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survive? What were their reasons for continuing to profess the Catholic faith? Second, I shall analyse the extent to which the late medieval Church persisted in the new Lutheran one. This research will be not conducted from a theological point of view, but will attempt instead to investigate and define the ways in which the new Church presented itself to the eyes of the old believers. Was it, indeed, really a new Church? What were the similarities and differences between Catholic and Lutheran practices, and how evident were they to the Danish worshippers? The survival of late medieval traditions in the everyday practices and administration of the Lutheran Church would certainly help to explain the lack of resistance that Lutheranism found in Denmark.

Nordic Regions of Culture: Intercultural Links between Norway and Shetland after 1770

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(...) it's all a matter of definition, and who does the defining
(Wahl, B., Translators Foreword, in Valkeapaa, N.-A., 1983)

Historical, political and socio-cultural change all play an important part in the development of cultural identities and their representation and transformation within the language, literature and historical narratives of a cultural region. This Phd suggests a re-definition of the broad research area referred to as Scandinavian Studies, through the conception of trans-national Nordic 'regions of culture'. This is where both similar and disparate cultural identities are negotiated – often across national or linguistic borders. The main focus of my research is a case study of the continuity of Shetland's intercultural links with Scandinavia (Norway, in particular) after 1770 as recorded through both historical and literary cultural texts and practices.

The study will contribute to both interdisciplinary European Area Studies and Scandinavian Studies alike, by contextualising existing national historiographies within post-colonial dynamics and trans-national approaches. It will also contribute to area and regional studies of Northern Europe, by integrating previously excluded areas into the arena of Scandinavian Studies and suggesting a wider understanding of the 'Nordic region' of cultural interaction and intercultural landscapes.

Both the Shetland and Orkney islands were part of the Dano-Norwegian kingdom until they were transferred to Scotland as part of a royal wedding dowry in 1469. But, although part of the United Kingdom and Scotland for the past 500 years, aspects of Shetland's cultural heritage are clearly linked to a Nordic cultural region. The islands, located half-way between Bergen in Norway and Aberdeen in Scotland, have long been at the centre of maritime migration and trading routes, and have a complex history of cultural and geopolitical interaction. So, for example, the islands are also part of the Highlands and Islands, a satellite region within the United Kingdom, Scotland, and other peripheral North European 'regions' (Zachariassen, 2008, Storm, 2010). Shetland's regional historiographies and narratives about the past, are therefore closely associated with modern (and post-modern) 'regionalisation projects' that are about power, governance, but also about cultural 'belonging'.

So, for example, modern histories of the islands indicate that cultural contact between Shetland and Scandinavia, in particular Norway, diminished or even ceased after the fifteenth century. 'Phases' of linear chronology from Pict to Viking to Scot (ish) are emphasised, that align themselves with 18th and 19th century national histories, the 'imagined communities' of both Scotland and Norway (Benedict Anderson, 1991, Homi Bhaba, 1990). These homogenised representations of cultural history are at odds with a regional cultural identity created around what Hance Smith in *Shetland Life and Trade* (1984, p. 289) refers to as 'enduring cultural foundations' that connect Shetland to Northern Europe.

A continuous flow of objects, people and knowledge from Norway, in particular, have left their mark in the form of Nordic cultural heritage and traditions, from language and literature to maritime knowledge and boat building. Aspects of nineteenth and twentieth century Shetland literature,

in particular, illustrate the complex relationship between history, cultural memory and representation, with Nordic linguistic heritage and natural environment clearly providing a resource for the creation and expression of a distinctive, regional identity (Laurits Rendboe, 1986).

Rather than provide instances of 'cultural reproduction' of existing, underlying socio-political structures, regional culture actively engages in a trans-national, transformative process 'that reveals as it structures and contains' (Chris Jenks, 1993, p.118). A post-colonial approach, together with the definition of culture as a transformative social praxis, rather than reflecting geopolitical or ideological contexts (Joep Leerssen, 2006) will therefore provide new arenas for understanding the plurality of regional cultural expression within Nordic intercultural regions and beyond.

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