

Summaries

What is a village and why?

The origin and rationale of the medieval village

Mats Olsson & Joakim Thomasson

THIS ARTICLE TREATS SOME of the central issues concerning the village. For the major part of the previous millennium, the village was the centre of most people's life and production. What do we actually know about this construction? So far, scholars have concentrated mainly on *describing* the village, its physical structure, forms and functions, but have had far greater difficulty in addressing the question *why did the village appear?*

Pre-feudal settlements tended not to be stationary but moved around within a resource area. They could be described as conglomerations of individual farms rather than villages. So the village can be said to appear in Europe roughly in the period 900–1200. It was discontinued in the 18th and 19th centuries. The formation of the village was the result of rational decisions – a rationale that should be appreciated in the light of an integrated analysis of the feudal context and the individual farmers' alternatives. Economically, the village was a mixture of private and collective ownership: on the one hand, individually cultivated plots, on the other, scattered strips, the open field system and the commons. The explanation for the appearance of these phenomena must be sought in the “latent income” they provided in the form of risk spreading, the possibility of rational agricultural work schedules, and the advantages of large-scale pasturage. But the existence of collective ownership also presupposed the formation of a more or less homogeneous class of farmers. When this was dispersed through social differentiation, and when other means of risk spreading and provision of labour appeared, the village was discontinued.

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A true forgery, evidence once again

Henrik Janson

THIS ARTICLE DISCUSSES a text called *Annotations ex scriptis Karoli episcopi Arosiensis excerptæ. Ex MS.º membraneo vetusto nunc primum in lucem prolata*, which was first published in Uppsala in the beginning of 1678. From these *Annotationes* it became clear that the pagan temple Uppsala had stood in the village Old Uppsala, and that it in the mid 12th century had been built into the medieval Cathedral.

For a very long time the *Annotationes* was looked upon as obvious fabrication. It seemed indisputable that this text had been created in the famous academic clash these years over the localisation of the Uppsala temple. However, in 1967 the Swedish historian Kjell Kumlien gave the *Annotationes* a reassessment. He admitted that the text was a late fabrication, but argued that it was based on a solid medieval source. Kumliens main argument was that the bishop Karl of Västerås was unknown to the scholars of the 1670s.

It is maintained in this article that not only the form but also the contents very strongly prove *Annotationes* to be a late fabrication. It can furthermore be shown that the bishop Karl was discovered some time before the publication of *Annotationes*. The conclusive evidence of his existence was in fact published together with the *Annotationes* in 1678. First to know about this evidence was people close to the publisher Olof Verelius, and a lot of indications points to the fact that the *Annotationes* was written in these circles at this time. There can certainly be no doubt about that the *Annotationes* that is said to be *excerptæ ex scriptis Karoli episcopi Arosiensis* is a solid forgery.

The *Annotationes* can therefore safely be taken away from the discussion of high medieval Swedish history, and the article ends by pointing to the fact that we indeed know very little about the background of the enormous cathedral in Old Uppsala. When and why was it built? It seems to have been founded well before 1164 when it became the seat of the archbishop of Sweden. What was its purpose, whom stood behind it, and how old are the Christian graves in the layers beneath it?

The Labour Market Parties and Vocational Training in Industry 1918–1971 – a Swedish model for centralised tripartite collaboration

Jonas Olofsson

IN THE YEARS BETWEEN 1945 and 1970, vocational training in Sweden underwent a dramatic change. From having been a very peripheral phenomenon with small resources, limited numbers of students and weak public support, vocational education was transformed into an expansive, diversified sector that evoked large social interest. A completely new model for vocational training was developed. The old model of apprenticeships supplemented by evening classes in vocational theory was replaced by vocational training based almost entirely on public, school-centred education. The essay treats the various steps in this development: from the 1941 decision on centralised apprentice-training schools to the government decision in 1968 about the new, integrated “gymnasium”. There was distinct agreement among the political parties as to the direction of vocational training policy. The fundamental political ideas and principles for the model that was realised during the 1950s and 60s were laid down by Liberal and Conservative politicians such as Bertil Ohlin and Gösta Bagge in government motions and propositions during the late 1930s and early 40s. The main ingredients in the Social-Democratic policy during the first post-war decades had thus already been specified in an earlier phase.

What, then, are the chief explanations for the emergence of the Swedish model of vocational training?

Attempts to make vocational training more attractive and to divert the flow of students to theoretical courses led to the prolongation of compulsory, unspecialised training and the postponement of the differentiation stage to ever higher age-levels. To the Social-Democratic ministers of education, Josef Weiner in the 1950s and Ranger Edenman in the 1960s, this gradual extension of the compulsory, undifferentiated school was unfortunate or rather it was a nightmare scenario. Yet it was the natural consequence of the attempt to provide more space for vocational training that set the compass for most of the post-war educational reforms.

What part did the labour market parties play? In practice, the proposals for vocational training connected to working life and directed towards apprenticeships, put forward by the Swedish Confederation of Trade Unions (LO) and the Swedish Employers' Confederation (SAF), were not realised. Demands in this direction were voiced on several occasions during the 1940s and 50s, particularly by the joint organisation, the Labour Market Vocational Council. The main explanation why LO's and SAF's intentions didn't succeed was in fact the strength of the member organisations and their highly centralised structures. The agreement that was reached in conjunction to the Saltsjöbad negotiations led to a centralisation of power and decision-making functions within both LO and SAF. The par-

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ties devised a pattern for negotiation whereby the head organisations would draw up the framework, which would then be subdivided at central and local levels. The negotiating mandate that was thereby created for the central units of the head organisations constituted a corner-stone in what came to be known as The Swedish Model.

But the emergence of these highly centralised organisational structures also meant something else. Within the framework of the public institutions, increasing opportunities for tripartite collaboration were created. Although the corporative departmental structures in Swedish politics date back to the years around the end of the First World War, the real breakthrough occurred after the Second World War. Vocational training was one of the areas where the collaboration between public institutions and party organisations would be most far-reaching. The negotiating mandate created by the head organisations via the Saltsjöbad Agreement put the parties in a stronger position vis-à-vis the state. This strength found its expression in the design of the reforms. One of the chief motives behind the decision to establish the National Board of Vocational and Technical Education was in fact to create an arena for tripartite collaboration in the area of vocational training. So instead of developing the vocational training provided by industry, the party organisations devoted most of their resources to public, school-centred education. The party organisations became a part of the public educational organisation. In this way, the attitude towards the importance and function of the training was affected. Instead of seeing the training in a narrow vocational perspective, the co-responsibility for the training in publicly run schools afforded a broader view. This could encompass consideration both for students' need for personality-development training in their education and for the long-term requirements of industry regarding labour and competence.

The overall conclusion about the interests behind the specific Swedish model of vocational training is that both state and party organisations contributed to the emergence of an educational model that they at first both wanted to prevent. The state wanted to block the growth of lengthy, undifferentiated courses of training. The parties, in their turn, were opposed to vocational training being transformed into a public-educational matter. At the same time, the students and their parents wanted something else. The reform strategies of the state and the parties therefore had to be fashioned in relation to an educational issue that proved to be difficult to control. In the attempt to influence these demands, they created something quite different from what any of the participants had envisaged when the reform process began.

Deutsche Vereine in Stockholm vor dem zweiten Weltkrieg

Annette Forsén

DIE ERSTEN DEUTSCHEN VEREINE in Stockholm wurden als Folge des steigenden Vereinsaktivismus und Nationalismus in der zweiten Hälfte des 19. Jahrhunderts gegründet. Die Zahl der Vereine, die Anfangs nur zwei war, nahm nach der Reichsgründung 1871 schnell zu und 1914 gab es bereits etwa zwanzig deutsche Vereine in Stockholm. Die Mitglieder in den Vereinen waren Reichsdeutsche oder schwedische Untertanen deutscher Herkunft.

Viele deutsche Vereine waren satzungsgemäss Vereinigungen zur Pflege von Geselligkeit und deutscher Lebensart. Dazu gab es Vereine deren Zweck hauptsächlich mit Wohltätigkeits-, Kultur-, Sport- oder Berufsfragen zusammenhing. Die meisten Vereine waren nach den Statuten unpolitisch, obwohl ihre Tätigkeit in der ganzen Zeit vor dem zweiten Weltkrieg von einem starken konservativen Nationalismus geprägt war.

Von den grösseren Vereinen spielte die *Deutsche Gesellschaft*, die 1920 ihre höchste Anzahl Mitglieder, ganze 200, erreichte, sowohl eine führende als auch verbindende Rolle zwischen den verschiedenen deutschen Vereinen in Stockholm. Der Verein fing zum Beispiel bereits im 19. Jahrhundert an, grössere patriotische Feste, zu denen auch ein weiterer Kreis ausserhalb des eigenen Vereins eingeladen wurde, zu arrangieren. Die guten Beziehungen zur Deutschen Gesandtschaft und die Tatsache, dass alle deutschen Gesandten Ehrenmitglieder der *Deutschen Gesellschaft* waren, vergrösserte die Bedeutung des Vereins.

Deutschlands Verlust im Ersten Weltkrieg hatte keinen direkten negativen Einfluss auf die deutschen Vereine in Stockholm. Erstens nahm Schweden nicht an dem Krieg teil und die Deutschen in Schweden konnten ihre Vereinstätigkeit während des Krieges fortsetzen. Zweitens gab die schwedische königliche Familie, die durch Königin Victoria und Kronprinzessin Sibylla nahe Familienbeziehungen zu Deutschland hatte, der Deutschen Gemeinde in der Stadt und deutschen Wohltätigkeitsvereinen öffentlich ihre Unterstützung. Dagegen sind die wirtschaftlichen Krisen Anfang der 20er und 30er Jahre in der Mitgliederzahl der deutschen Vereine und in der Vereinstätigkeit spürbar.

Das deutsche Vereinsleben in Stockholm blühte in der zweiten Hälfte der 20er Jahre und die Zeit direkt nach der Machtübernahme Hitlers, beide Zeiten wirtschaftlichen und nationalen Aufschwungs in Deutschland. Während der ersten Periode nahm die Zusammenarbeit der verschiedenen Vereine zu. 1928 wurde *Der Ausschuss der deutschen Vereine in Stockholm* gegründet. Der Vorstand des Ausschusses wurde danach als Repräsentant des ganzen Deutschtums in Stockholm angesehen. Dazu wurden zwei neue Vereine, ein Kulturverein und ein Sportverein, gegründet. In der zweiten Periode nach 1933 wurde die Vereinstätigkeit vom Nationalsozialismus in Deutschland beeinflusst. Die Mitglieder der deutschen

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Vereine, von denen ein grosser Teil deutsch-national gestimmt war, hiessen die neue Regierung unter Hitler willkommen.

1933 wurde eine kleine Ortsgruppe der NSDAP in Stockholm gegründet. Diese Ortsgruppe trachtete nach einer Gleichschaltung der deutschen Vereinstätigkeit und nach einer auf nationalsozialistischer Basis aufgebauten, Dachorganisation. 1936 hatten sich die meisten deutschen Vereine in Stockholm, mit Ausnahme der Gemeinde und des *Deutschen Hilfsvereins*, an die ein Jahr vorher gegründete Dachorganisation, *Deutsche Kolonie*, angeschlossen.

Die Opposition gegen die Gleichschaltungsversuche der NSDAP-Ortsgruppe drang nie in den Vereinen durch. Erstens durften die alten deutschen Vereine, im Gegensatz zu ähnlichen Gleichschaltungsprozessen in anderen Ländern, weiterhin bestehen. Zweitens setzte der ehemalige Vorsitzende des früheren Ausschusses der deutschen Vereine, der schwedischer Untertan und deshalb kein NSDAP-Mitglied war, als Vorsitzender der neuen Dachorganisation fort.

1935 wurde die schwedische Regierung von der Sicherheitspolizei auf die Gleichschaltungsversuche und die Propagandatätigkeit der NSDAP-Ortsgruppe aufmerksam gemacht, wonach die Regierung drei Deutschen, unter denen sich auch der Leiter der Ortsgruppe der NSDAP befand, die Aufenthaltsgenehmigung verweigerte. Diese Ausweisungen führten zu einer vorsichtigen Politik der NSDAP-Ortsgruppe. Alle Zentralisationsgedanken oder Versuche weiterer Gleichschaltung aller Deutschen in Stockholm wurden aufgeschoben, um grössere Konfrontationen mit den schwedischen Behörden zu vermeiden. Die Vereinstätigkeit und die Mitgliederzahl blieben dadurch in der zweiten Hälfte der 30er Jahre bis zum Ausbruch des Zweiten Weltkrieges ziemlich unverändert.