

**Abstract: The historical Karelian origins of the Northern Finnish population in late 18<sup>th</sup> and early 19<sup>th</sup> century Finnish historiography**

The historical origin of the northern Finnish population has traditionally been a hotly debated topic among Nordic historians. In this article, I analyse the conceptions of late 18<sup>th</sup> and early 19<sup>th</sup> century Finnish scholars regarding an important phase in the larger development of this subject utilising, among other things, travel descriptions and historical treatises. During this phase, the northern Finnish population was seen to have originated from Dvina Karelia, which differed from earlier conceptions on the subject. This change was primarily caused by early romanticist and orientalist ideas including an emphasis on eastern peoples in the late 18<sup>th</sup> century. In the early 19<sup>th</sup> century, this was further influenced by a general emphasis on the eastern origins of the Finns as well as romanticized notions of a supposedly more “original” eastern Finnish heritage centring on the Karelian “Golden Age” in the realm of Bjarmia. In Scandinavian sagas the Kvens were also associated with the Karelians by historians, leading to a more elaborate conception of the Karelian origins of the northern Finnish population.

**Keywords:** 18<sup>th</sup> and 19<sup>th</sup> centuries, Bjarmia, Kvens, Karelia, Northern Finland, Romanticism

**Abstract: Cameralism and Cameral Sciences. Political Theory of a Paternalistic Tutelary State?**

This article argues that interpreting cameralism narrowly as a German version of absolutist mercantilism has prevented scholars from recognising the profound conceptual changes that took place in cameralism during the second half of the eighteenth-century. The focus of cameral sciences shifted from filling the prince's treasury to fostering the idea of an economically active citizen in pursuit of his happiness. The paradox is that if cameralism is understood as it customarily is now in secondary literature, the leading cameralist Johann von Justi, would not fit into this category.

**Keywords:** cameralism, cameral sciences, natural law, happiness, Johann von Justi

**Abstract: A voice from the margins of politics. The notes and publicity strategy of theosophical worker Itkonen in the election spring of 1907**

In the early 20<sup>th</sup> century the Finnish working-class movement entailed a theosophically oriented wing, whose conceptions of socialism and the nation differed decisively from mainstream socialism. This article focuses on an exceptional piece of material that takes the reader into the midst of a pivotal moment in Finnish history: a text produced by a theosophical worker called Vilho Itkonen right after the first parliamentary elections in Finland in 1907. The text, stored in the archives of the Finnish Literature Society by Itkonen himself, is an example of political history written consciously “from below”. It tells how an active yet marginalized figure comprehended the Finnish political situation and the future of the nation in 1907, and how Itkonen used the archives of the Finnish Literature Society boldly for his own means – to carry out a long-term publicity strategy to express his political views. Itkonen, feeling misunderstood and left in the margins of his own era, wrote for the researchers and readers of the future, hoping for their understanding and appreciation.

**Keywords:** history from below, marginal history, theosophy, socialism, archives, Finnish working-class movement

**Abstract: Solicitude and hospitality. Ideals of good death in Orthodox Border Karelia, 1870–1939**

The article traces the changes that took place in funeral practices and their significance in Orthodox Border Karelia (part of Finland until 1940). The study is based partly on archival sources, mainly located in the archives of the Finnish Literature Society, and partly on published sources. The method used is a combination of historical anthropology (e.g., Marshall Salins) and social interaction (Mary Douglas, above all). The first argument is that in ca 1870, funeral practices and commemoration of the dead for the most part were in the hands of laypeople and based on vernacular traditions, Christian or otherwise. This gradually changed under the influence of the Orthodox Church (until 1892, when the diocese of Vyborg and Finland was founded, while the Border Karelian Orthodox belonged to the diocese of St Petersburg; and since 1918 when they were a part of the Orthodox Church in Finland). The role of laypeople diminished, and traditions not fitting with the teachings of the Church were cut down, although in various phases of the funeral and commemora-

tive rites these changes happened at a different pace. The second argument, and conclusion, is that rites dominated by laypeople emphasized solicitude and hospitality (as ideals), which I see as a way of looking at the death as being good because the dead bound the living and the deceased together as an interactive community. The dominance of the Church, on the other hand, stressed the dead as citizens of a heavenly kingdom, thus separating them from those still alive and emphasizing the solitude of dying, instead of community.

**Keywords:** Orthodox Border Karelia, funeral rites, commemorative rites, ritual change, meanings attributed to death

Jouni Tilli

---

**Abstract: Repentance, adaptation, and denial.  
Lutheran pastors and working people, 1944–1948**

To some Finns the years 1944–1948 after the lost war were a time of danger and a traumatic rupture that shook their spiritual and ideological foundations. Some, in turn, saw those years as a time of rebuilding or even as the start of a completely new society. In this article, I analyse how Lutheran pastors, officials of one of the key institutions of Finnish society, debated their church's rightist and nationalist past in relation to Finnish working people and the workers' movement immediately after the Second World War. The church is studied as a community of memory, in which the past is examined in terms of repentance and improvement. The analysis shows that the Lutheran clergy considered issues related to working people important enough not to be left in the hands of the rehabilitated communists supported by the Soviet Union. However, beyond this there was no consensus. A vocal group of pastors called the church and their colleagues to complete repentance, whereas some insisted that there was no need to repent – at least not by the church who had always been furthering societal equality and democracy. Amidst these extremes there was a motley group of clergymen who saw that the past included something to be cherished, as well as something to be left behind. Importantly, the article shows that Finnish Lutheran pastors were divided over the issue in a way that did not conform fully to their theological standpoints, age or experiences as chaplains.

**Keywords:** Lutheran pastors, Finland, 1944–1948, workers' movement, community of memory

Ilkka Kärrylä

---

**Abstract: National interest as a limit to democracy.  
The rhetoric of Finnish employers in the 'corporate  
democracy' debate of the 1960s and 1970s**

This article analyses the struggle for the concept of 'corporate democracy' (yrittäjädemokratia) in Finland during the 1960s and 1970s from the viewpoint of The Confederation of Finnish Employers (STK). By utilising a conceptual historical approach to rhetorical analysis, it looks at how the concept was defined and how the definition was legitimised in the STK's public statements, programmes and newspapers. STK defined corporate democracy as communicating and negotiating with employees, in contrast to calls for true decision-making power by the trade union representatives. STK increasingly argued that 'cooperation' would in fact be a better term to describe the reforms they were seeking at the time. This stance became codified in the Act on Cooperation within Undertakings, passed in 1978. STK legitimised its definition especially by appealing to economic efficiency and competitiveness, which were portrayed as central to the national interest. They were matters of economic fact and expertise, not democracy. The employee side did not have credible means to question this belief, but they needed to argue how their version of corporate democracy would improve efficiency. The debate exemplifies a recurring feature of Finnish political culture: that the national interest is very economic by nature, predetermined by external factors and necessities. In the struggle for corporate democracy, this conception of national interest became a limit to democracy.

**Keywords:** corporate democracy, Finland, 1960s and 1970s, The Confederation of Finnish Employers