

interesting essay on how to forecast changes in norms and values, using generational cohorts, perceptions of "conventionality" and "reflexivity." An interesting addition to the list of *Festschrift* contributors are two of Borre's Nepalese colleagues, Chitra Tiwari and Sushil Pandey, who describe the electoral system (and its outcomes) engineered by Borre and another Aarhus professor, Jørgen Elklit. Elklit wrote the final essay, an esoteric investigation of the problems in balancing representativeness and governmental stability in the Danish electoral system before WWI. Karen Prehn has added a compilation of Ole Borre's scholarly publications.

On the whole, this array of essays and a comprehensive bibliography of Borre's publications constitutes a successful *Festschrift* for a scholar who has earned the admiration of social scientists from distant corners of the world.

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■ Anne Cohen Kiel, ed. *Continuity and Change: Aspects of Contemporary Norway*. Oslo: Scandinavian University Press, 1993. Pp. 266.

Upon first arriving in Norway, Anne Cohen Kiel was immediately struck by one of the country's many enigmas. Acknowledging a local woman with a friendly greeting, Kiel was coldly rebuffed: "Jeg kjenner Dem ikke" (I don't know you). Luckily for all of us, Anne Cohen Kiel was puzzled enough by this encounter to examine the hidden code of "Norwegian-ness." The edited volume, *Continuity and Change*, is a remarkable contribution towards that end.

The book contains fourteen essays from scholars in a variety of disciplines. The book is enormously successful in its aim to introduce contemporary Norwegian society to the foreign observer. There are essays on immigration, social democracy, regional politics, the welfare state, economic history, the family, educational and legal systems, the Sami, and several perspectives on "Norwegian-ness." The authors include both Norwegians and outsiders, many with international reputations.

Any anthology must necessarily fall victim to the preferences of a given reviewer, and it is unfair to expect all of one's interests to be met. However, two of the book's shortcomings should be mentioned. First, the book lacks a chapter on the organization of Norwegian civic society. One of the most distinctive aspects of Norwegian culture is the degree to which the population volunteers and participates in a highly organized civic society. Second, the book might have spent more time addressing Norway's growing role, and the perception of that role, in the world abroad.

But the material covered in this book is handled very well. All of the authors attempt to capture the idiosyncrasies of Norwegian culture, each

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from a particular professional vantage point. Most wrestle with the egalitarian paradoxes which pervade the Norwegian character: egalitarianism, in some guise, is mentioned in almost every chapter. The most effective essays assess the distance between actual practice and the egalitarian promise. The others assume that promise is synonymous with practice. A recurring theme in many essays is *Janteloven*, the ten commandments for instilling humility (some say mediocrity; see Kiel's essay). Despite the negative implications often ascribed to the term, *Janteloven* represents the promise of Norwegian culture; it is the European Union's subsidiarity principle applied to behavioral norms. Norwegians pride themselves on the leveling ideal as expressed in many of their values, institutions, and relationships. Actual Norwegian practice, however, is much more complicated. For example, consider the Norwegian image projected abroad: a country unyielding in its values, unafraid to lecture the world on its shortcomings (witness Prime Minister Brundtland's moralizing at the United Nations Cairo Conference); a country which is better, and knows more, than the rest of the world (witness Norway's stubborn position with regard to whaling and its rejection of membership in the European Union); and a country which is willing to offer its services in defense of those idealistic values (witness the so-called Oslo Agreement in the Middle East). In practice, humility is not the first adjective that comes to mind when describing Norwegian society in aggregate.

The best contributors to the book perceive this contradiction and uncover some complex influences of egalitarian values in a country which last year experienced the world's third largest increase in income differentials (behind New Zealand and Great Britain); where native-born Norwegian women are well represented in the political realm, but where 54 per cent of all women with post-graduate education are foreign born (see Long Litt Woon's essay); and where much of what is commonly perceived to be "Norwegian-ness" turns out to be European in origin (see Thomas Hylland Eriksen's essay). In these chapters *Janteloven* again is shattered. Visitors to Norway who expect to find reputed egalitarianism of *Janteloven* when they arrive (though seen, quite possibly, in a more positive light). Because of these expectations we are often surprised by the Norway we meet on the street of Oslo (or, say, Molde). Before *Continuity and Change*, many of us felt—in our relationship with Norway—like the old Norwegian in Kiel's opening paragraph: "Jeg kjenner Dem ikke." But of this book, we can all know Norway just a little bit better.

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