



Transcultural Encounters 2:  
*Understanding Humans in Change*

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ABSTRACTS

## Sirpa Aalto, Ritva Kylli & Anna-Kaisa Salmi

### *Long-term changes in Northern Finnish food culture*

In historical research, the food economy of Medieval and Early Modern Northern Ostrobothnia is represented as an agrarian economy utilizing the wilderness for hunting and fishing (Orrman 2003a, 200b). Hunting activities are discussed in the context of trade and taxation, and the dietary input from wild resources except for fish is not explicitly acknowledged. However, recent archaeological and historical research has proven that the diet of people of Northern Ostrobothnia was probably dominated by fish and other protein-rich food until the 17th and 18th centuries, when the dietary input of grains and other carbohydrates increased (Lahtinen et al. 2013; Vilkama et al. 2016). Moreover, analysis of archaeological animal bone finds shows that game animals were consumed in northern Ostrobothnia in the early modern period – sometimes in significant numbers – and that for instance the diet of town dwellers in Tornio did not differ remarkably from that of peasants living outside the town (Salmi 2011).

In this paper, we re-examine the role of wild resources in the diet of the Northern Ostrobothnian population during the Medieval and Early Modern periods by combining historical and archaeological evidence. To cast light on the dietary habits of northern Finns, we compare archaeological animal bone assemblages from 15th to 18th centuries with written material, e.g. accounts of bailiffs. We argue that the shift to a diet dominated by agricultural products was a process that took several hundred years. Only in the course of the 17th and 18th century did the importance of game animal meat in the diet decrease and the consumption of carbohydrates increase. The new historical and archaeological evidence suggests that on the one hand written material gives only partial view to dietary habits, but on the other hand the sources complete each other.

Maria Lahtinen, Anna-Kaisa Salmi & Rosa Vilkama, Ruoanjätteitä, kariesta ja kemiaa – mitä arkeologiset ja luonnontieteelliset menetelmät kertovat ruokapöydän antimista 1400–1700-luvulla? *Historiallinen aikakauskirja* 2013, 409–421.

Eljas Orrman, Keskiajan maatalous. Viljo Rasila, Eino Jutikkala ja Anneli Mäkelä-Alitalo (toim.) *Suomen maatalouden historia 1*. SKS 2003a, 87–114.

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Anna-Kaisa Salmi, Riistaa, kalaa ja konttiluita – Pohjois-Suomen maaseudun ruokakulttuurista n. 1400–1700 AD. Janne Ikäheimo & Risto Nurmi (toim.) *Harmaata näkyvässä – Kirsti Paavolan juhlaKirja*. Oulun yliopisto 2011, 221–236.

Rosa Vilkama, Ritva Kylli & Anna-Kaisa Salmi, Sugar consumption, dental health and foodways in Late Medieval Iin Hamina and Early Modern Oulu, Northern Finland. *Scandinavian Journal of History* 41(1), 2–31.

**Kari Alenius**

*The Changing Image of Poland in Finnish Schoolbooks from the 1870s to 2000s*

This study analyzes how Poland and Poles have been described in Finnish school books and why this depiction has been made in a certain way. The time period examined extends from the establishment of the Finnish elementary school system to the current day, in other words from the 1860s to the 2010s. Poland has mostly been dealt with in two subjects, in history and geography textbooks, therefore this analysis will focus on these.

This analytical study examining the treatment of Poland in Finnish school books is also based on the hypothesis that the image formed of other countries and peoples has an important role in the construction of national identity. Identity is composed of all the factors with which people define themselves and the groups with which they identify and where they feel they belong. One half of defining identity involves perceiving what characterizes “us”, and the other half involves perceiving what does not characterize “us”. Perceiving the latter is only possible by seeing the “foreign,” “non-personal” elements in others and in doing so, drawing a concrete line between “us” and “others”.

At least until the 1940s the Poles appeared specifically as “disliked comrades in fate”, with which there was no desire to identify or belong to the same reference group. For Finnish textbook writers, Poland has as one object among others served since the later 1800s above all as a cautionary example and point of comparison, in the light of which characteristics associated with Finland have appeared in a more positive light. Poland was not able to serve this purpose during the Cold War, when the regulations of authorities and self-censorship prevented the use of the previous tone used in depictions. However, this “traditional” image of Poland immediately became apparent when the writing atmosphere made it possible.

**Hanna Aranne**

*The Problems Related to the Non-recognition of a State and the Protection of the Finnish Citizens in Manchukuo in 1932—1941*

Like the rest of the members of the League of Nations, Finland did not recognize the independence of Manchukuo state in the 1930's. The League of Nations set a resolution, which it forbade actions that could be interpreted as a de facto recognition. Some of the directions were related to everyday life, such as postal services, and in effect severed the connection between Manchuria and the rest of China. In addition, the Manchukuo press attempted to interpret every little sign as a recognition, which further impeded the actions of the Finnish consular services. The Finnish actions were moderate and therefore they were able to avoid any difficulties between the demands of the League of Nation and organizing the practicalities of the consular services in Manchukuo.

## Daniel Blackie

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### *Economic Transformation and the Changing Meanings of Disability in Industrialising Britain*

Industrialisation has been blamed for many of the perceived ills of modern Western societies from environmental destruction to the breakup of 'traditional' families. A similarly bleak view of industrial economic development permeates thinking about disability. It is often claimed, for instance, that the rise of factory production and the increasing regulation of labour during the industrial revolution marginalised or 'disabled' people with physical or mental impairments in the world of work, thereby providing a basis for the social exclusion they face today.

This presentation draws on research for the *Disability and Industrial Society* project ([www.dis-ind-soc.org.uk](http://www.dis-ind-soc.org.uk)) and critically assesses this view. Focusing on British coal mining in the nineteenth century, it examines the role economic change has had in forging modern Western understandings and experiences of disability. British coal mining at this time makes an especially good case study for exploring this issue, as it was a crucial sector for British industrialisation, and one with very high occupational disability rates. As the mining industry developed, so too did the perceptions and experiences of disability that shaped the lives of the many mineworkers injured in its service. The presentation highlights some of the most significant of these changes and argues that, while economic developments were far from irrelevant, industrialisation did not affect the lives of disabled people in the ways disability scholars have previously imagined.

**Christophe Buyle**

*CUSTOMIZATION OF SUPPLY CHAIN IN AN ERA OF GLOCALIZATION: STRATEGY FOR BORN GLOBAL FIRMS*

The proposed research tries to grasp the effects of glocalisation on supply chain strategy for born global firms. Changes in political direction within the Western world and the reorganization of relationships between state capitalism countries and free market economies motivated the author in understanding the future of globalization and the impact of a multipolar world on supply management. The combination of protectionist policies and the reconfiguration of global supply networks give to the "*think global, act local*" view a strategic importance. The Brexit referendum and the election of president Trump are modifying the interactions taking place in global trade and are affecting the organization of value systems. Identifying the structure of supply chain strategies that support such circumstances is of great interest in providing managerial practices to face upcoming challenges.

The literature review identified supply chain flexibility as a relatively new line of research that support organizations in coordinating global strategies and local practices. As a quite new phenomenon, differentiated supply chain strategies are studied through the lenses of a descriptive embedded multi-case study. The case company has been grouped into four entities operating at the local and global levels. Empirical information are acquired through a set of semi-structured and unstructured interviews conducted online and on site. The data are analyzed with a data mining tool in order to identify key words and themes.

The aim of the research is to highlight the importance of supply chain customization in the 21st century defined as an era of turbulence. Transaction cost economics and resource based view are used as a theoretical background while supply management form the conceptual framework.

The paper starts by presenting the background and research process before introducing the characteristics of existing supply chain strategies. In a second phase the author aligns the notion business practices glocalization with supply chain management. In the fourth chapter the steps toward a differentiated supply chain strategy are presented. In the empirical part the best practices of the case company are analyzed and presented in the section results and analysis Finally, the conclusion and a discussion of the future of supply chain strategy is presented in the last chapter.

**Matti Enbuske**

*AN IDEOLOGICAL ATTEMPT TO CREATE A SWEDISH SUPERPOWER IN THE 1600s – THE  
TORNIO VALLEY RUNE STONE AS A PART OF GOTHICIST HISTORIOGRAPHY*

One of the most peculiar antiquities in Scandinavia is located in the upper Tornio River Valley – it is diminutive in size but substantial in repute. It is a rune stone in the small village of Käymäjärvi in Pajala, Sweden. Actually, the term used to describe the relic of antiquity should be placed in parentheses – “rune stone” – because it is a question of a natural formation around which an interesting history has become intertwined, beginning in the 1600s. In this presentation I examine the phases of this peculiar relic of antiquity and its significance in the ideology existing in Sweden during its period of great power.

Also viewed from a broader perspective, the rune stone is an excellent example of the significance of history as an ideological driving force: why was it specifically a rune stone that was found in Pajala, close to Lapland, at the end of the 1600s, which was thought to prove that Sweden had been the mythical Atlantis and the original home of all civilisation.

## Olavi K. Fält

### *Informaatio voimavarana: Yokohama ja Oulu kansainvälisen informaation kohtaamispaikkoina kaupunkien perustamisesta 1870-luvulle*

Tutkimuksen lähtökohtina ovat olleet viime aikoina kansainvälisessä julkisuudessa käydyt keskustelut informaatiosta ja sen luonteesta sekä Jeremy Blackin tulkinta siitä, kuinka kyky kerätä, manipuloida ja käyttää hyväksi informaatiota on antanut läntiselle maailmalle ilmeisen ja strategisesti merkittävän edun sekä osoittautunut ratkaisevaksi läntiselle taloudelliselle kehitykselle verrattuna ei-läntisiin kulttuureihin. Blackin johtopäätös korostaa siis informaation voimavaraominaisuutta, mikä taas liittyy Robert P. Clarkin tulkintaan maailmanhistoriasta globalisaation historiana. Globalisaatio eli keskinäisen riippuvuuden lisääntyminen on edennyt sen myötä, että termodynamiikan teorian mukaisesti kulttuurit ovat tarvinneet kehittyäkseen yhä uusia ulkopuolisia voimavaroja vastapainoksi niitä jatkuvasti uhkaavalle entropialle. Näitä voimavaroja on hankittu erityisesti erilaisten verkostojen kautta.

Vertailen kahden kaupungin, Oulun ja Yokohaman asemaa informaation kohtaamispaikkoina ja sen kautta myös informaation molemmille tuottamia yhteiskunnallisia voimavaroja. Se miksi nimenomaan kaupungit on valittu tarkastelun kohteiksi, liittyy laajempaan keskusteluun kaupunkien roolista yhteiskunnallisen kehityksen moottoreina. Mutta miksi sitten Yokohama ja Oulu? Kaupungeilla ei ole lähtökohtaisesti paljonkaan yhteistä, minkä takia ne tarjoavat hyvät esimerkit analyysia varten. Niiden maantieteellinen ja kulttuurinen ympäristö poikkeaa toisistaan merkittävästi. Yhteistä niille on puolestaan se, että molemmat ovat merenrantakaupunkeja. Lisäksi tutkimuksen tarkasteluajankohdan loppuvaiheessa 1870-luvulla kaupunkien kokoero ei ollut vielä huomattava etenkin, kun Yokohaman osalta tutkimuksen kohteena on siellä toiminut länsimainen asujaimisto. Oulussa oli vuonna 1874 6976 asukasta ja Yokohamassa 2411 ulkomaalaista, joista puolet oli kiinalaisia, ja lisäksi oli yli 30 000 japanilaista. Tänä päivänä kaupungeja yhdistää konkreettisesti globaali informaatio, sillä syksyllä 2016 Yokohaman kansallinen yliopisto perusti Oulun yliopistoon Euroopan toimipisteensä.

Lähestyn kansainvälisen informaation väyliä kaupunkien kansainvälisten yhteyksien, kaupungeissa toimineen lehdistön ja tieteellislouentoisten yhteisöjen ja kirjastojen kautta. Tutkimus alkaa Oulun perustamisesta vuodesta 1605 ja ulottuu 1870-luvulle, jolloin Japanissa elettiin länsimaisen kulttuurin paineen aiheuttamaa suurta yhteiskunnallista murrosta ja Suomessa nopeaa modernisoimiskehitystä. Tutkimuksen painopiste on Yokohaman kaupungin perustamisesta 1850-luvun lopulta 1870-luvulle.

Olen aikaisemmissa tutkimuksissani tarkastellut molempien kaupunkien historiaa kansainvälisen vaikutuksen näkökulmasta, Yokohamaa 1850–1870 -luvulla ja Oulua 1920–1940 -luvulla. Aihepiiri liittyy myös laajempaan kiinnostukseeni kulttuurien kohtaamista kohtaan.



## Ville Hakamäki

FM, tohtorikoulutettava, Oulun yliopisto, arkeologia

### *Ylikulttuurisuutta esihistorian ja historian rajalla: Vuorovaikutuksen merkkejä Iin Pirttitörmän myöhäisrautakautisella asuinpaikalla*

Iin Illinsaaren koillislaidalla sijaitsevalla Pirttitörmän myöhäisrautakautisella asuinpaikalla on suoritettu arkeologisia kenttätutkimuksia vuodesta 2014 lähtien. Kaivauksilla tehtyjen havaintojen joukkoon lukeutuvat paitsi löydöt, myös huomattava määrä rakenteita ja muita arkeologisesti kiinnostavia ilmiöitä. Toistaiseksi kohdetta ja sen merkitystä on kuitenkin käsitelty ainoastaan muutamassa tutkimusartikkelissa, eikä esimerkiksi viimeaikaisia kaivaustuloksia ole vielä kokonaisuudessaan julkaistu. Tässä esitelmässä Pirttitörmää ja sieltä paikannettuja ilmiöitä tarkastellaan kontaktien ja vuorovaikutuksen kautta, sillä useat kohteella tehdyt havainnot voidaan liittää pitkälle yltäneeseen vuorovaikutusverkostoon, jonka pohjoista ulottuvuutta Perämeren rannikkoseutu myöhäisellä rautakaudella ja varhaiskeskiajalla edusti. Esitelmässä kiinnitetään huomiota neljään keskeiseen tekijään. Toisaalta arvioidaan kohteen rakenteissa ja löytöaineistossa erottuvia vuorovaikutuksen merkkejä ja toisaalta Illinsaaren topografista merkitystä ylikulttuuristen ilmiöiden taustatekijänä. Vaikka esitelmän pääpaino lepääkin Pirttitörmän asuinpaikalla, otetaan myös muut lähialueelta tunnetut arkeologiset kohteet huomioon, sillä niiden valossa vuorovaikutusverkoston kehitystä voidaan havainnoida pitemmällä aikajänteellä.

## Markku Hokkanen

University of Oulu

### *Contestation, redefinition and healers' tactics in colonial Southern Africa: glocal encounters in medicine and healing*

The history of medicine and healing in Southern Africa has been marked by cultural encounters, exchanges and contests in a notably pluralistic environment, with interacting sufferers, healers and political agents of African, European and Asian origins. This paper explores and analyses this history with a *longue durée* perspective (from late eighteenth to mid-twentieth centuries). It focuses on African healers' tactics against colonial attempts of control, appropriation, denigration and outlawing of their practices. Secrecy, mobility, professionalisation and redefinition of healers' practice and public image were among the tactics employed by healers, both individually and collectively. Whilst colonial power exercised in courts, churches, policing and knowledge-production shaped regional healing, the medical culture retained its hybrid and pluralistic character. This medical culture was influenced by increasing mobility and cultural contacts across Southern Africa, the Atlantic and the Indian Ocean that were beyond imperial and colonial control. The paper focuses on Anglophone Southern Africa from the Cape to Zimbabwe, Zambia and Malawi and draws upon both written and oral primary sources and recent secondary works.

## Hanna Honkamäkilä

### *From the Northern lights to the spread spectrum: How looking at the northern sky led to the world class radio technology research*

The northern lights are seen at high latitudes. They are produced when the magnetosphere is sufficiently disturbed by the solar wind. Ionosphere is a layer in Earth's upper atmosphere. It is ionized by solar radiation. The ionosphere makes HF radio wave propagation possible and researching of ionosphere is important for needs of the radio communication. Both the northern lights and radio communication depend on the sun's activity and sun's activity varies.

Juhani Oksman started to research ionosphere at the Sodankylä Geophysical Observatory's Ionospheric Station in 1957. Ten years later, he moved to Oulu to work as a professor in Electrical Engineering and as a founder of the Department of Electrical Engineering. He continued his research because he wanted to apply for the professor's post in geophysics at the University of Oulu. Purpose of the research for Oksman was not commercial or industrial benefit.

In 1957 the research radar equipment for Sodankylä were a donation from Germany. Scientific knowledge was acquired also from the U.S. Ten years later Sodankylä equipment was getting old and people at the Department decided to build new equipment. Pentti Leppänen worked for Juhani Oksman already in Sodankylä as a school boy. He joined the staff of the Department of Electrical Engineering in 1968. His master's thesis in 1971 familiarized him with the special technological part of the new ionosphere radar equipment. New radar technology was called pulse compression techniques, and it was based on using pseudo-noise codes in the transmitting signal. At the same time technology developed and analogical changed slowly to digital. During the upscaling of the ionosphere research equipment to so-called EISCAT facility, Leppänen became an expert in pulse compression technology, which is known as spread spectrum technology in mobile radio communications applications worldwide. Spread spectrum technology has been especially used since 1990's in both Finnish Air Force in tactical military communications and in Nokia's Cellular Mobile Radio Systems globally in third generation mobile communications. Co-operation aided Nokia's success in mobile communication systems and made Professor Pentti Leppänen and his team a world leading experts in both fields. At that time scientists from the U.S. came to Finland and Oulu to acquire latest knowledge of this technology.

## Shuo Hua

Ms. Shuo Hua is a PhD candidate at the University of Hong Kong studying modern and contemporary Chinese art history (expected graduation in 2019). Her research interest is the impact of increasing commodification of art, changing artist-patron relationship and infrastructure for art on contemporary Chinese art scene since 1990s. Ms. Hua obtained a BA degree from the University of Pennsylvania in 2011 and has worked in Hong Kong for three years before academia.

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### *A New History of Art Collecting: Mainland Chinese Participation in Contemporary Art Fairs in Hong Kong since the 1990s*

Changes in the global economy since the 1990s are having an important impact in the art world in terms of promoting the commodification of art and the formation of new hierarchies of value. This study shows how Mainland Chinese participation in contemporary art fairs outside the home country has led to an acceleration of this process of commodification. Based on multi-sited ethnography focusing on international art fairs held in Hong Kong since 2008 and archive of important Asian art fairs since 1990, this study draws attention to the roles played by Chinese artists, dealers, and collectors in this global transformation, showing how their engagement with changing global hierarchies of value in the art world is closely linked to changes in Chinese society including increasing socio-economic stratification and expanding social and cultural inequality.

Exploring these local-global intersections, the study shows how Chinese players are actively negotiating for a middle ground between conforming to and reinventing normative rules dominated by Western actors. I hope that this study will contribute to opening innovative dialogues and developing new theoretically informed and trans-disciplinary analytical frameworks to understand the recent development of contemporary art scene in Mainland China and its integration into the global art world.

Key words:

*Contemporary Chinese art; Art fair; Asia art hub; Commodification of culture; Chinese art collectors; Hong Kong; Social Stratification; Chinese art patron; Hierarchies of value*

## **Chiharu Inaba**

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### *The Establishment of Finnish-Japanese Diplomatic Relations in 1919*

The Peace Conference of World War I was held in Paris in 1919-20. Delegations from 27 countries assembled there and inaugurated about the League of Nations, changes of territories in Europe and Asia, recognition of newly independent states, and reparation from defeated countries. Important questions were at first discussed at the Supreme Council organized by the main Allied Powers, such as the United Kingdom, France, the United States, Italy, and Japan. Later the Big Four, the powers with the exception of Japan, decided main European issues. Japan respected the position that the European issues should be determined by the Europeans, and confirmed the decisions by the Big Four. However, Japan actively uttered remarks on the German concessions in China and the Pacific, occupied by the Japanese in the early stage of the war, and obtained them at the conference.

Finland achieved its independence from Russia on 6 December 1917. After the Civil War, it built a republican system of government in 1918. Though Finland was not permitted to attend the Paris Peace Conference, it dispatched its foreign minister there and made positive approaches for recognizing its independence and the new government to the delegations.

Since the Russo-Japanese War in 1904-05, Japan had regarded Russia as the worst hypothetical enemy. It started the Siberian Intervention with the United Kingdom, France, and the United States to intervene in the Russian Revolution in 1918. In order to gain an advantage over the revolutionaries in the Russian Far East, it planned for reconnoitering on the Bolsheviks in Europe and, if possible, founding intelligence bases in newly independent states from Russia. When the independence of Finland was discussed in the conference, Japan, on the one hand, followed the decisions by the Big Four, and recognized the independence and de facto its government on 23 May 1919. The Finnish-Japanese diplomatic relations were newly established. On the other, it founded a diplomatic mission in Finland and dispatched specialists on Russian affairs to Helsinki. The friendship between Japan and Finland from the anti-Soviet point of view was continued up to the end of World War II.

## **Ēriks Jekabsons**

### *Latvians, Poles, Belarussians or Russians? The case of "Tuteyshy's" in Eastern part of Latvia in 19-20 century*

The paper will deal with the question of that specific part of population of Latgale (Eastern part of Latvia) which can be characterized by the unawareness of their own nationality. Such a category became visible at the end of 19th century (during the time of definite national awakening of all nations in the Eastern European region) in some rural civil parishes in South-Eastern Latgale. The process of "Tuteyshyzation" was connected with general low level of education but mainly and at the same time with mixing of different ethnic groups and factors of their influences in the history of Latgale already from 18th century. Usually the representatives of this group, if asked about their nationality, declared that they are "Catholics", belonging to "Polish faith" (Catholicism) or "tuteyshys" ("natives" in Slavic language slang). Later, already during the interwar period they could freely change their nationality between Latvian, Polish, Belarussian and even Russian. This problem has ethnical, political and also linguistic roots and consequences. Even today in Latgale there exists a comparatively large group of Russian-speaking Catholics and reasons for such a specific phenomenon are first of all historical.

I will analyse the influence of political processes and events (Russification, Russian and Polish factor, Catholic Church, the role of education etc.) on the development of national conscience of the before mentioned group during different historical periods of XXth century (World Wars, interwar period in independent Latvia, the Russification after World War II, and processes today). Latvia is not exclusive in having such an element among its population: the case of "Tuteyshy's" is well known also in Belarus, Poland and Lithuania. However the groups development in Latvia was specific and shows both similarities with and differences from other mentioned countries. This group also forms the beginning of a part of Polish and Belarussian minority of Latvia.

## **Maria Julku**

### *“A foolish enterprise”. The Interaction between the King and his Office-Holders during an Arctic Military Campaign in Early Seventeenth-Century Sweden*

In the spring of 1610 King Charles IX of Sweden sent a message to Oulu. Governor Isak Behm was to be imprisoned and brought to Stockholm. The reason was that Behm had not obeyed the king's order to attack a castle located roughly 700 km away near the Arctic Sea. Soon the king sent a new message, however, for he had heard Behm had indeed been preparing forces. King Charles now ordered Behm to turn back and return to Oulu. Behm would have to carry out the attack according to his orders – if he didn't, he would be “faced with seven thousand devils and run through a sword”.

Sources related to this chain of events offer an opportunity to examine how the king and local office-holders exercised power in Northern Finland. Behind the Crown's interest in the Arctic regions was the desire to claim the taxation of Lapps, to clear up the ambiguous border between Sweden and Russia, and to cut off Russia's commerce in the Arctic Sea. During Russia's Time of Troubles Charles attempted to take advantage of the situation. A few years earlier he had ordered two of the northernmost castles of Sweden to be built: one in Oulu and another in Kajaani. The incomplete castles were used as bases of operations in the Arctic campaigns. Governor Isak Behm was the commander of both castles.

Why did Behm fail? What chances did the king have to control events in the north? In this presentation I examine the interaction between the central power and periphery in early modern Sweden, particularly the effect of distance and the slow flow of information. At the center of my research project are the two northern castles on the edge of the realm, their impact and the interaction of their office-holders with the Crown.

## Anna Järvenpää

### *Ystävyyttä ja kauppaa ennakkoluulojen varjossa. Suomen suhteet Meksikoon 1917–1964.*

Kansainvälisten suhteiden historiaan kuuluvassa pro gradu-tutkielmassani tutkin Suomen suhteita Meksikoon vuosien 1917–1964 välisellä ajalla. Tutkin suhteiden kehitystä Suomen ulkoasiainministeriön ja Suomen Meksikon-lähetystön näkökulmasta, tutkimuksen painopisteen ollessa poliittisissa ja kaupallisissa suhteissa. Tutkimuksen tarkoitus oli selvittää, miksi suhteita ryhdyttiin rakentamaan ja mitä motiiveja suhteiden luomisen taustalta voitiin löytää, miten suhteet luotiin ja miten ne kehittyivät. Lisäksi selvitin suhteiden leimallisia piirteitä sekä Meksikon asemaa Suomen ulkopoliitikassa. Pyrin myös selvittämään suomalaisten ulkoasiainhallinnon toimijoiden Meksikon-kuvan mahdollista vaikutusta Suomen suhteisiin Meksikoon, ja Meksikon asemaan Suomen ulkopoliitikassa.

Maiden välinen virallinen kanssakäyminen alkoi Meksikon tunnustaessa Suomen vuonna 1920. Tunnustuksia haettiin maailmanlaajuisesti mahdollisimman useasta maasta, eikä Meksiko ollut tässä mielessä poikkeus. Yksittäiset ehdotukset paikallisen edustuksen perustamiseksi Meksikoon eivät herättäneet mielenkiintoa Suomen ulkoasiainhallinnossa. 1920-luvulla Suomen ulkopoliittikka oli korostetusti turvallisuuspolitiikkaa, eikä Meksikolla ollut merkitystä Suomen ulkopoliitikalle. 1930-luvun laman myötä Suomi pyrki etsimään uusia kauppakumppaneita, ja myös Latinalainen Amerikka huomioitiin suomalaisissa vientipiireissä. Valtiot solmivat Meksikon aloitteesta ystävyyssopimuksen vuonna 1936. Ystävyyssopimus sisälsi myös artiklan maiden välille solmittavasta kauppasopimuksesta.

Huolimatta siitä, että jatkosodan myötä Suomi oli virallisesti Meksikon vihollisvaltio, Suomen Meksikon-lähetystön näkemysten mukaan meksikolaisten asenteet olivat myötämielisiä Suomea kohtaan. Sota kuitenkin vaikutti suhteiden kehitykseen, muun muassa vähäisten kauppasuhteiden katkeamisen muodossa. Lisäksi suomalaiset konsulit kokivat Suomen tilanteen vaikeuttavan tai jopa estävän heidän toimintansa Meksikossa. Talvisota oli kuitenkin nostanut Suomen meksikolaisten tietoisuuteen ja maiden välinen ystävyys siirtyi uudelle tasolle, kun diplomaattisuhteet solmittiin 1949. Muutaman vuoden päästä Meksikoon perustettiin paikallinen pysyvä edustusto. Kylmän sodan aikaan suhteisiin vaikuttivat meksikolaisten ennakkoluulot suomalaisia kohtaan. Asenteet vaikeuttivat niin maiden välistä kaupankäyntiä kuin ihmisten liikkumistakin. Suhteet vakiintuivat ja vahvistuivat 1960-luvulle tultaessa, maiden välille solmittiin viisumipoistosopimus ja Meksikon-suurlähetystö itsenäistyi vuonna 1964.

Maiden väliset suhteet kehittyivät Meksikon ehdoilla. Meksiko teki ratkaisunsa, joihin Suomi reagoi. Maantieteellisestä ja kulttuurisesta etäisyydestä johtuen valtioilla ei ollut yhteisiä poliittisia intressejä, vaan kansainvälisepoliittiset suhdanteet vaikuttivat kahdenvälisiin suhteisiin. Nykyisessä globalisoituneessa maailmassa toisistaan maantieteellisesti ja kulttuurillisesti kaukana olevat valtiot ovat löytäneet yhteisiä intressejä myös poliittisella tasolla.



## **Maija Kallinen**

### *Global Science, Local Challenges: Selim Lemström's geophysical expedition to Lapland and the First International Polar Year*

The First International Polar Year, organized from 1881 to 1884 was one of the first truly international scientific projects to be accomplished within the physical sciences. Aimed at collecting basic data of geophysical and meteorological phenomena and the arctic nature, the Polar Year project was participated by all the leading European nations of the time. Finland, then an autonomous grand duchy within the Russian Empire, took considerable effort in participating and resourcing a geophysical expedition of its own to Sodankylä village in Finnish Lapland. My paper discusses first of all the way in which emerging nationalistic motives intermingled with scientific ones in the preparations of the expedition. I then move on to look at the expedition itself, and the practical difficulties the leader of the expedition, professor Selim Lemström (1838-1904) was having in conducting the various measurements he was supposed to do. My paper discusses, what kind of challenges both the northern environment and the local culture posed for the production of knowledge, and what kind of solutions were tried to overcome them.

The outcomes of the expedition were manifold. Scientifically, Lemström's measurements gained some international attention, but their eventual rejection had less to do with the inaccuracies of the measurements rather than with Lemström's theoretical framework and hypotheses in interpreting them. We can also see that Lemström's personal career as a scientist was both advanced and weakened by the undertaking. On the other hand, the infrastructure built during this project in Lapland led gradually to the construction of a permanent geophysical laboratory in Sodankylä.

## **Saulius Kaubrys**

### *Strategies of Developing Lithuanian National Identity in the Cross-border Regions of Lithuania between 1918 and 1939*

The contents of the Independence of the State of Lithuania and its security (both internal and external) have become essential dimensions of society's self-assertion and survival. At the outset of Independence the national territory was subject to considerable corrections, which turned the cross-border territories into more susceptible and vulnerable ones. In 1920, the Vilnius Region was occupied (in 1923 it was attached to Poland), and during the process of establishing the Lithuanian-Latvian border in 1921, partial territorial losses were sustained; in 1923 the Klaipėda Region (Memel Territory) was annexed to Lithuania. Said territorial changes created new conditions for self-expression of the frontier territorial formations and prospects of different possibilities. Physical remoteness of the latter territorial formations from the capital and the largest cities (centres of political, economic and cultural mobility) and their partial economic impoverishment created a sense of "needlessness" and "inferiority" in these regional societies. It seems that on the axis "the centre-periphery" the latter regions found themselves too far on the edge. Due to the historically formed circumstances, the ethnic composition of the inhabitants of these territories was somewhat more mixed. Said "dangers" mobilised the efforts of the country's political elite to form programmes of Lithuanisation of the societies of peripheral regions as a counterbalance to the tendencies for denationalisation of the inhabitants (Lithuanians) that prevailed there. A purposeful development of the network of Lithuanian schools served as an instrument of overcoming these tendencies (primary schools in the cross-border regions were maintained from the funds of the state budget). In 1923, when considering the long-term plan of the activities of the Ministry of Education, one of the priorities was given to strengthening of the role of the cross-border (Lithuanian-Latvian and Lithuanian-Polish) schools (constructing better buildings there, making a more purposeful selection of teachers and recommending to employ more nationally conscious people to work there, paying higher salaries to the latter). The importance of other factors, such as strengthening of the role of Lithuanian public organisations, support of the Lithuanian Roman Catholic Church institutions was also singled out in the project of Lithuanisation of the societies of the regions under discussion. It must be admitted that said project of Lithuanisation, most probably was not integral, and the media towards which it was oriented was not always effective either. It is thought that mitigating or eliminating the impact of the factors encouraging the tendencies of denationalisation (e.g., weakening the Polonisation campaign) also became an accompanying part of the project of Lithuanisation.

**Kuisma Korhonen**

*Gone With the Wind: Cultural Memory in Transition*

In my paper, I will analyze some figures of memory connected with air that often seem to refer to memory in transition. Expressions like “gone with the wind” are used in order to address the process where the traces of the past have been erased by time. However, air can also be seen as referring to transportability and transformability of memory. With increasing speed, our world is defined by flows of people and information between nations and cultures, memories travelling both with immigration and through global information networks. Not only memories, but traditions, rituals, and memory tropes travel between cultures. This development helps us to see that languages are, as such, not so much rigid grids thrown upon the world, but rather material practices that can translate, transform, and transport meanings from one material basis to another. Linguistic and other mediated memory is, thus, essentially *travelling memory*. With late capitalism and digital networks, we are moving, to use the term of Andrew Hoskins (2011), from cultural memory to *connective memory* where the traces of the past are stored in global networks and their digital *memory clouds*, governed by international technological conglomerates. These clouds, so we have been promised, do not vanish in the thin air, but guarantee our memories a quasi-eternal afterlife. In the new era of digital memory, the passage of time is no longer marked by material decay and slowly fading memory traces – instead, what we face is an overflow of mnemonic information that seems to show no marks of passage of time or material deterioration in it (Hoskins 2013). This leads to new types of oblivion: to mnemonic inflation where the value of remembrance has collapsed, and where the rights to forget and to be forgotten have become increasingly urgent. Social media, commercial use of Big Data that it produces, and the spy programs of national security agencies are leading us to a world where we have less and less control to our own memories. How do these developments affect our cultural memory that has traditionally been tied to localities like region or nation? Has cultural memory become as changing and moving as wind?

## Jyrki Korpua

PhD, University of Oulu

### *REPRESENTATIONS OF KALEVALA'S ELEMENTS IN J. R. R. TOLKIEN'S FICTION*

British fantasy author J. R. R. Tolkien (1892–1973) is by far the most internationally known author ever to rewrite stories of *Kalevala* and represent *Kalevala's* elements in his fiction. Tolkien, a distinguished scholar of language and literature, used myths and folklore as a background to create his fantasy *legendarium*, e.g. renowned high-fantasy works *The Lord of the Rings* (1954–55) and *The Hobbit* (1937). Tolkien acknowledged Elias Lönnrot's *Kalevala's* (1835/1849) as a preliminary influence for his fiction. That is especially the case for *Kalevala's* Kullervo cycle, which Tolkien describes as "[t]he germ of my attempt to write legends of my own" (Tolkien 1981, p.345), but there are also other clear examples of the influence and representations. My paper focuses on central examples of *Kalevala's* mythic elements and archetypes that Tolkien represents in his fiction. These include: 1) Representation of *Kalevala's* antihero Kullervo in Tolkien's *The Story of Kullervo* (2015, posthumously) and reimagining of Kullervo in Tolkien's fantasy *legendarium* as a character of Túrin Turambar in Tolkien's *The Silmarillion* (1977, posthumously), *Unfinished Tales of Númenor and Middle-earth* (1980, posthumously) and *The Children of Húrin* (2007, posthumously) 2) Power of singing in *Kalevala* and in Tolkien's fiction, e.g. creation of the world by singing in *The Silmarillion*, the singing contest between Sauron and Finrod Felagund in Tolkien's *The Silmarillion*, and Lúthien's unearthly powers of singing in *The Silmarillion* seen in comparison with powers of Väinämöinen in *Kalevala*. 3) Representation of the Sampo as the Silmarils in Tolkien's *The Silmarillion*.

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## Jukka Kortti

### *Internationalism, Cultural Periodicals and the Worldview of Liberal Intelligentsia in the Early Twentieth Century Finland*

The presentation is based on the project that examines the relation between the cultural and the political public sphere in the early twentieth century. The starting point of the study is the Finnish cultural intelligentsia of the period, when the Finnish national institutions creating and sustaining the public sphere were born. The period aroused liberalism, culture criticism and the first Finnish modernists in literature. These intellectuals, the men of letters of the era were academic, international, well-travelled and skilled at languages, personalities who knew the art circles and were interested in different kinds of social, political and cultural topics in Europe. Public spheres have never been confined solely to national borders. Transnational flows of information and cultural products have always been a feature of mass media circuits, singling broader social, political, and economic connections. This European Enlightenment-founded 'Republic of Letters' – a communicative network in which ideas and convictions are exchanged – could also be called as *the soft public sphere*.

In my presentation, I show how this intelligentsia expressed its worldview(s) literarily in the cultural periodicals. I am particularly interested how the liberal Finnish speaking intelligentsia identified to Europe and internationalism in the turn of the twentieth century. These identifications included such big issues as Dreyfus affair among European intelligentsia as well as the position of Finnish literature and other arts in Europe. The situation of Finland in the context of the Russification during the era left its national mark to the international activities of the intelligentsia.

Methodologically, I approach the periodicals and magazines by the methods of content analysis and rhetoric analysis.

## Suvi Kuokkanen

*Enforcing Inner Change, Adjusting Individuals to Collective Norms?  
Athenian Ostracism as a Reflection of Ideas on the Remedial Effects of Exclusion*

*Matka yksilölliseen muutokseen ja yhteiskuntaan mukautumiseen?  
Ostrakismos-karkotus ihmisluonnon muuttumista koskeneiden käsitysten  
heijastajana*

Tarkastelen esitelmässäni klassisessa Ateenassa käytössä ollutta ostrakismos-tuomiota ihmisluonnon muuttumiseen liittyneiden käsitysten ja ajatusten näkökulmasta. Ostrakismos oli kansanäänestyksen päätöksellä määrätty kymmenvuotinen karkotus, johon oli mahdollista tuomita yksi henkilö korkeintaan kerran vuodessa. Karkotuksen päätyttyä ostrakismos-tuomittu sai takaisin julkisen asemansa Ateenan kansalaisena. Koska ostrakismos ei ollut pysyvä vaan väliaikainen maastakarkotus, voimme otaksua että tuomion kohteen odotettiin muuttuvan poissaolonsa aikana. Tarkastelenkin esitelmässäni tiettyjä ostrakismos-järjestelmän erityispiirteitä, jotka antavat olettaa että ostrakismoksella oli 400-luvulla eaa. eläneiden ateenalaisten mielestä merkitystä karkotetun henkilön sisäisen muutoksen alullepanijana.

Heijastelivatko ostrakismoksen käyttöönotto (vuonna 488/7 eaa.) ja siitä luopuminen (vuoden 415 eaa. jälkeen) kenties muutosta ihmisluontoa ja sen muuttumista koskeneissa käsityksissä? Entä miten 400-luvun kuluessa toteutetut ostrakismos-karkotukset kuvastivat käsityksiä ihmisluonnosta ja sen muuttumisesta? Oliko karkotusten tavoitteena mukauttaa ostrakismoksen kohde yhteiskuntakelpoiseksi kansalaiseksi? Millaisia seurauksia tilapäisellä karkottamisella ajateltiin olevan sen kohteeksi joutuneelle henkilölle? Nämä kysymykset nivoutuvat hypoteesiini ostrakismoksen mukauttavista vaikutuksista. Tässä yhteydessä käsittelen myös eräitä tilapäiseen joukosta karkottamiseen liittyneitä rinnakkaisilmiöitä antiikin Kreikan maailmasta, esimerkiksi kuvauksia 700-luvulla eaa. eläneeltä runonlaulaja Hesiodokselta ja 300-luvulla eaa. vaikuttaneelta filosofi Platonilta. Esitelmäni lähdeaineistona toimii kreikkalaisen kirjallisuuden ohella myös valikoima ostrakoneja eli äänestysliuskoina toimineita saviruukun sirpaleita. Ostrakoneilta on löydettävissä esimerkiksi persialaisiin, tyranniaan ja poliittisten johtohahmojen moraaliin liittyneitä jaettuja mielikuvia. Hyödynnän myös tätä todistusaineistoa esitelmässäni analysoimalla miten ostrakoneille kirjoitetut kommentit ja piirretyt kuvat heijastivat yksilöllisen muutoksen mahdollisuuteen liittyneitä käsityksiä. Esitelmäni keskeiset aiheet liittyvät siis yhtäältä yksilön mukautumiseen väliaikaisen karkotuksen jälkeen, toisaalta sisäisen muutoksen mahdollisuuteen väliaikaisesti karkotetussa yksilössä. Laajemmassa viitekehyksessä nämä kysymykset kytkeytyvät mahdolliseen muutokseen ihmisluontoa ja sen muuttumista koskeneissa käsityksissä klassisessa Ateenassa.

## **Roman Kushnir**

University of Vaasa  
English studies

### *The Representations of Transcultural Encounters in Sport in Two Finnish-American Literary Texts*

The subjects of this presentation are the collection of short stories *Heikki Heikkinen and Other Stories of Upper Peninsula Finns* (1995) by Lauri Anderson, and the novel *Welcome to Shadow Lake* (1996) by Martin Koskela. The literary texts are interesting examples of representing the experiences of different generations of Finnish immigrants in the USA in the 20th century. Among other practices that are important in their interaction with the host society, the authors particularly emphasize the role of sport. The aim of my presentation is to analyze the representations of the characters' sports practices in terms of transcultural encounters. The concepts of the roles of sport as developed by Heather L. Hundley, Andrew C. Billings, and David K. Wiggins as well as Mary Louise Pratt's concept of transculturation will be used as a theoretical framework. The presentation will illustrate how the immigrant characters' sports activities reflect the transcultural encounters between the immigrant and the dominant cultures. Embracing of the new sports and the adaptation of the old Finnish ones demonstrate the settlers' accommodation to the USA. The changes of their sport highlight the changes of the immigrants in America. At the same time, their old-country sports are also portrayed as transforming and influencing the new country. As a result of these transcultural encounters, sport plays a prominent role in the formation of the new Finnish-American culture and identity.

**Keywords:** Finnish-Americans, Sports, Transculturation

## Pekka Kuusisto

### *Bakhtin's Baltic Heteroglossia? Some Additional Notes on the Genealogy of World Literature*

According to Theo D'haen, "no other approach to literary studies has known as spectacular a success in the new millennium as that which goes by the name of 'world literature'" (D'haen 2012, 1). Yet, as D'Haen acknowledges, this success has been channeled through various institutional and cultural biases to the effect that, somewhat contrary to its disciplinary history and name, world literature at the present is still – and perhaps increasingly – perpetrated by an Anglophonic hegemony of the Western academia. Brought to its 19<sup>th</sup>-century use as Goethe's humanistic ideal of free circulation of literatures and ideas of a (mainly) European 'Weltliteratur', over the 20<sup>th</sup> and 21<sup>st</sup>-centuries, world literature has been both globalizing but also – and no doubt by the necessities of communication, too – often even monolingually articulated. Following D'Haen, the Eurocentric and recent Anglo-centric disciplinary history of world literature has resulted into formation of successive constellations of various literary center(s) versus peripheral areas that challenge many of the aspects of richness of its initial contexts in the culturally diverse central and northern Europe. Interestingly then, at the moment, the earlier relations of the European and North American centers of Paris, London and New York versus the 'semi-peripheries' of 'minor' languages and literatures of Northern and Eastern Europe, may be in the process of a restructuration, where the position of 'semi-periphery' is being appropriated by the 'global south' with China as its surfacing perspectival center. Paradoxically, as the research and communication on the new global world literature is increasingly conducted in English and in the global terms of North vs. South and West vs. East, such a restructuration may further challenge the importance and visibility of minor languages and literatures of global world literature such that the earlier European heritage of the notion may still have carried with it up to a certain degree.

My presentation takes its starting point from such a current state of formation of world literature, and as it is articulated and institutionalized in the three volumes written and co-edited recently for Routledge publishers by D'haen – a scholarly series of a disciplinary and conceptual history, a reader of classic articles, and a companion of articles of contemporary approaches. A resourceful and much needed compendium as this series surely is, one is surprised, I will argue nevertheless, of at least one conspicuous omission in its sources – that of a discussion on the significance of Mikhail Bakhtin's work on world literature. In D'haen's and his colleagues' series, the role of Bakhtin is reduced to but a few more or less marginal references. Even if Bakhtin's work has been highlighted in some other instances of the theory of world literature elsewhere, the choice of the Routledge series editors in Bakhtin's respect is significant, and invites further reflection and questions. Indeed, starting with his thought on cultural and literary dialogism and heteroglossia, do not practically all of the key-notions of Bakhtinian philosophy of culture and language come out as concepts oriented essentially on the mounting challenges of complexity and heterogeneity of world literature? Do we have a major 'forgotten native ancestor' of world literature in Bakhtin, then, one whose work needs to be re-appropriated and re-read in order for us to better orientate the concept of world literature in its current global environment?

I will focus the vast confines of the question of Bakhtin and world literature on what could be a less discussed aspect of Bakhtin also more in general, the context of formation of Bakhtin's thought and his key-concepts in what I propose to call the cultural and geographic area of the Baltic heteroglossia, and more specifically, in several locations formative for his development. These are, first of all, the multicultural and multilingual cities of his youth and scholarly maturation, Vilnius, Petersburg, Nevel and Vitebsk in 1910s and 1920s. Secondly, starting from the turn of 1940s, Bakhtin's association with the Gorky Institute of World Literature in Moscow, which inherited the heritage of the relatively early and voluminous publishing series on the topic, initiated already in 1919 by the Moscow publishing house "World Literature", is suggestive for understanding Bakhtin's relevance in this respect.

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## Liisa-Maria Lehto

Oulun yliopisto

### *Japaninsuomalaisten kielidiskurssit korpusavusteisen analyysin valossa*

Tässä tutkimuksessa käsittelen yhden siirtolaisryhmän, japaninsuomalaisten, kielille antamia tehtäviä ja merkityksiä sekä hyödynnän analyysissa korpusavusteista metodia. Japaninsuomalaiset ovat Suomessa syntyneitä suomalaisia, jotka ovat muuttaneet Japaniin eri aikoina ja eri syistä. He edustavat nykyistä siirtolaisuuden *superdiversityä*, jossa siirtolaisuus on muuttanut määrällisesti ja laadullisesti entistä moninaisemmaksi. Samoin nykysiirtolaisuus on muuttanut sosiaalisia rakenteita sekä siirtolaisten lähtömaissa että uusissa kotimaissa. (Esim. Vertovec 2010, Blommaert 2010.) Tässä tilanteessa tarvitaan lisää tietoa siirtolaisten sosiolingvivistisestä tilanteesta ja monikielisydestä, jotta voidaan ymmärtää meneillään olevia muutoksia yhteiskunnassa ja reagoida niihin.

Tutkimukseni 14 informanttia ovat noin 20–60-vuotiaita miehiä ja naisia, jotka asuvat eri puolilla Japania. Aineisto puolestaan koostuu 14 haastattelusta ja seitsemästä parikeskustelusta. Aineistossa aktivoituvia diskursseja informanttien käyttämistä kielistä – suomesta, japanista ja englannista – etsin diskurssianalyysin ja korpusmetodien yhdistelmällä. Korpusmetodit paljastavat toistuvia puhumisen tapoja ja implisiittisiä merkityksiä, joten niiden avulla voi tulla tietoiseksi diskurssien luomista itsestäänselvyyksistä ja kielen avulla välitetyistä asenteista (esim. Baker 2006: 13). Esittelen, kuinka klustereita analysoimalla voidaan tarkastella kielestä puhumisen tapoja. Klusterit paljastavat esimerkiksi tapoja arvioida kieliä ja nostavat esille erilaisia ääniä diskursseissa. Japaninsuomalaisten monikielisydestä ja kielellisestä arjesta rakentuu haastatteluissa ja keskusteluissa moninainen ja alati muuttuva kuva, ja korpusavusteinen analyysi antaa aineistosta kumpuaviin diskursseihin konkreettisen tarttumapinnan.

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## **Mirette Modarress**

### *Tutkija vierailta mailla – Pohdintaa kulttuuriperintöprosessista ja arkeologisen tutkimuksen dekolonisaatiosta*

Arkeologinen tutkimusprosessi tuottaa tietoa menneisyyden materiaalisista jäännöksistä, meitä edeltäneistä ihmisyhteisöistä ja kulttuureista, luo kertomuksen menneisyydestä. Menneisyyden perinnön katsotaan vaikuttavan identiteetin rakentamisessa ja vahvistamisessa. Toisen/vieraan kulttuurin tai alueen arkeologisessa tutkimus- ja tulkintaprosessissa määritellään samalla toisen identiteettiä ja kulttuuriperintöä ulkopuolisesta näkökulmasta. Historiallisessa kontekstissa arkeologiassa ovat usein vaikuttaneet kolonialistiset käytänteet: tutkimusalueen arkeologisen aineiston ja esineistön haltuunotto sekä hyödyntäminen ovat tapahtuneet huomioimatta paikallisia näkökulmia ja ääniä. Tarkastelen näitä tutkimuksen epäsuhtaisia toimintatapoja, niiden taustaa ja vaikutuksia perinnön arvottamiseen sekä merkityksien muodostumiseen kulttuuriperintöprosessissa. Arkeologisen tutkimuksen dekolonisaatio purkaa vanhoja käytänteitä ja antaa mahdollisuuden muutokseen, voimaannuttavaan ja moniääniseen tutkimukseen.

## Esko Nevalainen

### *Liberty and Reformation in Understanding Change*

What causes change in human affairs? What is the interrelation between religion and politics? These are timely questions applying to the conflict between Western democracy and extreme Islamist terrorism and to the problematic relationship between Sunni and Shia Muslims in the Middle East. The connections between religion and politics are in need of studying. Human motives are based in the identities and become more relevant in times of conflict and in changes of transcultural encounters.

In this representation this theme is defined regarding the seventeenth century British Civil Wars particularly from the point of view of the Scottish Covenanters. The main concepts that are revealed in the texts of the Covenanting elite are liberty and reformation which were connected to the concept of Christian liberty. These concepts were used together but they were still differentiated. Religious or ecclesiastical differences became highly politicised. In the religio-national collective identity of the Covenanting elite, 'true religion' meant the Protestant faith which included the idea of freedom from popish tyranny and innovations. This representation sheds light on the Scottish Covenanters' contribution to the process of defining and defending liberty.

Max Weber has referred to the concept of "*inner-worldly asceticism*". Connected to hard-line Calvinists he has discussed the concept as an active involvement in reforming society rationally so that it would better suit the ascetic worldview of the group. This includes the possibility of revolution. Activities within institutions of the world tended to have close connections with religious beliefs.<sup>1</sup> However, it is notable that the Scottish Covenanters, who instigated political changes, seemed to resist innovations and represented a reactionary and conservative stance.

## Heidi Niemelä

FM, Oulun yliopisto

### *Suomen kieli lasten piirtämänä – koulumaailman kieli-ideologiat*

Esitelmän aihe liittyy väitöstutkimukseeni, jossa tarkastelen, millaisena Suomessa tällä hetkellä vallitseva kielellinen monimuotoisuus nähdään, keitä pidetään suomen kielen puhujina ja millainen ylipäättään on suomalainen asenneilmasto uussuomalaisten puhumia suomia kohtaan. Laajemmassa tutkimuksessani tarkastelen suomalaisten suhdetta suomen kieleen, asenteita suomen kielen moninaistumiseen sekä kieli-ideologioiden ja -asenteiden yhteiskunnallisia vaikutuksia ja maahanmuuttajien kokemuksia kielellisestä kotoutumisesta. Suomessa vallitsee uusi kielipoliittinen tilanne, mikä haastaa kieliyhteisöä kohtaamaan omia käsityksiään mm. siitä, millaisia suomen varieteetteja ympäristössään kuulee.

Tässä esitelmässä keskityn väitöstyöni ensimmäisen osatutkimuksen aineistoon, joka koostuu 6.-luokkalaisten koululaisten ja luokanopettajaopiskelijoiden piirustuksista. Aineisto on kerätty syksyllä 2016 ja keväällä 2017 sekä Oulussa että Helsingissä. Piirustustehtävässä informanteille annetaan ohjeeksi ”piirtää suomen kieli”. Piirustustehtävä on tieteellinen tutkimusmetodi, jota on sovellettu esimerkiksi opettajien identiteetin tutkimisessa (Nevgi & Löfström 2014). Tässä tutkimuksessa metodin avulla kohdistetaan oppilaiden ajatukset aiheeseen, jota koskevia ajatuksia voi olla haastava kielentää. Aineistosta tarkastelen informanttien käsityksiä suomen kielestä, sen olemuksesta, puhujista sekä yhteisöistä, joissa suomea puhutaan. Pohdin aineiston avulla myös sitä, millainen kuva suomen kielen moninaisuudesta piirtyy.

Tämä väitöstyön osatutkimukseni tarjoaa paitsi tutkimustietoa sosiolingvistiikan kenttään koulumaailman kieli-ideologioista, myös kouluille osallistavan pedagogiikan keinoja monikielisuuden ja -kulttuurisuuden käsittelyyn. Kieli-ideologiset prosessit muokkaavat ihmisten näkemyksiä kielestä ja sen eri varieteeteista, ja kieli-ideologiat vaikuttavat myös siihen, mitä kieliä tai kielimuotoja arvostamme (Mäntynen ym. 2012). Tämän vuoksi on tärkeää tutkia, millaisia näkemyksiä koululaisilla on suomen kielestä, millaisia arvoja ja käsityksiä he kieleen liittävät ja kuinka samanlaisia tai erilaisia kieli-ideologiat ovat väestöpohjaltaan erilaisissa kouluissa. Alustavassa analyysissä piirustuksissa nousee esiin kuva melko isänmaalisesta suomen kielestä ja erilaisista kielitietoisuustasoista, mutta myös yhteiskunnallinen ja poliittinen ajankuva sekä kokemuksellisuus.

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**Karen Niskanen**

*Rock Art and Cultural Interaction in the Late Stone Age and Early Metal Period in Northern Fennoscandia*

This paper considers rock art in light of the cultural contact of hunter and gatherer communities across Northern Fennoscandia during the Late Stone Age and Early Bronze Age. Methodologies include spatial analysis (GIS) and comparative analysis of the changes in rock art styles and other material culture evidence of interaction, using data from locations in Northern Finland, Sweden, Norway and Russia. The sites studied include Hossa (Värikallio) and Laukka (Saarakallio) in Northern Finland; Nämforsen in Sweden; Alta in Norway; and Lake Onega and the Kola Peninsula in Russia.

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### *Kainuun kruununmetsätorpparien toimeentulo ja elinkeinot*

Käsittelen esitelmässäni kruununmetsätorpparien toimeentuloa ja elinkeinoja Kainuussa 1800-luvulla ja 1900-luvun alussa. Vuosina 1841–1879 suoritetussa isossajaossa yli puolet alueen pinta-alasta jäi valtiolle. Voimakas väestönkasvu loi tarvetta uudisasutukselle ja kruununmetsätorppalaitos muodostui monissa kunnissa keskeiseksi asuttamisen muodoksi. Isonjaon ja metsähallinnon kehittymisen myötä kainuulaisten kaskiviljelyyn perustuva elämäntapa joutui murrokseen ja tärkeimmäksi elinkeinoksi nousi tervanpoltto, joka tiivistä periferian taloudellista riippuvuussuhdetta keskuksiin. Tukkipuiden myynti alkoi 1800-luvun loppupuolella vahvistaen edelleen kainuulaisten yhteyttä teollistuvaan ja modernisoituvaan Suomeen ja maailmaan. Tarkastelen kruununmetsätorpparien toimeentulon ja elinkeinon kehitystä modernisaatioon voimakkaasti kytkeytyvänä ilmiönä. Kehittyvä metsähallinto velvoitti torpparien kanssa tekemissään kontrahdeissa torpparit raivaamaan lisää peltoa ja niittyä. Torpan vero maksettiin viljana ja lisäksi valtio teetti maillaan erilaisia töitä maksua vastaan. Myös tukkien myynti valtion metsistä tarjosi torppareille ansiomahdollisuuksia. Oma lukunsa ovat metsänvartijat, jotka saivat työstään säännöllistä rahapalkkaa. Kruununmetsätorpparien toimeentulon tasossa oli eroja ja siinä tapahtui kehitystä, joihin kiinnitän esitelmässä huomiota. Tarkastelen torpparien toimeentuloa torppien peltoalan, karjan määrän, ansiotyömahdollisuuksien, asumistiheyden ja aikaisten näiden asioiden riittävydestä antamien arvioiden perusteella. Pyrin arvioimaan, missä määrin torppien viljelykset ja karja riittivät toimeentuloon.

Tärkeimmät lähteet ovat vuonna 1864 laadittu luettelo kruununmaiden asumuksista, tilattoman väestön alakomitean tutkimuksen alkuaineisto vuodelta 1901, maataloustiedusteluiden alkuaineistot vuosilta 1910 ja 1920, perukirjat sekä metsätilasto. Kuvailevampaa aineistoa löytyy metsähallinnon vuosikertomuksista, Kalle Kajanderin vuoden 1902 tilannetta Kainuussa kuvaavasta matkakertomuksesta ja Eino Cajanderin vuonna 1919 julkaistusta Suomussalmen kruununmetsätorppien maatalousoloja käsittelevästä tutkimuksesta. Kruununmetsätorpparien toimeentulo ja elinkeinot ovat keskeinen tutkimuskysymys myös valmistelemassani Kainuun kruununmetsätorppa-asutusta ja modernisaatiokehityksen vaikutuksia periferian väestöön käsittelevässä väitöskirjassa.

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### *Keep European Refugees Out - The Anti-Immigrant Leaders Against the Alaska Development Act of 1940*

A three-day hearing concerning the future of the arctic territory of Alaska intertwined with a possible safe haven of European refugees was arranged at the time, when the World War II escalated in Europe. The US Senate subcommittee of the Committee on Territories and Insular Affairs, including officials, politicians, opinion leaders, representatives of NGO's and citizens, gathered together in Washington D.C. to determine the future of a proposed bill called the Alaska Development Corporation Act of 1940.

The bill was proposed both in the Senate and the House of Representatives in March 1940 for strengthening the underpopulated Alaska with European war refugees. In May 1940 two major anti-immigrant leaders, John Thomas Taylor and John B. Trevor, were invited to give their testimony to the hearings in the Capitol concerning the development of the peripheral American northland. Taylor was the Director of the National Legislation Committee of the American Legion and Trevor was the President of the American Coalition of Patriotic Societies.

Taylor and Trevor made their point bluntly and strictly rejected the bill aiming to develop Alaska with the help of refugee resettlements. Their anti-immigrant claims and allegations summed up an idea that it was the Americans first, Alaska only for the Americans and the US Borders to be closed.

In the hearings were 28 witnesses of whom only four were against the bill, and two of them were Taylor and Trevor. The nativist statements of these national level opinion leaders did not escape committee's attention and made an impact.

## **Jari Okkonen**

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### *Jaettua samuutta tai osallistuvaa naapuruutta – kulttuuri ja yhteisö Pohjois-Suomen arkeologisen ja etnografisen aineiston pohjalta*

Perinteisessä ja paljon käytetyssä määritelmässä kulttuuri on jaettuja uskomuksia, arvoja ja käytäntöjä, joita tietty yhteisö omaa ja siirtää eteenpäin. Yhteisöjen kulttuurin ajatellaan perustuvan samankaltaisuuteen – esimerkiksi materiaalista kulttuuria tutkiva arkeologi havaitsee yhdenmukaisia piirteitä, toistumia, merkkejä normatiivista käyttäytymisestä, joka viittaa jaettuihin arvoihin, uskomusjärjestelmiin ja käytänteisiin. Toisessa näkökulmassa hylätään samankaltaisuuden ja yhtenäisyyden periaate. Tärkeimmäksi nousee yksilötasolle palautuva käyttäytymisen ennustettavuus. Edellisessä kulttuurin määritelmä tyypistyy traditioiden paketiksi eli joukoksi jaettuja symboleita, käsitteitä, arvoja ja uskomuksia. Jälkimmäisessä mallissa kulttuuri on vuorovaikutukseen ja osallistumiseen perustuva avoin informaation prosessoinnin järjestelmä, jossa uskomukset ja arvot ovat jatkuvassa muutoksessa. Pohjois-Suomen esihistoriallisten ja varhaismodernien yhteisöjen esineellistä kulttuuria voidaan tarkastella vuorovaikutukseen ja osallistuvaan naapuruuteen perustuvan mallin avulla. Jaettuun samuuteen perustuva malli sopii myöhempisiin yhteisöihin – heijastaen kirkon ja valtion kasvavaa otetta pohjoisen yhteisöistä.

Asiasanat: kulttuuri, yhteisö, vuorovaikutus



## Tuula Okkonen

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### *Liittoutuneiden Monuments, Fine Arts & Archives -operaatio Euroopassa toisen maailmansodan kontekstissa osana kulttuuriperinnön suojelua ja rauhanajan maailman luomista*

Toisen maailmansodan loppuvaiheessa Euroopassa nähtiin ainutlaatuinen tapahtumasarja, kun Normandian maihinnousun (1944) jälkeen länsiliittoutuneiden taistelujoukkojen mukana eteni myös kulttuuriomaisuuden ja historiallisten rakennusten, monumenttien ja esineiden suojeluun erikoistuneet joukot. Näiden pienten osastojen tehtävänä oli huolehtia aineellisen kulttuuriomaisuuden suojelusta natsi-Saksaa vastaan käytävien taistelujen aikana sekä tulevan Saksan miehityksen käynnistymisen yhteydessä.

Alkuperäinen syy erikoisjoukkojen muodostamiseen oli yleisinhimillinen, ihmiskunnan yhteisestä kulttuuriperinnöstä huolehtiminen taide- ja kulttuuriperinnöltään rikkaassa Euroopassa. Operaatioon osallistuneiden, jopa yksittäisten upseereiden tai sotamiesten toimesta tavoite kuitenkin laajeni paikallisyhteisöjen omaisuudesta huolehtimiseen, kun liittoutuneiden ja Saksan joukkojen rintamalinja liikkui vuosien 1944 – 1945 aikana. Mittakaava kulttuuriomaisuudelle aiheutetun tuhon ja esimerkiksi natsien ryöstösaaliiksi päätyneiden taideteosten määrästä alkoi hahmottua vähitellen. Huomiota herättävällä tavalla perimmäiseksi tavoitteeksi Saksan kukistuttua nousi kulttuuriomaisuuden suojelun lisäksi ystävällismielisten suhteiden lujittaminen sekä natsivallasta vapautettujen alueiden väestön kanssa että miehittäjien ja saksalaisten demilitarisointi- ja demokratisointitavoitteessa.

Esitelmässäni tarkastelen *Monuments, Fine Arts & Archives* -operaation osallistuneiden käsityksiä tehtävistään ihmiskunnan yhteisen kulttuuriomaisuuden suojelijoina heidän sodanjälkeisten kertomusten valossa. Arvioin myös operaation tuloksekkuutta, sen selkeästi osoitettavia kipupisteitä sekä sitä, miten suojelutoimet sodanaikaisessa Euroopassa vaikuttivat sodanjälkeiseen keskusteluun ihmiskunnan kulttuuriperinnöstä ja rauhanajan maailman luomisesta.

## **Joni Partanen**

### *Radiation Studies as a Bridge-Builder? American-Japanese The Radiation Effects Research Foundation's Collaboration with the Soviets at the End of the Cold War*

Borders between nations and other non-physical boundaries did not stop a radioactive radiation and thus it causes a significant threat for people. History of radiation in the hands of men knows great dangers for human health, for example the well-known Chernobyl disaster in the Soviet Union in April 1986.

The Chernobyl accident caused wider fear against nuclear power than any other accident before it. Governments throughout the world became aware of the possible health risks radiation can cause even hundreds of kilometers away from the site of an accident. In Soviet Union, leaders soon learned that they need international aid to examine the accident and help the victims of the greatest nuclear accident of history.

Soon after the Chernobyl accident the Japanese government offered its help for Soviets. It called them to Hiroshima to get to familiar with ongoing radiation studies in the city. In Hiroshima, Japanese and American scientists have gained knowledge of radiation caused health effects since the end of World War II. The best known organization in Hiroshima was the American Japanese the Radiation Effects Research Foundation which offered its knowledge and collaboration to Soviets to use in Chernobyl. This was a beginning of an interesting co-operation between American organization and Soviets during the final years of the Cold War giving a glimpse of a world after the dividing juxtaposition.

In the next decade, RERF and Russia continued their collaboration in the city of Mayak where Soviets were produced plutonium in decades starting in 1948. In this presentation, the speaker will tell how Japanese-Soviet-American collaboration started in the Cold War era and how it developed even further. He would also examine how the changing world politics of the 1980s and early 1990s affected this collaboration.

## Marika Rauhala

FT, Historia, Oulun yliopisto

### *Good and Bad Hellenism: Roman Identity in the Expanding Empire*

#### *Hyvä ja paha kreikkalaisuus: Roomalainen identiteetti laajentuvassa imperiumissa*

Ennen Rooman valtakunnan levittäytymistä itäiselle Välimerelle kreikkalainen kulttuuri oli pitkälti näyttäytynyt roomalaisille yliverlaisena innoituksen lähteenä. Kreikkalaiset vaikutteet muokkasivat roomalaisten uskonnollista ajattelua varhaisimmista tunnetuista ajoista lähtien, latinankielinen kirjallisuus syntyi kreikkalaisten esikuvien pohjalta, ja kreikkalainen filosofia, oppineisuus ja koulutus tulivat statussymboleiksi myös roomalaisen yläluokan parissa. Kreikkalaiset kaupunkivaltiot kuitenkin ajautuivat vähitellen Rooman poliittisen vaikutusvallan alaisiksi ja lopulta Rooma valloitti idän hellenistiset kuningaskunnat. Tämä muuttunut valtapoliittinen tilanne pakotti roomalaiset arvioimaan uudelleen myös omaksumiaan kreikkalaisia kulttuurisia opetuksia ja lainoja. Samaan aikaan kun suorat yhteydet kreikkalaiseen kulttuuriin lisääntyivät ja sekä kreikkalaista taidetta että oppineita virtasi valtakunnan keskukseen, kreikkalaisuus alettiin enenevässä määrin yhdistää itämaiseen ylellisyyteen ja turmeltuneisuuteen, jonka katsottiin koituneen helleenienkin tuhoksi.

Vaikka roomalaiset olivat aina omaksuneet kulttuurisia vaikutteita valikoiden ja mukauttaen ne omiin tarpeisiinsa, valloittajat havahtuivat ajatukseen, että valloitetut kreikkalaiset olivatkin saaneet heidät valtaansa. Kreikkalaisen korkeakulttuurin alkaessa näyttäytyä rappion ja orjien tuottajana, roomalaisten oli tehtävä tiliä omien kreikkalaisperäisten traditioidensa kanssa. Olennaiseen osaan kansallisen identiteetin rakentamisessa nousikin retorinen rajanveto suorasekäisen ja tinkimättömän roomalaisuuden sekä korruptoivan ja teennäisen kreikkalaisuuden välillä. Myös uskonnon saralla muotoutui käsitys roomalaisten esi-isien verrattomasta hurskaudesta vastakohtana vieraalle taikauskolle, jolla oli rappeuttava vaikutus. Toisaalta käsitteellisten "roomalaisuuden" ja "kreikkalaisuuden" rajojen kautta syntyi keisariajan alussa synteesi, joka mahdollisti kreikkalaisuuden sisällyttämisen osaksi perinteistä roomalaisuutta. Esitelmässäni käsittelen tapoja, joilla roomalainen eliitti pyrki sopeutumaan alueellisen laajenemisen mukanaan tuomaan henkiseen muutokseen ja ylläpitämään sekä kirkastamaan ajatusta yliverlaisesta ja ainutlaatuisesta roomalaisuudesta suhteessa kulttuurisesti usein korkeampitasoisena pidettyyn kreikkalaisuuteen. Tarkastelemalla roomalaisten reaktioita yhtäältä kreikkalaiseen koulutukseen ja oppineisuuteen, toisaalta uskonnolliseen vuorovaikutukseen seuraan kreikkalais-roomalaisen kulttuurin sulautumiseen johtanutta kehityskulkua.

## Päivikki Romppainen

FM

### *“Palimpsestic Reading of Trauma in Paavo Rintala’s novel Aika ja uni (Time and Dream)”*

I am a doctoral student in literature, and currently I am preparing my thesis on the themes of remembering and representing cultural trauma: the preliminary title of my thesis is “Ethics of Remembering in W.G. Sebald and Paavo Rintala’s later prose”. One of my main sources of inspiration is Michael Rothberg and especially his book “Multidirectional Memory” (2009). Rothberg claims, that until recently, the field of memory studies has been dominated by a conception of memory he calls “competitional memory”. The public field would be a kind of “zero-sum game”, a field of scarcity, in which every dominant cultural story would marginalize other stories and block them from being heard. Instead, Rothberg proposes a more dynamic view of cultural memory. Multidirectional memory means that a once dominant story (like Holocaust) may be instead in a dynamic and dialogical relation to once marginalized stories (like histories of colonization and slavery). Instead of blocking the other stories from view, stories may help to formulate each other and thus reinforce each other. Instead of a monologue a dialogue would prevail.

In my paper I read Paavo Rintala’s novel through “multidirectional lenses”. The story of narrator’s childhood and youth as a refugee from Karelia is read through other stories of exile and suffering, namely those of the Russian poets Marina Tsvetayeva and Anna Akhmatova. Throughout the novel, the narrator is formulating his personal life-narrative in dialogical relation to other narratives of suffering and cultural trauma of the Second World War. In this way, a personal life-history (and national trauma) is intertwined with the more general European history: cultural trauma of 2nd world war is “transcultural” in this way. Rintala’s novel may be read as a palimpsest, each layer of stories still shining through each other, and giving form to each other - in reader’s interpretation.

## **Annuikka Sailo**

Doctoral student

History of Science and Ideas, University of Oulu

### *Behavioral consequences of environmental change in the 1960s social science*

In the 1960s, awareness and worry about environmental problems such as pollution, and population growth grew significantly and reached wider audiences. The consequences that environmental problems caused to humans were not only seen to be connected with physical ills but changes in both socio-psychological and physical environment were believed to also directly affect human behavior, most often negatively.

The concern about the unsuitability of an overtly technological and crowded modern urban environment had been raised by many social scientists of the early 20th century and even earlier. What was new, however, in the 1960s were the evolutionary conceptions of adaptation and maladaptation that spread to social sciences and public discourse mainly from the field of ethology, the study of animal behavior in natural environments.

This paper examines the Anglo-American debate surrounding the pop-ethological claims that originally adaptive human traits had become maladaptive in the quickly changing environment. I will claim that ethologically derived popular fears of maladaptation had a strong impact on the social sciences, but also that they were heavily criticized by many social scientists.

## **Matti Salo**

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### *Pohjois-Suomen elinkeinoelämän keskeisimmät liikennekysymykset 1900-luvulla*

Välimatka keskuksen ja liikenneyhteyksien toimivuus ovat keskeisiä periferian ja keskuksen välistä suhdetta ja erityisesti elinkeinoelämän toimintaedellytyksiä määrittäviä tekijöitä. Esitelmäni käsittelee Pohjois-Suomen elinkeinoelämän 1900-luvulla esillä pitämiä liikennekysymyksiä ja sen toimintaedellytyksiin vaikuttaneita liikenteen ongelmakohtia. Pohjois-Suomi on Suomen kansallisessa kokonaisuudessa ollut selkeästi periferinen alue, ja maailmanmarkkinoiden näkökulmasta se on sijainnut vieläkin kauempana suurista talouden keskuksista.

Liikenteen tärkeimpiä osa-alueita tässä yhteydessä ovat meri-, maantie-, rautatie-, lento- ja tietoliikenne. Esitelmässä ei pyritä tarkastelemaan niitä kattavasti vaan nostamaan noin sadan vuoden aikana eri vaiheissa eniten elinkeinoelämän piirissä esille nousseita ongelmia ja vaikuttamisen kohteita. Keskittyminen näkyvimpiin kysymyksiin auttaa liittämään liikenteen kehityksen selkeämmin osaksi Pohjois-Suomen 1900-luvun teollistumis- ja modernisaatioprosessia. Elinkeinoelämällä tarkoitetaan tässä yhteydessä lähinnä kauppaa ja teollisuutta, varsinkin vientiteollisuutta, joka oli erityisen riippuvainen toimivista liikenneyhteyksistä.

Tutkimuksen päälähteet ovat Oulun kauppakamarin toimintakertomukset ja asiakirjalähteet, joiden kautta polttavimmat liikennekysymykset hahmottuvat hyvin. Elinkeinoelämän eri organisaatioista alueellinen näkökulma painottui selkeimmin nimenomaan kauppakamarien toiminnassa ja kannanotoissa. Oulun kauppakamarin toiminta-alue kattoi 1930-luvun loppuun saakka suurimman osan silloisesta Oulun läänistä, toisin sanoen koko Pohjois-Suomesta. Lapin läänin ja Kemian kauppakamarin vuonna 1938 tapahtuneesta perustamisesta lähtien Oulun kauppakamarin alue kattoi osapuilleen uuden Oulun läänin alueen, toisin sanoen Pohjois-Pohjanmaan ja Kainuun alueet. Kauppakamarin toiminta on koko ajanjaksolla keskittynyt Ouluun. Myös liikenteen kysymykset ovat kauppakamarin toiminnassa olleet esillä erityisesti Pohjois-Suomen suurimman keskuksen, Oulun, näkökulmasta, mutta kauppakamarin paikallisosastojen kautta myös laajempi pohjoissuomalainen näkökulma on ollut esillä.

Eri liikennealojen kehittämiskysymysten tarkastelua täydennetään Suomen virallisen tilaston tiedoilla eri liikennemuotojen alueellisen kehityksen päälinjoista.

Asiasanat: Pohjois-Suomi, elinkeinoelämä, kauppa, vientiteollisuus, liikenne, keskus, periferia

## Sanna Salo

### *Two different interpretations of the end of Fascist war and role of Germans.*

The discussion regarding who to blame about the war and destruction it left Italy within, is example how different historical perceptions can coexist. While the anti-fascists blamed Mussolini and Fascism having betrayed the Italy, fascists in turn accused the King and anti-fascists forces.<sup>1</sup> At the end the public memory of the Second World War based on the antifascist interpretations of events as it became the dominant narrative.<sup>2</sup> However, at the same time alongside had remain to exist also the other perception of the end of the war, which opposed the hegemonic narrative.

As a matter of fact, meanwhile I write this it is interesting to follow the very current discussions in Italy's media about meaning of 25th of April which is the national festivity of the liberation from Fascism. Still today this festivity has not been agreed by whole population, and some parties, even some institutional parties, would prefer that the day would be celebrated for the liberation in general from all suppressive dictatorships. The request has been motivated by saying that in this manner could be avoided the division of the country and to have a celebration, which would unify whole country. But is it appropriate in name of politically correctness and forgiveness to transform the past in order to have the less divided people and more cohesive country?

In my dissertation regarding two weekly newspapers Oggi and Tempo and the images they displayed on the fascist past, communism and nationalism during 1950-1953 explicates the manner how Germans as allies were considered by weekly newspapers. I have chosen the image of Germans, since it was unexpectedly positive, taking into consideration that during Second World War the relations between Germans and Italians had been ambiguous, and after the armistice in 1943 Germans had transformed from ally to enemy. Above all, these articles regarding Germans demonstrate how there was a different version of role of Germans respect the official history version. If the official version wanted to present Germans negatively and demonstrate that the good Italians had been forced to participate in to the war by evil Germans, the right-wing instead wanted displayed image of Germans, who had accomplished heroic acts and some of them had protected the interests of Italians.

I believe it is important to understand the alternative interpretations to have more complete comprehension how Italians understood the end of war. If the other version of past has had been supported by large part of population and if still today there is request to remember past trough their memory, has there been a real change at all, and has the hegemonic memory, the official version, been just hypocritical artefact which has sought to describe change of Italian society in order generate happy end for Italy after infamous Fascism?

1) Focardi 2005, 5

2) Focardi 2005, 4

## **Annariina Seppänen**

### *Ideological divisions in American politics as presented in the rhetoric of the Republican Party primary election debates in 2008, 2012 and 2016*

As the 2016 presidential election season underlined, there are deep divisions in the political landscape of the United States of America. The country is divided into Republicans and Democrats, conservatives and liberals and to red and blue states. Recent surveys show that the members of both political parties have become more ideologically consistent. Consequently, political identification is coupled with party identification, i.e. conservatives tend to identify with the Republican Party and liberals with the Democratic Party. Some scholars argue that, with their own press, values and even realities, the supporters of both political parties are increasingly confined to their own enclaves.

The distance between the two parties is not only ideological but it also has mental, cultural, moral and even physical dimensions. In my presentation, I will focus on whether these divisions are visible in the rhetoric of the Republican Party primary election debates during the 2008, 2012 and 2016 campaigns. The primary election debates attract large audiences and are an important forum to define and refigure the Party's national agenda and political ideology. Therefore, the debates play a pivotal role in shaping American political reality. The aim of my presentation is to discuss whether and how the Republican presidential hopefuls employ divisive rhetoric, and thus, contribute to the political divisions in their primary election debate rhetoric.



## **Grete Swensen**

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### *Emerging Transcultural Heritage – a case study from Inner Oslo*

This paper intends to contribute to the discussions of 'Representations and interpretations of change(s) in the conceptions and images of culture' at the conference on Transcultural Encounters; Understanding Humans in Change.

The starting point is the continuous changing definitions of what constitutes cultural heritage in contemporary society. We ask what immigrant youths of first and second generation interpret as cultural heritage? How do they describe their relationship to their new homeland and what cultural practice do they consider part of cultural heritage? How are such understandings to be viewed in relation to what the official cultural heritage managers in Norway define and describe as cultural heritage?

The study which is in its initial phase will be based on qualitative interviews to be carried out in two secondary schools in inner Oslo; both situated in neighbourhoods with high degree of cultural diversity. While 10 % of the inhabitants in Oslo have foreign nationality, 45 % of inhabitants of foreign nationality are between 20-39 years (SSB 2016). A mix-method approach will be used (focus group interviews with students, in depth interviews with parents, walk-along interviews with a selected group of students etc.).

Presumptions about cultural differences have coloured the debate around integration in Norway. There is now substantial research that has broadened the knowledge on how integration is experienced by individuals who grow up in an intercultural context (Fuglerud & Eriksen 2007). While differences between cultural codes at home and those in civic society might be distinct, young people are on the move. The youth is formed in the intersection between family traditions, expectations at school and those of broader society (Priour 2004). Young people are themselves active cultural agents and mediators, and youth cultures are products of a dynamic mix of influences. New insight into an emerging transcultural heritage is likely to lead to major future changes in the conceptions of cultural heritage.

## Desirée Valadares

Landscape architect and PhD Architectural History student at UC Berkeley studying government apology and state-regulated redress mechanisms

### *The Pilgrimage: Interethnic Relations and Cross-Race Solidarity at Former Sites of Japanese American Confinement*

As political fervor vilifies immigrants, refugees and asylum seekers, it is important to consider the politics and stakes of federally imposed institutional confinement as a misdirected means of dealing with national security, racism and economic exploitation. The incarceration of approximately 120,000 Japanese Americans, between 1942 and 1945, in a network of assembly centers, relocation centers and prison camps scattered across Arkansas, Arizona, California, Colorado, Idaho, Utah and Wyoming is now recognized as a dark chapter in American history. A close study of these carceral environments and 'wounded places' offers a compelling material perspective that illuminates questions of citizenship, civil rights, state power, the limits of American justice and the ways in which moral anxieties and civic ambiguities surface in times of war.

More recently, the return to these sites of forced exile, via annual 'camp pilgrimages,' seek to reenact, to remember, heal and rebuild the social bonds challenged by the camp experience. Interestingly, the pilgrimages, which began as early as 1969, cultivate a union with many people who possess little to no connection with the land itself. Born out of collective solidarity with other ethnic groups during the 1960s civil rights movement, these pilgrimages demonstrate the ways in which unlikely alliances and coalitions are forged between disparate communities with analogous experiences of dispossession, oppression and displacement. This cultural landscape still remains comfortably invisible to most Americans but, contains a profound materiality that has become symbolic of cultural and racial prejudice beyond the Japanese American community.

In an attempt to answer how unrelated American ethnic groups, suffering similar persecution unite in solidarity, this engaged community research involves both, archival research and active participation in five pilgrimages: 47th Annual Manzanar Pilgrimage (2016, California), the 40th Annual Amache Pilgrimage (2016, Colorado), the 3rd Annual Angel Island Pilgrimage (2016, California), the 6th Annual Heart Mountain Pilgrimage (2017, Wyoming) and the 14th Annual Minidoka Pilgrimage (2017, Idaho).

**Zhenyan Xi**

*China's Economic Rise and its Soft Power Status Quo in Europe*

This paper assesses China's economic rise and its soft power status quo in Europe. It aims to analyze and predict the possible future relationship between China and Europe under the latest global situation. Through historical method and data analysis, it explores how much China has influenced Europe due to its economic rise, and the European perceptions of China's rise from the perspectives of economy and soft power. By summarizing the challenges that China has encountered in order to develop a strategic partnership with Europe and project its soft power, this paper looks into a more extensive, comprehensive, well-balanced and pragmatic future potential China-Europe relationship based on the rise of China's economy and the limits of its soft power in Europe.