeast Norway , [3]Uppsala University

The restructured Nordic area after the Napoleonic Wars offers ample opportunities for studies of inter-Scandinavian transfers and national tensions regarding different aspects of education. By studying textbooks and maps it is possible to trace how new concepts were disseminated to the coming generations. Studies of educational media might also result in fresh perspectives on transnational influences and pan-national efforts. The Norwegian-Swedish union clearly demonstrated rival narratives, not least concerning their understanding of 'Scandinavia' and the new state construction of 1814. The pan-Scandinavian movement, gaining ground from the early 1840's, represented, however, new Nordic ambitions on behalf of the role of education, eventually leading to closer cooperation within this field.

Education became a key political issue in the mid- nineteenth century Norway and Sweden. School reforms and new textbooks aimed at helping children to become cultivated, democratic citizens. Despite of persisting national tensions, individual contacts and organized Nordic cooperation helped in creating a particular Nordic educational public sphere.

This session will consist of three different papers: Ruth Hemstad (Images of 'Scandinavia' and 'the Nordic' in textbooks and maps after 1814), Merethe Roos (Inter-Scandinavian transfer and education debates in the mid-nineteenth century) and Henrik Edgren (Textbooks and national narratives in comparative perspectives).

The Forgotten Victims? Survivors of Involuntary Castration in the Nordic Countries

LLM Daniela Alaattinoglu[1]

[1]*European University Institute*

Norway, Finland and Sweden first established legislation on sterilization and castration in the 1930s and 1940s. While the laws did not advocate for forced physical interventions in a compulsory fashion that was done, for example, in Nazi Germany, involuntary interventions were rendered possible through legislation and in practice, at least until the 1970s. While the victims of involuntary sterilization have received some attention in historical research, and even state reparations in some cases, the victims of involuntary castration are a group that have generally been excluded from public remedies and investigations. Popularly depicted as consisting of deviants and criminals, often with sexual connotations – pedophiles, but in some cases also homosexuals – this group is surrounded by compound silence in all the three Nordic countries investigated in the paper. The paper poses the question of which factors and processes – legal and extra-legal – have rendered impossible the recognition of the involuntarily castrated as victims. Exploring this research question, the paper utilizes a contextual, historically sensitive, socio-legal approach.

Gays, Perverts and Degenerates – The Chain of Perversion in Putin's Russia

Cai Weaver[1]

[1]Helsinki University

Taking Michel Foucault's concept of the exchanger, or transcriber, developed in the 1972 and 1975 lecture courses, this paper examines the homosexual as the social enemy that straddles the psychiatric and legal spheres that serves a greater purpose than itself. The hypothesis is that as an exchanger, the perverted homosexual targets everyone else by association, in which the repression of sexual minorities serves a greater purpose that binds the liberal opposition to the 'perverts'. This serves to consolidate the ruling elites grip on power in the wake of the protests following Putin's re-election as president in 2012. Thus this paper will examine the creation of the homosexual as a symbol of the perverted West and how these discourses are used to effectively castrate the pro-Western liberal opposition by association.

The German Castration Legislation of 1970 in a Nordic Perspective

Merle Wessel[1]
[1]University Of Helsinki

In 1970 Germany enacted a legislation which allowed the surgical castration of mostly male but also female sexual offenders. Castration as therapy, not punishment, was directed towards men with a non-normative and conflicted sexuality, for example sex offenders or homosexuals. It was considered as method to release these men from the burden of their "defective" sex drive. The legislation text argued that castration was widely rejected as treatment of sexual offenders in Europe but emphasized that the Nordic countries still allowed castration, even partly forced, of male sex offenders.

In this paper I discuss the connections between the German and Nordic castration legislation. The paper answers how a sex offender was defined in the legislation? Further, how the castration legislation in Northern European have affected the conceptualization of masculinity and male sexuality? How did the notion of castration as therapeutical but deeply invasive method define the conceptualization of sexuality, gender and civil rights in modern societies?

By drawing on Foucault's perspectives of biopower and abnormality I argue that the German castration legislation, modelled after the Nordic ones, can be considered as reflection of the biopolitical treatment of non-normative male sexuality in post-WW II Germany.

The Nordics and issues of a global nature, ca. 1960-1980

Sunniva Engh[1], Melina Buns, David Larsson Heidenblad, Björn Lundberg
[1]*IAKH, University Of Oslo*

During the 1960s concerns over the world's resources grew. In the Nordic countries and internationally, this was marked by a number of publications and political actions on matters such as population explosion, food shortages, environmental degradation and pollution. The Nordic countries seemingly stood out as frontrunners in several of these global issues, establishing common arenas for exchange of views, and formulating joint policies. This is reflected in research on the Nordics, which often sees the countries as "norm entrepreneurs," playing a particular role in matters pertaining to environmentalism and global welfare.

This session brings together research on the ideas and politics of the world's resources, environment and development, and how the Nordic countries have handled these. The session furthermore aims to create discussion on relevant theoretical considerations, and ways in which to explore the Nordic engagement within world/international/global affairs. When studying issues of a global nature, which literally move above and beyond national borders, how do we best capture the influences of various layers of society and politics, as well as regional/international platforms and transnational networks?

Women's career trajectory in technology-driven R&I in rural communities

Dr. Hilde G. Corneliussen[1], Dr. Carol Azungi Dralega[1]

[1]*Vestlandsforsking / Western Norway Research Institute*

This paper explores the challenge of "women in technology" in a rural region in Norway.

Like the other Nordic countries, Norway has a paradoxical low proportion of women in technology disciplines compared to how high these countries are rated on the annual World Economic Forum's Global Gender Gap Report, as well as other international comparisons. Most studies of women in technology have been concentrated to urban environments with a multitude of R&I institutions and, in academic spaces, in large institutions. In this paper we explore women's career opportunities and trajectories in technology-driven research and innovation in public and private sectors in a rural and sparsely populated region in the Western part of Norway. How do women experience their career opportunities in this region? Where and how do they find support, alliance or resistance in this landscape where R&I institutions are limited in numbers and the units are small? The analysis is based on interviews with individual women as well as dialogues with networks of women from the Western part of Norway.

Women's careers in technology-driven employment - focus on female media practitioners in Norway

Doctor Carol Azungi Dralega[1]

[1]*Western Norway Research Institute*

Basing on the rapidly changing media ecology driven by developments in digital communication, this study/presentation will share insights into how Information and Communication Technologies (ICTs) are impacting on the female journalists' day-to-day practice and career ambitions.

The context for this is the gender paradox that shows that despite high gender equality the workplace in Norway (and other Scandinavian countries), fewer women are to be found in technology driven work arenas especially in the higher echelons of management and leadership. In exploring how women are coping in today's highly digitized media industry, this intersectional study explores the current key dynamics, relations, practices that constitute and strengthen the power and agency of media practioners, as well as those that hinder the agency and career building of the 'in-appropriated others', such as non-male, non-white, peripheral media practitioners.

Finally, the presentation shares ways that could support the 'in-appropriated others'.

Integration to the Labour Market, Indicators of Integration in the Nordic countries and regions

Anna Karlsdóttir[1]

[1]*University of Iceland*

An ethos of the Nordic cooperation is the notion of equality, social justice and coherence. This is manifested in different ways and by varying policies across sectors in the different Nordic countries. In everyday life Nordic citizens live in open ever changing and global society with cultural, digital and economic influences that are manyfold. The cultural frictions as an effect of increased number of immigrants and lately refugees to the Nordic countries, as well as more evident social inequalities have put the issue of integration to the labour market highly on the political agenda in the Nordic countries. We focus on measures and indications of labour market integration for immigrants and refugees, challenges and possibilities based on recent Pan-Nordic study conducted by a team from Nordregio and the Nordic Welfare Centre.

Bureaucracy, democratization, civil society and language in 19th century Norden

Lars Mjøset[1]
[1]University Of Oslo, Norway

Three paper single session. Mette Frisk Jensen (Århus), "The building of the Scandinavian states: establishing Weberian bureaucracy and curbing corruption from the mid-seventeenth to the end of the nineteenth century"; Risto Alapuro (Helsinki), "The change from Swedish to Finnish as administrative language in Finland in the 19th century"; Lars Mjøset (Oslo), "Bureaucracy, church and administrative language in Norway and Iceland in the 19th century". One main point will be to compare the five countries in the light of Shefter's (1994) theory of the conditions for Weberian bureaucracy: It claims that if trust in the administration was established before mass politics, one would get programmatic parties and no clientelism. But if liberal political measures evolved before a trusted administration was in place, the "internally mobilized parties" developing within that parliament would employ state resources in a clientelist way to gain a following (members, voters, activists). The theory has been applied to Iceland in order to explain elements of clientelism on that country's administration. This can be compared to the different paths through which clientelist inclinations were blocked in Denmark and Sweden. However, comparing to Norway and Finland, administrative language emerges as an important extra factor that the session intends to explore.

A Dugnad for the Displaced?: Making Good on Norway's Reputed Goodness in the 2015 Refugee Crisis

Kristian Bjørkdahl[1]
[1]University Of Oslo

At least since the «Nansen passports», refugees have been objects of humanitarian concern in Norwegian culture, and to help those in need is a deeply rooted part of the Norwegian brand of solidarity. But when the 2015 Syrian refugee crisis erupted, heralding a massive influx of displaced people, the Norwegian commitment to «do-goodery» suddenly confronted some unpalatable consequences: Some proposed that ordinary Norwegians now had to open their homes in a grand «dugnad» for refugees – a scenario that never materialized, due to anti-immigrant mobilization.

In this paper, I analyze the 2015 refugee debate in the Norwegian public sphere. While the crisis represented a challenge to Norwegians to «make good on their reputed goodness», the debate soon came to be dominated by those who insisted that help should happen at a distance, so as to not disrupt or inconvenience the everyday lives of Norwegians. The crown of this rhetorical achievement, I argue, was the public broadcaster NRK's «TV-aksjon» the following year, where refugees (via Norwegian Red Cross) were the recipients. If the refugee crisis challenged Norwegians' self-image, the debate and, especially, the telethon restored humanitarian order, as this annual pathos ritual put the suffering of refugees at a safe distance.

Making New Citizens: Discourses of Political Incorporation in Denmark and Finland

Marjukka Weide[1]

[1]University of Jyväskylä

All Nordic countries boast high levels of political and civic participation by their citizenry. The ideals of citizenship and participation, however, have come about through slightly different processes, and are framed differently in current debates. The Nordic countries are also migrant-receiving societies. Their policies of entry and incorporation have, nonetheless, taken different paths. This paper examines the crossroads of citizenship and settlement of newcomers in two Nordic countries, asking what kind of participatory ideals are discursively constructed through immigrant incorporation policies of the 2000s. Contrasting Danish policy texts with those from Finland, the paper seeks to shed light on the shared features of citizen-making as well as their distinctive characters in the two contexts. Drawing upon empirical sources linked to the implementation phase of policy, such as governmental immigrant incorporation strategies, self-study materials for integrees (individuals who are expected to "integrate") as well as interviews with integration course teachers, I attempt to demonstrate that both the perspectives of long-term citizenship traditions and the more contemporary market logics help in making sense of the discursive practices of citizen-making.

From historical fact and prerequisite of welfare to nationalist myth and retrogression: changing notions of homogeneity in Sweden

Dr Mats Wickström[1]
[1]Åbo Akademi

The ethnic homogeneity of Sweden was considered a fact of historiography and social science in when Sweden became a country of mass immigration in the 1960s. Homogeneity was also a political norm of leading social democratic intellectuals and politicians, the architects and builders of the post-war Swedish people's home. The rejection of homogeneity as a public ideal in favour of diversity is a major, if not revolutionary, shift in the intellectual history of modern Sweden. The first political step in this shift, the introduction of official multiculturalism in 1975, changed the way in which ethno-cultural minority groups in Sweden were perceived, at least formally. 'Non-Swedes' were no longer on their assimilatory way to becoming Swedes, but minorities in the making whose cultural differences needed to be acknowledged, respected and supported. The new policy of multiculturalism was, however, still underpinned by the notion that Sweden had been an exceptionally homogeneous nation. A generation later this idea was also challenged in the name of the new, post-1989 immigration, diversity and to counter-act the politicization of ethnic Swedishness. Now the question of homogeneity and diversity stands at the center of Swedish politics, with the old champions of uniformity as the defenders of diversity.

Nordicness of allemansrätten, a right of public access to nature

Dr. Matti La Mela[1]
[1]EUI Alumnus

Allemansrätten, a right of public access to nature, is an important part of the identity and lifestyle of the people in the Nordic countries, and is often portrayed as a tradition that developed because of the specific Nordic legal and cultural context. Despite its seemingly Nordic character, however, allemansrätten is/has not always been described as something uniquely Nordic in the domestic and foreign discussions. This paper explores the nordicness of allemansrätten, and aims to understand to what extent and why allemansrätten has been labelled as something Nordic or something national. The paper, first, compares the discussions on allemansrätten in three Nordic countries (Sweden, Finland, and Norway) after the mid-twentieth century, when the term became commonly used. Second, the paper looks at the British countryside access debates around the turn of the millenium. The paper notes how major differences pertained between the countries as to how Nordic or national allemansrätten was portrayed. In the British debates, allemansrätten—typically Swedish or Scandinavian—appeared as a progressive but also utopian example of universal access rights.

Maintaining Nordic values: Against the trend of responsibilization of the individual, towards an institutional account of responsibility

Johanna Ahola-Launonen[1]
[1]University of Helsinki / Aalto University

The ideological trend of responsibilization of the individual is taking place especially in political and public discussion in Finland. Politically, it is a megatrend across European and Western welfare reforms. In Finland, the political will is, still, officially aimed at equal, universal and solidaristic welfare schemes. However, social distances between socioeconomic groups have grown, and there are wishes of making welfare benefits conditional to individual responsibility. In this paper, I argue that in order to maintain the basic Nordic welfare ideals, the threat and consequences of the aforementioned trend of thought should be taken seriously. In the reforms of welfare schemes, the primary thought should be what the institutions were made to serve in the first place. The political punitive account of responsibility is guilty of a fetishism towards responsibility, implying that the most important goal of the institutions would be to track individual responsibilities as efficiently and accurately as possible. Instead, I wish to further an institutional account of responsibility. By this, the primary question is: does this-and-this ascription of responsibility further the values that the institution is supposed to serve? Are consequences of certain ascriptions of responsibility compatible with these values?

Global trends in non-financial corporate reporting: The transition from labour rights to human rights in Nordic energy companies

Dr. Ingrid Birce Muftuoglu[1]
[1]University Of Bergen

How is corporate ethics negotiated in a Nordic context? This paper will contextualize the state-owned Norwegian hydropower company Statskraft's position in a Nordic business environment and investigate how corporate social responsibility (CSR) is articulated in Statkraft's annual reports, more specifically how the reported CSR-activities reflects the tension between global CSR dynamics and the Nordic tripartite model for company-labour unions-state interaction.

As with most energy TNCs, Statkraft relates to international standards for human rights such as UN Global Compact, and guidelines for sustainability reporting such as the Global Reporting Initiative (GRI). Based on the GRI guidelines for the energy sector Statkraft conducted a materiality analysis in 2015, with the aim of identifying the most central aspects of CSR to the group. To determine whether an aspect is material, assessments of the organization's overall mission, as well as concerns expressed directly by stakeholders are considered. By tracing the reporting process, this paper will discuss how central tenets of the 'Nordic model of CSR' such as strong and active labour unions, are excluded from 'the most material' CSR aspects and replaced by a global human rights discourse. How do such conceptual reorganizations influence the narrative of what a Nordic state-owned energy company is?

Towards an Audit Society? Transformations in Justification for Supervisory Agencies in the Nordic Countries

Ph.D. Ole Jacob Thomassen[1], Dr.Polit Trond Løyning[1]
[1]University College Of South-east Norway

In this paper the Labour Inspection Authorities (LIA) are analysed, emphasizing how its aims and means are justified. The rise of New Public Management as a dominant approach in public administration, and the development of what Michael Power (1997) has characterized as "the audit society", delineate potential important transformations of relevance for supervisory agencies. The role of LIA is of particularly interest. In the late 1970s, one of its main supervisory tasks was described as to support workplace democratization and empowering processes, (central in the Working Environment Act that was launched in 1977). Recent research indicates, however, that LIAs activities are characterized by control and rigid inspection of rule compliance. We explore how changes in the role of LIA are justified in policy documents of LIA (annual reports, "tildelingsbrev" etc.) and apply Boltanski & Thévenots (2006) theoretical model on "regimes of justifications". We ask whether and how the justifications of the labour inspectorate have changed during the period from the late 1970s – for example from being grounded in 'the civil order' to 'the market order'. The aim is not only to discuss the role of Lia, but also how general transformations (i.e., NPM) are grounded in government agencies.

The Value of the Barents Region: Cultural diversity and its Natural Environment

Ms. Corinna Casi[1]
[1]*Social And Moral Philosophy Discipline, Helsinki University*

The Barents region, consisting of the northern part of Finland, Sweden and Norway and the north-west part of the Russian Federation, is characterized by sparse population, rough climate and the richness of natural resources such as forests, fish, minerals, oil and gas.

My paper focuses on the natural environment of the Barents and its incalculable value from an environmental ethics viewpoint. The pristine natural environment of this region implies a great responsibility also considering that due to human activities, natural disasters and global warming its unique ecosystem is at risk, together with the survival of its indigenous population.

My argument opposes the general trend of evaluating natural environments with cost benefits analysis (CBA), which gives monetary value to nature. I argue instead that special environment, such as the Barents one, cannot be priced but rather seen as public value. In my argumentation I refer to the philosopher Mark Sagoff, expert in the CBA criticism.
Further I suggest that the natural environment of the Barents Region can rather be evaluated for its incommensurable value, considering the negative effects of its further degradation primarily for the indigenous people who inhabit it, but also for the whole Earth population.

Making of the first environmental convention in the Baltic Sea Region: Nordic Countries, United Nations, and OILPOL 1954

Dr. Simo Laakkonen[1]
[1]*University of Turku*

Helsinki Convention signed in Helsinki in 1974 is without a doubt the most important international environmental agreement in the Baltic Sea region. But what were the main preceding events, agreements or conventions that enabled drafting Helsinki Convention? This is not an easy question to answer due to the lack of studies of the preceding era. The proposed paper will explore making of the International Convention for the Prevention of Pollution of the Sea by Oil that was signed under the auspices of the United Nations in London in 1954 and entered into force in 1958. It became the first global convention, which objective was to tackle pollution of the sea by oil discharged from ships. The proposed paper argues that because of bitter experiences of oil pollution that occurred off Nordic capitals, in particular, right after WWII Nordic non-governmental organizations and gradually also Nordic authorities and governments took an active role in initiating political negotiations that led to the signing of the OILPOL convention. The proposed paper argues that Nordic actors had a crucial role in drafting this important but poorly known global convention. The proposed paper is based on extensive archival studies in Finland, Sweden and Switzerland.

Nordic Population as a Cohort for Competetiveness

Dr. Karoliina Snell[1], M. soc.sci Heta Tarkkala[2]
[1]University of Helsinki, [2]University of Eastern Finland

The biobanks and data repositories of Nordic welfare states have been identified as "goldmine" for biomedical research. It is expected that the Nordic region could offer research-based knowledge that attracts international investments and paves way for these countries to be world-leaders in the field. Additionally, the Nordic population is seen as a cohort for biomedical studies. However, how should we understand this "Nordic"? How does the imaginary of Nordic cohort fit with the concurrent efforts to strengthen national competetivess in individual countries? These countries do not only co-operate, but they also build strategies and brand the usefulness of their populations in different ways. In this sociological and science and technology studies (STS) -informed presentation we will address different dimensions, uniformity and diversity, related to the claim of "Nordics as goldmine".

The Use of Soft Law in Humanitarianism: Towards a Nordic Brand of Refugee Resettlement

Amanda Cellini[1]
[1]*Peace Research Institute Oslo (prio)*

Resettlement lies within the core mandate of UNHCR and, despite its lack of formal codification in international law, is remarkable because of its long history and continued use by the international refugee regime since at least the 1950s. With no positive legal obligation on states to participate, the fact that a few "core" countries, many of the Nordic countries included, have participated voluntarily in annual resettlement programs since the establishment of UNHCR remains worth exploring further. Notably, a special feature of Nordic legislation is the importance normally attached to soft law instruments produces empirical and legal consequences that are distinctive. This project aims to unpack these consequences in humanitarian efforts and commitments by mapping development and changes in domestic migration law and policy, and in addition will trace the history of each country's refugee resettlement efforts including statistics on resettlement, taking note of any "slippage" between a developing a common Nordic humanitarian brand and actual practice.

The Rise, Fall and Potential Revival of the Nordic Peacekeeping Model

Associate professor Kristine Kjærsgaard[1]

[1]*Dept. Of History, University Of Southern Denmark,* [2]*Dept. Of History, University Of Southern Denmark*

Since their participation in the UN Emergency Force in 1956, the Scandinavian, later all Nordic, countries have engaged in UN peacekeeping missions and established what has been termed the Nordic model for peacekeeping. The Nordic model for peacekeeping has become a Nordic brand. During the Cold War the UN could rely on the Nordics to supply troops to UN peacekeeping missions. Since the mid-1990s the UN handed over several of its missions to NATO and the EU challenged and the Nordics with dissimilar membership in these organisations turned to different degrees their back on the UN. The Nordic model lost coherence. Recently, in 2014, the Permanent Representative of Sweden to the UN on behalf of all the Nordic countries emphasized the Nordic tradition in peacekeeping and their readiness to engage in the future development of the concept. Among other things, he stressed the importance of combining peacekeeping and environmental sustainability. Peacekeeping should "go green". The paper will trace the rise and fall of the Nordic peacekeeping model and consider how it became an international brand. Furthermore, it will discuss the possibility of a revival of the Nordic model and the potential reinvention with an a brand of 'green peace'.

Welfare state and civil participation - favourable conditions to create Nordic model of NGO ?

Miss Agnieszka Legutko[1]
[1]Cracow Univeristy Of Economics

Recent crisis as well as ongoing social and economic movements along with changes generated by globalization have clearly shown that market and state are no longer the only main creators of reality. NGOs are not only alternative source of social services but also are becoming the ones that gain more power in decision making. The aim of the following article is to consider a specific model for Nordic counties thus to analyse relation between welfare state and civil participation and functions of the third sector in the region. Author poses a research question how does the role of NGOs has changed in 21st century and how does it influence cooperation of all 3 sectors. Nordic model differs significantly from other western countries models as author proves using phases of development of third sector by D.Korter, Berger's and Neuhaus' theory also. reaching into theory of Hofsede's national culture. Nordic region is widely considered as excellent example of bilateral cooperation between state concerns in social wealth and high civil participation in certain processes promoted by authorities. Main hypothesis considers if specific nature of third sector in Nordics and Scandinavian welfare state are favourable conditions for development of separate mode.

Nordic television as national defense. Danish narratives of Nordic television 1968-1988

Sissel Fossat[1]

[1]*Odense Bys Museer*

Danish television was conceived as an only child and the Danish State Radio held a monopoly on broadcasting until the 1980's. Still television signals could not be confined by national borders, even less so when cable-tv and satellite reception became an option. Following the technological advances, the role of foreign television became a matter of political discussions, and especially German and American television was perceived as problematic. On the contrary Nordic television had since the 1950's been an integrated part of Danish broadcasting. Nordic television was seen as a parallel to Danish and could even for a while play the role as a substitute for a second Danish channel. The paper will explore the narratives of Nordic television in the discussions about the need for a second public television channel in Denmark (TV2). In those discussions, the nation was suspended between a sub-national level (the Danish rural provinces), a supra-national level (the Nordic neighbors) and an extra-national level (European and American broadcasting).

Changing HE Policy and the Quest for the Ideal of Socially Responsible University.

Prof, Dr. Jouni Kekäle[1]

[1]*University Of Eastern Finland*

According to Kivinen et. al (1993, Rinne 2004) Finnish HE doctrines have changed from a doctrine of traditional academic freedom (until the 1960s), to centralised control of 'State development' (late 1960s to late 1980's); to 'Managing by results and competition' doctrine (late 1980s and 1990s); and further to Neo-liberal doctrine, (from 2000 onwards). This change displays a turn in which outcomes, employability, accountability, excellence, evaluative state (Neave 1998) have gained dominance, thus forcing institutions towards uniformity. There has also been a promise on autonomy - and pressure towards diversity -, as universities have become autonomous employers, but within tight steering mechanisms, results-based funding allocation, and cascading expectations on social relevance.

Rinne (2004) feels that HE policy in Finland is no longer national nor very Nordic, but mainly molded by the EU and the OECD. It appears that educational equity and many other overarching issues have changed from being a broad project in society, towards becoming individual universities' tasks. Excellence, employability, relevance, individual choice and de-regulation have taken the place of former rationale and values of social equity and equal opportunities in educational policy. The paper deals with the broad background of this turn in the context of responsive Nordic universities.

Universities' Technostructures: Investigating the Role of Support Services in Nordic Academia

<u>Romulo Pinheiro</u>[1], Lars Geschwind[2], Hanne Foss Hansen[3], Elias Pekkola[4]

[1]*University of Agder,* [2]*KTH Royal Institute of Technology,* [3]*University of Copenhagen,* [4]*University of Tampere*

One of the traditional characteristics of professional bureaucracies, like universities, that due to their heavy reliance on professionals their technostructure has tended be ill developed. Yet, what one observes in recent years, in the Nordics and beyond, that universities' technostructures have become more elaborated, increasing pressures for standardization in areas such as quality control, human technology-transfers, etc. The rationale behind such initiatives is that this will efficiency across teaching and research functions and administrative tasks, yet known about the effects of such measures. In this paper, we take stock developments by investigating the role of support structures across public universities in the Nordic countries, by posing two questions: to what extent are these structures easily accessible to academic staff?; what effect, if any, have these structures teaching, research and administrative performance? The cross-country data that support structures have changed in character, from decentralised support towards more centralised, (semi)professionalised groups which have grown consequence of changing demands and reforms in recent years. The findings tension between the need for uniformity, as seen by reformers, and respect diversity, a core feature of academia.

The role of work in Nordic welfare states

Reima Launonen[1]
[1]*University Of Helsinki*

Work has been a profound building block of building the Nordic model of welfare state. However, Nordic societies, among the rest of the world, are going through major structural changes in labor market due to globalization and new means of production and technology. These also bring changes in how we understand the societal role of work. What kind of a social good should work be?

Work has never been only about productivity and employment. It has also been a way to participate in the society and build one's identity. Traditionally, Nordic welfare states have emphasized the production paradigm. However, the societal role of work as a necessary means to participation may grow even stronger. This demands updates to the Nordic model.

Changes brought by new ways of working will define the kind of social good work should be. Therefore, changes in work will also define the kind of structural solutions we should emphasize in the future. In my paper, I discuss these changes that force us to redefine the role of work in Nordic societies.

How to Manage Nordic Labour Market: In Search of the Perfect Model

Shah Murad[1]

[1]*Federal Urdu University of Arts, Sciences and Technology (FUUAST)*

Since 1930 the Scandinavian countries are experiencing a common labour market which is primarily based on principles of 'common culture' and 'geography.' First legal framework on common labour market was adopted in 1954 between Norway, Sweden, Denmark, Finland, and Iceland. Although welfare-state oriented features of Nordic labour market has gained economic stability over time. But it does not perfectly cope with global challenges, in particularly massive influx of refugees and immigration in Western Europe including the Nordic countries. Will Nordic labour market model cope with migration surge? Does it responds as perfect model to emerging trends in innovation and technology which will increase unemployment in the Nordic countries? What opportunities and potential threats are to the Nordic labour market? Does one model of labour market fits all the Nordic countries? These special questions needs specific answers. The Nordic labour market is undergoing drastic macroeconomic changes and economic policies. Free mobilization of workers in the European Union and micro-management are also fundamental challenges faced by the Nordic labour market. This paper analyzes challenges and opportunities involved in regulation of the Nordic labour market with special reference to Agreement concerning a common Nordic Labour Market of 1982, immigration, ageing population, and unemployment.

Vanguards of Social Democratic Third Way Policy: Nordic Social Democrats, Employment and Emerging Economic Globalization 1975–1986

Sami Outinen[1]

[1]*University Of Helsinki*

In the context of dawning deglobalization and a record-level global unemployment rate, it is a topical theme to map multi-layered historicity, similarities, differences, interaction and relations between competitiveness-oriented Finnish social democrats' "third way" type of "Bad Sillanpää" policy and the premises of the Swedish social democrats' Third Way Programme in the 1980s including their transnational connections.

This is because an era of emerging globalization co-existed with the recurrent crises of Keynesian post-Second World War full employment policies in the developed countries from the mid-1970s onwards. This happened also in the wage work-oriented and export-dependent peripheral Nordic welfare states, where influential social democrats urged the maintenance or achievement of full employment.

The paper indicates, for example, that Nordic social democrats adapted to a competition state paradigm by accepting financial market deregulation by the year 1986, i.e. before the deepening of European integration and the end of cold war. Furthermore, it seems initially that Finland's Social Democrats practised a 'third way' type social democratic policy of the 1990s long before its adherents such as Tony Blair in the UK.

"The Great Nordic Light": American Bremer-mania and transfer identities in the 1840s

Professor (PhD) Åsa Arping[1]

[1]University Of Gothenburg

In the project "Swedish Women Writers on Export in the 19th Century", five researchers examine the international dissemination and reception of five women writers and their works, using digital materials and methods to bring new key insights to Swedish literary history. My investigation of the launch, reception and impact of novelist Fredrika Bremer in the American 1840s, has offered several surprises. The volume and intensity of Bremer's visibility in print media is striking. Even more intriguing was to find one important prerequisite for this "Bremer-mania" in a genuine interest in Nordic history, culture and language among the academic and cultural élite of the pre-Civil war period. The overreaching question that I have been working with, focusing the contemporary American "host culture's" contradictory situation as "both colonizer and colonized at once" (to use Paul Giles's words), is what "purposes" Bremer's works may have filled, and whether their ability to satisfy specific demands can explain the intense yet rather short-lived attention. Apart from discussing nation, gender, translation and "the idea of North" as operating forces, I address the question of how prevailing views on national literatures are affected when studied through the lenses of historical observers "from abroad".

Imagining Denmark in the Central European Czech lands/Czechoslovakia through the works of Arnošt Kraus

Jana Lainto[1]

[1]University Of Helsinki

Arnošt Vilém Kraus (1859 - 1943), a professor of German studies at the Charles University, was one of the first Czech scholars systematically interested in the Scandinavian languages, culture and history. Kraus became the central figure of promoting cultural co-operation between the two regions. For nearly five decades he educated the Czech public on any topic related to Scandinavia, such as agriculture in Denmark, Scandinavian politics and history, Scandinavian education and literature, etc.

Kraus was particularly interested in Denmark and highly respected the Danish agricultural infrastructure and their educational system. He admired "the Danish way of living" and was surprised by the discrepancy between how Denmark was traditionally perceived, as an underdeveloped country at the outskirt of Europe, and the actual modernity and progressiveness of the country he experienced during his travels. In this paper, I analyse Kraus' organisational activities and his published works, whereby I study the image of Denmark that he constructed and promoted in the Czech lands, later in Czechoslovakia. Kraus perceived Denmark as a shining example for the Czech lands to emulate as early as the beginning of the 20th century, thus I approach this topic as the early roots of the Scandinavian model.

Moomin in Japane animation - Finnish or Japanese original work?

MA Eija Niskanen[1]
[1]University Of Helsinki

Moomins are the best-known example of a successful content industry concept flow from Finland to Japan. The first 'Moomin boom' began, when the Tove Jansson's novel translations were published in the 1960s. The first animated television series Moomin (1969-71) and its continuation Shin-Moomin (1972) were produced for the Fuji TV children and all family programming slot. Although the series has never been broadcast in Finland, it formed the basis for a larger recognition of the Moomin brand in Japan. The second animation, Tales from the Moomin Valley/Tanoshii Moomin ikka (1990-91) was developed in co-production with YLE, the Finnish national broadcasting company. AThe final animation was a huge hit in Finland and in Japan, and resulted also in thousands of ancillary merchandize.

Currently there seems to be a new Moomin boom going on in Japan. It relates partly to the new Moomin animations, not realized in Japan, but in Finland and Poland, and Moomins on the Riviera as a Finnish-French-Korean co-production, but more to the 2015 two exhibitions of original drawings and other material, one by Ateneum art museum, one from the Tampere Moomin Museum, which together drew over 1 million visitors in Japan.

The household as a synchronizing force in Nordic history

Urban Claesson

Sweden-Finland and Denmark-Norway were characterized by an unusually high degree of mono-confessionalism. The later Nordic countries were characterized by strong social welfare systems. As the household, characterized by mutual obligations, was such an important theme in early modern Lutheranism, it is remarkable that we are still waiting for a solid empirically based analysis of the Nordic welfare state as an expression of the Lutheran household. This project wants to deliver a contribution in this field of research. We are looking for the keys for explanation in the period where Lutheran theology was essential in the creation of Nordic household states during the late 17th Century.

In the project two studies focuses upon the two absolute states from a more overarching theological and ideological point of view. Two other sub-projects aim to reveal how conceptions of the household worked in education and legal disputes. The project analyses the household as a synchronizing force in different levels of society.

The project possesses further significance by highlighting the Lutheran form of society in dialogue with international research mainly interested in the Calvinist form of Protestantism. By systematically comparing two mono-confessional states we explore the significance of the Lutheran heritage in a new way.

Narratives of Uniformity: Post-war Politics of Memory among Jews and Roma in Finland

Dr Simo Muir[1]

[1]University College London

The position of Jews and Roma in Finland during World War II—in a country that was during 1941-1944 de facto allied with Nazi Germany—is in many ways unique when compared to other German allied and occupied countries. Both communities survived the war intact and especially the Jewish community believed that by taking part in the Finnish war-efforts they finally redeemed their place in the Finnish Society.

After the war both communities invested in narratives that emphasized the positive and unifying experience of the war, simultaneously silencing uneasy aspects, for instance forced labour squads and ill-treatment of refugees. Both the Jewish and Roma community have corroborated the post-war national narrative of 'separate war', implying that Finland was not complicit in the Nazi atrocities and that the country was devoid of racism and discrimination of its minorities and refugees.

These minority narratives and the general myopia in the Finnish historical culture concerning Finland's role during World War II in regard to minorities and refugees are being increasingly challenged by Nordic and transnational Holocaust narratives. The aim of this paper is to focus on the origin of these narratives of uniformity and the impact they might have on today's national identity.

Quest of the Folk. Ethnicity representations in the Finnish folk narrative tradition

Eija Stark[1]
[1]University Of Helsinki

Romantic nationalism and the historic-geographic method set the frames for interpreting peasants and their narratives in the vast oral culture of Europe in the late nineteenth century. Folklore-collecting institutions, such as the Finnish Literature Society, conceived of those individuals who performed physical labor for a living, either in agriculture, the logging industry, or skilled craftsmanship, as a single, homogeneous group, "the folk," in contrast to the upper stratum of society. The population of the early twentieth century Finland included, however, various kinds of social boundaries such as ethnic and linguistic minorities, who often did not share the characteristics that were implied in the idea of the folk. At the same time as folklore was being collected and, on a large scale, the formation of nation-states was taking place, the surveillance and monitoring of the ethnic minorities, such as the Roma, was also on the rise. Nation-building thus consisted of deliberate efforts to confer national significance on some of the rural populations and elevate them to form the core element of the nation. These efforts subsequently pushed others—whose ways of life made them seemingly "Other"—toward the margins.

Paradoxes of universalism: Scandinavian welfare between national and global imaginations

Mr. Yohann Aucante[1]

[1]EHESS

This contribution seeks to historically reframe the concept of universal welfare in Scandinavia as something that goes well beyond the institutional coverage of all residents in a national territory. It will draw on 'conceptual history' to show how in spite of discrepancies between a national, sometimes nationalistic, construction of welfare regimes and mostly positive foreign representations of Nordic progress, Scandinavia has come to epitomize a universally desirable form of welfare, if not one that is easy to emulate. Welfare, in this sense, goes also beyond "welfare state" to encompass a set of core values that are resilient and can expand to new fields (solidarity, equality) even when they may seem to be under pressure. Scholars have shown how public diplomacy and other international or transnational strategies have contributed to this enduring and remarkable result, under the label 'nation branding' for instance; However, there is ground to go further to understand how the Nordic countries have come to represent the ultimate 'model' of welfare (universal), and the processes of selection and reconstruction of the past and present that it entails to achieve such a performance. The paper will attempt to bridge the gap between different strands of literature that seldom communicate.

Dreamworld or Dystopia?: Internal and External Perspectives on the Nordic Model in the 21st Century

Prof. Michael Livingston[1]

[1]*Rutgers University*

My Oslo presentation, "Scandinavia 2.0," evaluated the continuing appeal of the Nordic countries in North America, notwithstanding internal problems. I attributed this a "new" Nordic Model emphasizing social and cultural factors (creativity, environment, gender equity) over economic goals, as well as effective marketing.

This paper continues that discussion, but with equal emphasis on a dystopic view of the Nordic lands that has become popular on the American right. This view emphasizes crime, terrorism, and the alleged conformity of Nordic societies to suggest not a vision of what North America could be, but a nightmare of what it might become. The view is supported, if indirectly, by some Nordic conservatives and also by Danish, Norwegian, and other polticians who use Sweden as a counterpoint to their own countries.

Together with this general theme, I would discuss specific case studies of efforts to export Nordic values, including literature, food and coffee, and other cultural products and their reception in North America. While some of these are noncontroversial, others--notably in foreign policy--have provoked charges of hypocrisy and increased resistance to the Nordic Model.

Americans Prefer Sweden and Norwegians Prefer Norway

Jon Reiersen[1]

[1]*University College of Southeast Norway*

The paper reports and discusses results from a survey where Norwegians are asked to estimate the current distribution of income in Norway and to state how they want income to be distributed. The starting point for the paper are results from the United States showing that that Americans dramatically underestimate income and wealth inequality in their own country (Norton and Ariely, 2011). Americans also wish for a distribution that is far more egalitarian than both the actual distribution and the distribution they believe exists in the United states. Norwegians differ from the American respondents by overestimating income inequality in their own country. They believe that income differences are far greater in Norway than what they actually are. At the same time, Norwegian respondents construct an ideal income distribution that is very close to the current income distribution in Norway. From a policy perspective, this is good news for Norway. The Norwegian societal model has produced an income distribution that seems to be in accord with the preferences of most Norwegians. This is not the case in the United States. A great majority of Americans prefer the Swedish distribution to that of the United States.

Security Practices of Circus People with Transnational Backgrounds during the Early Years of the Nordic Welfare States

Dr. Malte Gasche[1]

[1]CENS-Centre For Nordic Studies

This paper wants to lay the ground for a multicultural perspective on Nordic history, thus creating counter narratives to mainstream interpretations of history in so-called homogenous societies. Also in the Nordic countries, circuses constituted cosmopolitan spaces and thus could offer shelter and protection to those persecuted by the Nazi regime. In the late 1930s, for instance, the Finnish circus Sariola hired two Austrian dissidents as lion tamer and lion keeper. In 1946 more than a dozen foreign circus companies entered the Nordic countries. The paper not only seeks to gain more knowledge about these transnational identities but also to outline the various forms of societal penetrability, despite the existing repression within Finland and the other Nordic countries

Bewildering narratives and constant mobility: Survival strategies of two African-American women making their living in the Nordic countries 1874–1897

Maren Jonasson[1]
[1]University of Helsinki

A freed slave and her younger, free-born relative arrived in Malmö in 1874. Lacking other means of livelihood, they started singing and dancing at markets and in taverns, tents and empty shops. They were constantly on the move, travelled extensively and performed in Sweden, Denmark, Norway and Finland, possibly also in Russia, for the next twenty-odd years. As foreigners without a steady income, a place of dwelling and proper legal protection they were under constant threat of being arrested or even exiled, and as African-American women they were publicly harassed and ridiculed in newspaper articles. The paper examines their survival strategies, itinerancy patterns, changing narratives, encounters with law-enforcement agencies and reasons for constant mobility in four late nineteenth-century Nordic societies marked by racism and open hostility towards people of color. In addition, the paper deals with how ethnic 'otherness' was perceived and could be used to one's advantage and as a means of livelihood. Addressing the theme of 'Cultural diversity and the Nordic societies', the paper also discusses the historical changes in conceptions and attitudes surrounding people of color, in this case particularly African-Americans, using Nordic newspaper material from the 1840s to the 1920s, literary and archival sources.

Trading minorities and cultural encounters on town markets in late 19th century Finland

PhD Johanna Wassholm[1], PhD Ann-Catrin Östman[1]
[1]Åbo Akademi University

Ethnic, religious and linguistic minorities have traditionally played an important role for the growing consumption and exchange of goods that characterize 19th century societies. Traders of various social, linguistic and ethnic backgrounds met and interacted on fairs and markets. For travelling minorities, as well as for marginalized groups, petty trade offered a means to gain a livelihood.

In this paper, we study mobile market trade from the perspective of cultural encounter in the Swedish-speaking regions of the late 19th century Grand Duchy of Finland. With Finland being a part of the multi-national Russian Empire, Russians, Carelians, Tatars, and Jews visited markets, as well as Roma and people from Finnish-speaking regions. Focus lies on how the interaction between traders and customers is depicted in newspaper articles. How are the various groups and their trading described? Which encounters are seen as dangerous or harmful?

The paper nuances dominant perceptions of a homogeneous Finnish nation, shaped by the nationbuilding-process. We demonstrate how petty traders became visible figures both in public spaces and textual discourses as, and how "ethnic others" seem to have evoked anxieties about the social order as well as about class and gender among established groups.