

ANNE HEITH

Millenarianism and the Narration of the Nation

Narratives about the Korpela Movement

ABSTRACT The Korpela movement was a millenarian movement which emerged in Northern Sweden in the nineteen-thirties. The article explores the use of historical subject matter about the movement in newspaper journalism, literary writing, and in the branding of Toivo Korpela and the Korpela movement on the World Wide Web in the context of present-day marketing of attractions for visitors.

The argument of this article is that the literary writings of Henning and Ernst Sjöström and Bengt Pohjanen respectively represent two conflicting ways of narrating the Swedish nation. The Sjöström brothers' novel *Silverarken* ['The silver ark'] represents a nationalist pedagogy in which the narrative of the nation exemplifies a teleology of progress. This mode of narrating is problemized by a double narrative movement which includes a "'timeless' discourse of irrationality" (Bhabha), exemplified in a number of Bengt Pohjanen's novels, which destabilizes and deconstructs the narration of the nation as a story about homogeneity and linear progress. This latter mode of narrating makes visible the split in the narration of the nation between the progressive, accumulative temporality of the modern Swedish welfare state and the performative subversion of an alternative logic which is also claimed to be representative.

ANASTASIA ROGOVA

"Chicken Is Not a Bird—Kirkenes Is Not Abroad"

Borders and Territories in the Perception of the Population in a Russian-Norwegian Borderland

ABSTRACT This article focuses on the Russian-Norwegian borderland and its development in the 1990s and early twenty-first century. In 1991, with the collapse of the Soviet Union, the border was opened for communication in both ways, and since then its meaning has undergone significant changes that have reshaped the whole territory. My argument is that there are nowadays a considerable number of people in the borderland whose "own" territory is not limited any more by the state border, but includes both Russian and Norwegian territories as parts of a unified personal space, which is neither Russia, nor Norway to the full extent. Practical, operative space has expanded for the local people who actively use border-related resources in their everyday life. Local identity has changed, and the broadening of operative space has led to the formation of new life strategies and social mobility in the region. The idea of a unified cross-border space is now implemented both on the individual level, as a result of extensive cross-border contacts, and on the level of political and administrative decisions and official discourses. Furthermore, political and cultural elites of the region are actively constructing the concept of the Euro-Arctic Barents Region as an identity region.

The Control of the Cultural Borders between the Finns and the Skolt Sami

From Ambivalence to Respect for the Border

ABSTRACT In this article, the control and drawing up of the cultural borders between the Finns and the Skolt Sami are studied. Before the Second World War, as illustrated in the travel book by Sakari Pälsi, the writer as well as the whole state of Finland tried to come to terms with the new “colony” and the new exotic “Other,” the Skolt Sami, within the Finnish boundaries. This led to ambivalent relations with both the new citizens of Finland and with the drawing up and control of borders. This was especially the case in crossing the cultural border, where no respect was shown to the guardians of the border, even though this role was paternalistically awarded to them. By the time of the release of the main work by Karl Nickul, the author himself and the state of Finland had come to terms with their “colonial” past. The “good state” was condemned by Nickul, ambivalence was absent and Nickul produced a true post-colonial piece, where the view emanates from the other side of the border, thus completing his personal quest to restore the Skolt Sami agency in research.

ROLF INGE LARSEN

Reconciliation or Power Struggle?

On the Consecration of the Chapel in Skibotn in 1931

ABSTRACT In the inter-war period there was a massive Norwegianization campaign in the northern parts of Norway. This campaign was a result of the ideology of nationalism as well as the fact that Norway recently had received its full independence and regarded a border security policy in the north as necessary. Since Finland had received its independence in 1917, some nationalist organizations in Finland wanted to expand the Finnish territory northwards to the Arctic Ocean. The ethnic aspect of this conflict was that a Finnish speaking minority, the Kvens, had settled in Northern Norway. Norwegian central authorities feared that the Kvens would feel a stronger loyalty towards Finland than Norway.

Religion was a central aspect of this conflict with implications for minority and security policy issues. On one hand the National church was regarded as a nation building tool by the state in the ethnically mixed northern border regions. On the other hand many of the Kvens, as well as the Sami, adhered to the pietistic and puritan Laestadian revival movement which was critical towards the National church. Although the Laestadians were officially members of the National church, the movement had their own assemblies and independent religious structures.

In this article I discuss the National church and the Laestadian movement in the light of nation building and minority policy in the northern borderland of Norway.

MAGNUS RODELL

Fortifications in the Wilderness

The Making of Swedish-Russian Borderlands around 1900

ABSTRACT In the decades around 1900 the northern territories between Sweden-Norway and Finland-Russia were created and enforced as significant borderlands. In the article I situate the making of these borderlands in what was known as “the Defence Question.” Taking my point of departure in this heated political debate, I discuss the various cultural meanings that were ascribed to the Swedish-Russian borderlands. I argue that at the time the discourse about the Swedish-Russian relationships stretched out and made the northern parts of Sweden, Norway, Finland and Russia into a vast frontier between the west and the east, the occident and the orient and civilisation versus barbarism. In making borders culturally significant, material culture plays a vital role. In the article I analyze flags, border stones and the fortifications in Boden, Sweden. Through the discourse about the fortifications, the borderlands between Sweden and the Grand Duchy of Finland took on a new strategic meaning. In the political and public debate they served as a means to bring together trade, industry, communication and defence politics into one overarching narrative. The general argument of my article is that the historical study of borderlands can benefit from analyzing significant political debates, and from exploring the material culture of past borderlands.

ROALD BERG

The Nineteenth Century Norwegian-Swedish Border

Imagined Community or Pluralistic Security System?

ABSTRACT The aim of the article is to study the border between Norway and Sweden during the nineteenth century on the basis of Karl Deutsch’s theory of “pluralistic security community” from the 1950s and modern international border theory and research literature on nation building processes.

The establishment of a non-violent border relationship including the development of a shared Norwegian-Swedish belief that political problems must and can be resolved by processes of peaceful change, was an issue that Deutsch dated to the years after the peaceful dissolution of the political union between them—in 1905. Confronted with an overview of the history of the border during the union period from 1814 to 1905, the article claims that the demilitarized union zone was established already in the 1820s. The border was gradually solidified as a consequence of the development of modern cartography, but its significance was weakened as a result of the industrialisation during the nineteenth century. On the emotional level it seems possible to find expressions of bad feelings based on bad historical experiences having political consequences, up till today.