

Spring is Here!

Swedish Media Under the Scope

Lund, March 12: Famed Swedish journalist Alexandra Pascalidou was the moderator at a conference in Lund where the Swedish media was the focus of attention. Ms. Pascalidou's main point was that editors and publishers often fail to take journalists with immigrant



backgrounds as serious journalists or colleagues. More often than publicly known, they are assigned to news stories about immigrants, while indigenous Swedish journalists get to go on foreign language assignments – leaving those who can speak the languages at their desks. Institutional and structural discrimination within the

Swedish journalist community is rarely addressed, she concluded.

Other speakers during the morning session were Sanimir Resic (the diversity director at Lund University) who spoke on the need for more diversity in journalist schools in Sweden; Peter Dahlgren, who addressed the issue of how minorities are treated in the media; and Ylva Brune, from Gothenburg University who addressed how Swedish journalists both knowingly and unknowingly contribute to the growing racism in society through overuse of the term "invandrare". Speakers during the afternoon session included Lilith Waltenberg, a journalist from Sydsvenska Dagbladet, Josef El Mahdi and Ulku Holago, two journalists from Quick Respons. The afternoon session ended with a panel debate that included Hans Månson, an editor from Sydsvenska.

Ms. Pascalidou was the host on a TV programme known as 'Mosaik' for five years during the 1990s. Her show brought issues such as integration, diversity and segregation in Sweden into Swedish homes for the first time, and she was widely acclaimed for her pioneering work. Unfortunately she also received threatening letters and hate mail for her brutally frank presentations.

M.A. Diakité

The East Indiaman Götheborg:

18th century craftsmanship as a setting for contemporary Sweden: by Lars Georgsson, Swedish diplomat

In June this year, Sweden will wake up to a marine sensation which, though unknown to many people in Sweden, is already attracting much attention abroad. In the precincts of the old Eriksberg shipyard in Gothenburg there now lies an almost complete full-scale replica of the East Indiaman Götheborg, which sank in the approaches to Göteborg in 1745.

East Indiamen were the large merchant sailing vessels that brought immense riches back to Sweden from China in the 18th century.

The dimensions of the ship are impressive: some 50 metres long and 11 metres broad, it has a mast 47 metres tall and it displaces 1150 tonnes. To put it simply, you might say it is about the same size as the Royal Ship Vasa in Stockholm, one of Sweden's greatest tourist attractions. Like the Vasa, the ship is built mainly of oak. It will be the world's largest wooden sailing ship, destined to sail the old trade route to China and back. The East Indiaman is to be launched on 6 June 2003 at a ceremony attended by the Swedish King and Queen and dignitaries. The King of Sweden has been the supreme patron of the project since October 2000.

Several Chinese TV-stations in Kanton, Shanghai and Hongkong will report from the launch ceremony and also broadcast documentaries both before and after June 6. The interest in China for the project is overwhelming.

According to current plans, the Götheborg will sail to Canton in autumn 2004, travelling the same route that the East Indiamen followed in the 18th century. The voyage to China and back will take about 2 years. Stages at sea will last for 30-40 days at most, with breaks of 10-14 days in port in between. The ship is expected to put in at Canton in mid-July 2005. From Canton it will then sail on to Shanghai, where it will remain in harbour for three months before beginning its return voyage in December 2005. During port calls, the idea is to use the ship as a platform for presenting Swedish business, Swedish technology, Swedish culture and various types of activity aimed at promoting Sweden.

On the voyage out the ports of call will be: Cadiz, Recife, Cape Town, Fremantle, Jakarta, Canton and Shanghai.

On its return trip, the Götheborg will follow a slightly different route and the ship will call at Hong Kong, Singapore, Mauritius, Port Elisabeth, Cape Town (April), Ascension Island (July), the Azores and London. The estimated date of return to Göteborg is 12 September 2006.

The ship cannot actually sail to windward so it [see page 2](#)



In this issue ...

Celebrations in Sweden

Cooking Corner

Our Shoppers and Buyers Guide

has to adapt its itinerary to the weather systems that make it possible at certain times of the year to enjoy fair winds in both directions, to and from China. The trick is to follow high pressure systems, trade-winds and currents, just as sailing ships did in previous centuries.

As already noted, the Götheborg is an impressive vessel built solely by the methods of 18th century craftsmanship and using the materials employed at that time. Apart from the desire for historical accuracy, there is a purely practical explanation as well. The ropes and sails must not be too strong. If you run into rough weather, it's better to lose a sail, sheet or halyard than for the mast to go overboard. Some departures from this principle have, however, been necessary in view of modern marine safety regulations.



Hence, while the exterior presents an 18th century appearance, the outside planking houses all the modern equipment required for the ship to meet present day classification rules. This includes two 500 hp Volvo Penta diesel engines, which can

propel the ship at a rate of approximately 8 knots if the need arises. A speed of 5-6 knots is anticipated under sail.

By the time the ship is ready to set sail for China, the project will have cost some SEK 300 million. The actual building has been financed by donations in the form of goods and services from nearly 200 sponsors and money made available by a few main sponsors. In addition, income has been raised from the numerous visitors to the shipyard, which has long been one of Göteborg's prime tourist attractions.

A number of visitors from countries touched on in the planned voyage are expected to attend the launch on 6 June. The project leaders emphasise the enormous interest on China's part, which as yet is unmatched in Sweden. Over the last four years, the shipyard has been visited by 10-15 Chinese delegations every year.

Reports have also come in from Shanghai, Canton and Cadiz that local celebrations are planned in connection with the launch on 6 June. Once the ship has been launched, detailed planning of the voyage to China will begin. Recruitment of the 80-man crew is already under way. Masts, yards and sails are ready and rigging will begin immediately after the launch. In autumn 2004 the ship will set sail on its long journey and spectators along the Älvsborg Fjord outside Göteborg will be transported more than 250 years back in time. It will be a magnificent spectacle, which many people will be able to enjoy as the ship can be confidently expected to be a subject of great interest to TV and other media.

Lars Georgsson is a Swedish diplomat with an interest in naval history. He is at present Head of the Cultural and Promotional Services of the Ministry for Foreign Affairs in Stockholm.

The author alone is responsible for the opinions expressed in this article.

Related events: Launch of the East Indiaman

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**More News on
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Video Head with Bill Harris

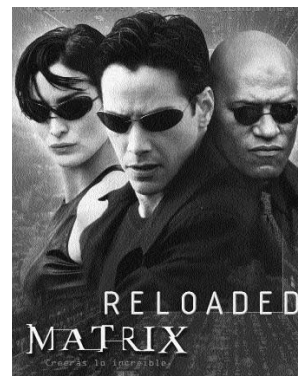
Hollywood movie reviewer Bill Harris has spent years on E! Entertainment television, Showtime and "Entertainment tonight." His showbiz features air daily on 180 radio stations across the country. Now, Americas No. 1 video authority presents his written reviews exclusively in The Enquirer.

What's HOT (what's NOT)

This bag of brand-new DVD and video releases is as mixed as it gets – but you won't be complaining:

The Matrix Reloaded(R)

The big news: Neo, Morpheus and Trinity are back. Keanu Reeves, Laurence Fishburne and Carrie-Anne Moss lead the fight for the future of the human race in chapter two of mind-blowing (and mind-mudding) sci-fi mega-success, "The matrix." This sequel has more of everything: simply incredible special effects in a futuristic new world, fantastical fighting and flying, explosions beyond belief, and...dark glasses. You may never understand the plot / but as Keanu told me, "I get to do some cool things and be kickin'a..." He sure does.



Religions and religious change in Sweden

January 1, 2000 was an important date in the history of Swedish religious communities. The Church of Sweden relinquished its centuries-old role as a State church following four decades of parliamentary commissions of inquiry and preparatory work, thus becoming one among many religious communities - though by far the largest. Of the country's 8.9 million inhabitants, 82 percent are members of this evangelical (Lutheran) denomination, which now defines itself as an open national church. This marked the end of a lengthy process. Over the past five decades, Sweden has undergone substantial changes and has evolved into a more multicultural and multireligious country.

Prehistoric archeological discoveries, graves and rock carvings offer a limited glimpse of religious life in the Nordic region during the pre-Christian era. Certain remnants indicate that fertility rites, aimed at ensuring good harvests in an agrarian society, were part of the system of religious beliefs. The Old Norse religion with its gods and cosmology, mainly associated with the Viking age (about 800-1050 AD), is partly a product of later mythology, but there is also certain archeological and written evidence of it. Prominent gods included Thor (in Swedish: Tor), Wodan (Oden), Freyr (Frej) and Freyja (Freja). In the 11th century, author Adam of Bremen wrote that great sacrificial rites had taken place every eight years at Old Uppsala. Meanwhile Christianity made its presence increasingly felt, as evidenced by numerous carved Viking rune-stones that have survived. Contributing to this process were contacts with Christian

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cultures during Viking voyages to the east and west, as well as the Christian missionary work that began in Scandinavia. The first known missionary was Ansgar, a French Benedictine monk. Around 830, he was active in



Thor, The God of Thunder province, integrated in the western branch of Christianity with Rome as its center. Monasteries and convents were especially important as sources of European culture, both spiritual and profane. St. Bridget (1303-1373) established a convent in Vadstena, which became a major religious and cultural center.

In the early 16th century, when the ordained Austin friar Martin Luther of Wittenberg (Germany) began to preach his doctrine of salvation by grace alone (*sola gratia*) through faith (*per fidem*) - and not through deeds - this had unforeseen religious and political consequences, even in Sweden. The most prominent Swedish advocates of the Reformation were the brothers Olaus and Laurentius Petri, who had both studied in Germany. They were supporters of Gustav Vasa, who had been elected king in 1523 after the war of liberation against the Danes. The king, in turn, supported the Reformation. At the parliament (Riksdag) of Västerås in 1527, Gustav Vasa assumed leadership of the Church in Sweden. Church assets were gradually transferred to the State, that is, to the king. Gustav Vasa began to appoint Lutheran bishops. He confiscated church plates and bells, which he melted down to pay the country's foreign debts. Swedish became the language of sermons, and in 1541 a Swedish translation of the Bible was published. In 1593 the Church synod in Uppsala adopted the Augsburg Confession as the Swedish Lutheran Symbolic Books. It was decided that all Roman Catholic priests and teachers must leave the country and that Catholic places of worship should be closed. Vadstena Convent was evacuated, and the nuns were forcibly driven out. Those who became "apostates from the national religion" would be banished from the country.

During the 17th century the trend in Sweden, as in many other European countries, was toward a unified national church. In an age when aspirations toward unity permeated all of Swedish society, there was no room for individual religious freedom. Lutheran orthodoxy was consolidated.

In the 18th century, such European religious currents as pietism and Herrnhutism began to show up in Sweden. These revival movements emphasized the role of the individual and personal religious experience. They taught that the Bible should be followed more diligently and the religious role of laymen should be expanded. People now began to gather in homes for prayer and Bible study,

without Church supervision. In 1726 the authorities issued an ordinance that prohibited this type of gathering. Enlightenment concepts of liberty began to make headway in Sweden during the reign of Gustav III. In the late 18th century, foreign artisans and merchants who were Roman Catholics or Jews were granted the right to practice their faith; a Russian Orthodox congregation had existed in Sweden since 1617, and in the early 18th century practitioners of the Reformed faith were given freedom of religion.

The 19th century was a great era of popular revivalism as well as other popular movements. Such religious movements as Schartaism in southwestern Sweden and Laestadianism in the North remained inside the Church of Sweden. The same was true of the Swedish Evangelical Mission, a Low Church movement established in 1856. This was also an age when political and economic liberalism was making headway, accompanied by demands for religious freedom. The Methodist and Baptist faiths as well as the Holiness movements - which gained adherents in Sweden via influences from England, Scotland and America - were strongly critical toward the Church of Sweden. In 1858 the authorities again made it legal to hold private religious meetings. A further step toward religious freedom were the "dissenter laws" of 1860 and 1873. They allowed a citizen to withdraw from the Church of Sweden, on condition that he or she joined one of the other denominations that were now permitted and that had received State approval.

During the second half of the 19th century, a number of Free Churches - free in relation to the State - were established. The Baptist Union of Sweden was founded in 1857, the Methodist Church in 1868, and the Independent Baptist Church in 1872 after a doctrinal schism in the Baptist Union. The Mission Covenant Church was formed in 1878 as a breakaway from the Swedish Evangelical Mission. The Seventh-day Adventist Church of Sweden was founded in



Odin, God of all Gods

1880. The Salvation Army began its Swedish operations in 1882, the Holiness Union in 1887 and the Örebro Mission - a denomination that from the beginning also trained women as evangelists and missionaries - in 1892. A hundred years later, in the 1990s, the Independent Baptist Church, the Holiness Union and the Örebro Mission merged to form InterAct. The Pentecostal movement reached Sweden early and considers itself to have been founded in 1913, when the Filadelfia congregation in Stockholm under the leadership of Lewi Pethrus was excluded from the Baptist Union. The Pentecostal Movement and the Mission Covenant Church of Sweden are the Free Churches that would become the country's largest during the 20th century, each with more than 100,000 members at their peak. The Swedish Alliance Mission was founded in 1919 but traces its roots back to 1850s Jönköping. All these churches and denominations had - and still have - in common that becoming a member requires some form of personal confession of faith during late adolescence or adulthood.

The Church of Jesus Christ of Latter-Day Saints (the Mormon Church), which began missionary efforts in

Sweden in 1850, also established itself gradually. The presence of Jehovah's Witnesses in Sweden dates from the early 20th century.

The Church of Sweden underwent a revitalization in the early decades of the 20th century as a result of the so-called Young Church Movement, with Bishop Manfred Björkquist - creator of the Sigtuna Foundation - as one of the leading names. In these contexts, the concept of a national church emerged: Membership in a church or denomination should be justified on the basis of nationality and residence in a geographic parish, not through personal faith as in the Free Churches. Certain High Church tendencies, influenced by the Anglican Church, became noticeable. These led to some renewal of the liturgy and a strengthening of the role of the Holy Communion celebration. In 1925 a major ecumenical meeting was held in Stockholm with various Protestant and Orthodox Churches taking part. Archbishop Nathan Söderblom was the initiator and driving force.

During the second half of the 20th century, Sweden entered a new era. The welfare state emerged and the country generally moved toward greater pluralism. Meanwhile, secularization became apparent both at the individual and national levels. In 1948 the rules prohibiting Sunday and holiday work were abolished, and in 1968 the ban on public entertainment such as dances and movies on Christmas day, Good Friday and Easter. In 1952 Sweden implemented full freedom of religion, i.e. the right to belong to any religious body, but also to abstain from any.

In 1960, for the first time, women were ordained within the Church of Sweden. Today one third of the clergy in ministry are women, among them two of the country's bishops. This does not indicate that all opposition to women clergy has been combatted. In Sweden's Free Churches, too, there has been a trend toward a growing proportion of women pastors.

Immigration over the past 50 years - first mainly workers and later mainly refugees - has naturally also had an impact on the religious make-up of the population. Among Christian churches, growth has largely occurred in the number of Orthodox and Oriental churches being established. Altogether there are fifteen such churches, with a total of 100,000 members. The largest of these is the Syrian Orthodox Church with 29,000 members. The most recently established is the Eritrean Orthodox Coptic Church. The Roman Catholic Church has about 150,000 members, including many immigrants; Polish and Spanish speakers are especially numerous. But there are also Catholic services according to the Byzantine, Chaldean and Syrian rites. Among the Protestant exile churches in Sweden, the Estonian Evangelical-Lutheran is the largest with 10,000 members, while the Hungarian Protestant Congregation has 6,000.

Judaism is the non-Christian global religion that has existed for the longest time in Sweden. As early as 1776, the first Jewish congregation was established. By the end of World War II there were about 13,000 Jews in Sweden, a doubling since 1933. Most Jews who arrived in Sweden during the post-war period come from the former Soviet Union and the Eastern bloc. Today more than 10,000

Jews belong to one of the country's three congregations. If those born with only a Jewish father are also counted as Jews, this figure is probably three times higher.

In 2000, Stockholm joined the list of European capitals that have a large central mosque. It is difficult to state the number of Muslims in Sweden, but about 100,000 of them participate regularly in religious services and other activities at mosques. However, the number with a Muslim background is substantially higher, 250,000-300,000 or more.

There are an estimated 3-5,000 Hindus. Besides India, they also come from Uganda. There are four well-established Hindu congregations in Sweden aside from the activities of the Hare Krishna movement. The number of Buddhists is 8-12,000 or more. Most are immigrants, but there are also numerous Western converts. This is true of Tibetan groups, Soka Gakkai and especially Zen Buddhist groups.

New religious movements that began to emerge in the 1970s, and New Age-oriented religious bodies that established themselves later, may total 10,000 active and organized members. A 1998 study also showed that about five percent of the population, equivalent to 450,000 individuals, embraced reincarnation in its Western version, i.e. the belief that each rebirth signifies a step toward higher development. In 2000, the Church of Scientology was granted the right to perform weddings in Sweden. Neo-pagan groups, including the Wiccan tradition - which range from neo-Nazism to Nordic nature mysticism - may have a few thousand supporters.

In recent decades, both the Mormons and Jehovah's Witnesses have experienced a rapid increase in membership, to 8,500 and 23,000 respectively. In 1985 the Mormons opened a temple near Stockholm. The Jehovah's Witnesses have numerous congregations, largely consisting of immigrants. About 10 percent of the members belong to such a "foreign" congregation.

The Protestant Free Churches that were established as a result of 19th century revival movements may have had a total of 275,000 members in 1950. Fifty years later, the number had fallen to 215,000. However, looking at a broader circle including people who participate regularly in the activities of these churches without being members, the figures have held roughly steady, at least over the past decade. Today these denominations are organized into the Swedish Free Church Council.

The Faith movement established a presence in Sweden early in the 1980s, with the most prominent leader being Ulf Ekman, a former Church of Sweden pastor. In 1983 he established the Word of Life congregation, which together with some forty Faith movement congregations has a total of 5,500 members; in 1995 the pastors of these congregations were granted the right to perform weddings.

Today the Church of Sweden has 2,250 parishes, divided into thirteen dioceses, each headed by a bishop. The archbishop, with his official residence in Uppsala, is the foremost representative of the Church. The Church's



Manfred Björkquist
1884 - 1985



Krishna

highest decision-making body is the Synod, with 251 elected members. The Church of Sweden Mission and Church of Sweden Aid (Lutherhjälpen) are the Church's international bodies for missionary, development cooperation and disaster relief, while the Church of Sweden Abroad works among Swedes who live in other countries. The Church of Sweden is a member of the World Council of Churches, the Lutheran World Federation and at home the Christian Council of Sweden. The Church of Sweden is one of a dozen Anglican and Lutheran churches in northern Europe that have signed the Porvoo (Borgå) Agreement, resulting in a clear fellowship and recognition of each other's churches and ministries.

Effective from 1996, in principle baptism is the basis for membership in the Church of Sweden. Previously it had sufficed if one parent was a member for a newborn child to be automatically registered as a member; more than 70 percent of all infants are baptized in the Church of Sweden and more than 40 percent of all 15-year-olds are confirmed. About two out of three weddings in Sweden occur according to the Church of Sweden ritual, and 87.5 percent of burials are conducted by a Church of Sweden pastor. Over the past decade, the total number of people attending regular church services in a given year fell from nine to 6.6 million. When the Church of Sweden separated from the State in 2000, Swedish society looked very different than it had fifty years earlier. Religious pluralism was a fact of life. Individualism had gained ground, among other things leading to various forms of private religiosity. The Church of Sweden's role as a government agency was out of date.

The new laws that took effect on January 1, 2000 signified changes not only for the Church of Sweden but also for other religious bodies, Christian as well as non-Christian. A religious community is defined as "a community for religious activity which includes organizing religious services." The "church tax" previously paid by members of the Church of Sweden is now called a "church fee," but continues to be collected by the tax authorities, i.e. the State. As previously, the fee is payable as a proportion of income, but one new feature is that it is itemized on the tax assessment form that each taxpayer receives once a year. Also new is that this collection service can now also be utilized by other religious communities, which have applied for registration and have been granted this status by the Legal, Financial and Administrative Services Agency, a State body. Another change is that each individual taxpayer--whether a member of a religious community or not--now receives an itemization in the same tax assessment of how large the mandatory burial fee is, a fee also collected in this way.

The Christian Council of Sweden was established in 1992 as an ecumenical body for cooperation among the various Christian religious communities. Today the Council has 25 member churches and four with observer status. The Commission for State Grants to Religious Communities, in turn, is a central government agency entrusted with allocating central government funds. At the government level, the Ministry of Culture handles religious issues in Sweden. In 1998 a Koran was published in a Swedish interpretation with a commentary. In 2000 a totally new translation of the Bible was published in Sweden.

In international terms, Sweden stands out as one of the most secularized countries in the world. A 1999 study focusing on all religions and faiths showed that during one weekend (Friday—Sunday) in September, 12 percent of the population attended a sports event; 6.4 percent went to a discotheque, nightclub or similar establishment; while 5.7 percent attended a religious service. If one adds those who listened to religious programs on the radio or watched them on television, about a million people or 11.5 percent of the population participated in some form of organized religion during that weekend.

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Links / General Information

Information about General Information on Sweden CityGuide Sweden

A guide to business, entertainment, events and tourism in Swedish cities.

<http://cityguide.se>

Gateway to Sweden

Links and addresses to Swedish companies, authorities and organizations.

www.wvlink.se

National Atlas of Sweden

Sveriges nationalatlas

The National Atlas of Sweden provides answers to your questions about Sweden - not only about the past and present, but also about expectations for the future. Includes the Swedish Gazetteer with more than 57,000 searchable places in Sweden.

www.sna.se

National Land Survey of Sweden

Lantmäteriverket

The National Land Survey of Sweden, originating from 1628, is a government agency. The mission is to help create efficient and sustainable use of Sweden's real estate, land and water.

www.lantmateriet.se

Sweden & Swedes

The Sweden & Swedes theme site provides an easily accessible overview of Sweden and the Swedes today. In 50 chapters, it uses words and images to describe everything from the social welfare system and the economy to natural scenery, traditions and myths, design, fashion, music, gastronomy and other modern creative expressions. Sweden & Swedes is a part of Sweden.se – the official gateway to Sweden.

www.sweden.se/sweden_swedes

www.sweden.se/schweden_schweden

www.sweden.se/suecia_suecos

www.sweden.se/suede_suedois

www.sweden.se/sverige_svenskarna

Swedish Institute

Svenska institutet (SI)

The Swedish Institute (SI) is a public agency entrusted with disseminating knowledge abroad about Sweden and organizing exchanges with other countries in the spheres of culture, education, research and public life in general.

www.si.se

Swedish Meteorological and Hydrological Institute

Sveriges meteorologiska och hydrologiska institut (SMHI)

The SMHI has a unique level of competence within the fields of meteorology, hydrology and oceanography.

www.smhi.se

Swedish Missions on the Internet

A guide to the Swedish diplomatic missions, which have their own web sites on the Internet with current information about Sweden.

www.utrikes.regeringen.se

The Swedish Page

Svenska sidor Online

A guide to Swedish resources on the Internet.

www.inetmedia.nu/sweden

Virtual Museum of Vikings in east Södermanland and Nyköping

Sweden's biggest Virtual Reality-site, about Vikings, east Sörmland and the medieval town and castle of Nyköping.

www.illustrata.com/pages/ny.html

Young Swedes

Young Swedes conveys through the eyes of six Swedish teenagers a highly personal picture of the country and its young people. Using images, sounds, dialogue, music and the youngsters' own words we get an insight into their lives, their interests and their dreams. Young visitors to the website will undoubtedly recognise many of the views and experiences they encounter there.

www.sweden.se/young_swedes

Easter Celebration in Sweden

Easter has up to the present, been a religious holiday in Sweden, and Easter Week has had an air of solemnity about it. Weddings and christenings, for example, have not been considered appropriate during this week, and only in recent years have Swedish cinemas been open on Good Friday.

Easter Week starts with Palm Sunday, commemorating Christ's triumphant entry into Jerusalem. In Catholic countries this is a day of joyous processions of people carrying palm fronds and laying them before the image of Christ. In Sweden's climate some other kind of branch had to take the place of palms; early budding varieties of willow were a common choice. Still today, branches are brought into homes and offices so that they have developed leaves by Palm Sunday. In many parts of the country these branches are even called "palms".

As is often the case with major holy days, certain superstitions were attached to Easter. People believed that witches were especially active and their black magic especially powerful during this week. Even in modern times people have believed that women who practise black magic —"Easter hags"— were out and about practising their witchcraft. On Maundy Thursday (*Skärtorsdag*) they were thought to fly off on brooms to consort with the Devil at some place called *Blåkulla*, returning the following Saturday. People did everything they could to protect themselves from the evil powers at play those days. They lit bonfires, shot off fire-arms into the sky, painted crosses, stars and other holy symbols over their doors, buried psalters under their thresholds and hung scythes and axes criss-cross over their livestock. Hysterical fear of the supernatural has triggered off witch-trials from time to time over the centuries, sending unknown numbers of women to the gallows or the stake.

These grim superstitions have one much more cheerful legacy in modern times: on Maundy Thursday of Easter Eve Swedish girls (and boys, too) dress up as hags and pay visits to their neighbours. Some leave a small decorated card, an "Easter letter", hoping for a sweet or coin in return. The custom of making Easter

see page 7

New Device Spies on Computer Use

- by retrieving files that were deleted long ago

You can have a private eye in your house 24/7 – thanks to an amazing new computer program.

Called *P.I. in a Box*, it allows you to find out what your spouse and youngsters have been up to on the Internet – by retrieving e-mails and digital photos even if they were deleted long ago.

"For only \$19.95, the software searches all graphic and text files on the computer," explained Allison Whitney, vice president of *P.I. in a Box Inc.*, the Ronkonkoma, NY., company that developed the software. "It searches hard drives the same way law enforcement performs computer investigations". "Until now, the ability to access information hidden on a computer's hard drive has been available only to experts with detailed knowledge of a computer's inner workings and special tools designed to retrieve information. And it's been expensive, adding thousands of dollars in cost to divorce cases. *P.I. in a Box* makes everyone an expert. It automates the process of computer forensics, which means anyone can retrieve and view e-mails, pornography, and other secrets from a computer." Said renowned New York divorce lawyer Raoul Felder: "*P.I. in a Box*" is the best program I've ever seen for discovering whether or not a spouse has been using the computer and the Internet to conduct an affair.

"We tested the software in our office and it was very easy to use. All you have to do is load it and follow the prompts.

"It pulled up reams of old memos and briefs that had been discarded months, even years, ago. We've used it in about a dozen divorce cases so far."

The program has been successfully used in many divorce and child-custody cases across the nation, company executive Whitney told The ENQUIRER.

"In one case, a husband found a flirtatious e-mail written to his wife from a co-worker. "When he confronted her, she claimed it was just a joke and vehemently denied that she was cheating. "Suspicious, the husband bought *P.I. in a Box* and ran it on the family computer. The program pulled up dozen intimate e-mails between the philandering wife and her co-worker. "It also found digital photos of the two together. One of the photos even showed them having sex. "The husband filed for divorce and is seeking custody of their three children." The versatile computer program can also help parents protect children from Internet predators. It's an excellent tool for parents who want to keep an eye on what their kids are doing on-line," attorney Felder told The ENQUIRER.

"Pedophiles are constantly prowling the Internet, hunting for unsuspecting victims. *P.I. in a Box* is something every parent should have."

For more information about *P.I. in a Box*, visit the company's Web site, www.piinbox.com.

Best Teacher at Lund University

Lund, March 12: Following the installation of professors at Lund University, Carole Gillis, of New Haven, Connecticut, received a special award for her outstanding contributions to teaching at Lund University. Ms. Gillis is a lecturer at the Department of Archaeology and Ancient History.

India Däck Café

Lund. If you walk down Stora Algatan you may pass The India Däck Café without even notice it. But slow down. The café is situated in a small basement, which gives it an intimate and cozy spirit and if you are into books, flipper, politics or just relaxing, this café may be something for you. Besides selling coffee and food, they also offer political books and T-shirts.

- The fundamental idea of the place is to offer more than just a regular café, something that there's a great lack of in most cities, even in Lund, says Per Gunnarsson, one of the people working at the café.

The Society of Culture (Kulturföreningen) runs the café, which has 10 to 15 members working there voluntarily for no money. They work in their spare time arranging movie nights, exhibitions of art and lectures about democracy, politics etc. If you want to take part in these activities you ought to be a member of the society which costs 40 SEK.

The target group which they point to is people from eighteen years old and upwards, generally high school – and college students.

If you would like to check it out it's open Monday to Friday 12-20 and Saturdays 11-15 at Stora Algatan 3. www.indiadack.net



Per Gunnarsson

Easter letters is especially widespread in western Sweden, where it is also the custom to slip the letter into a person's mailbox or under his door without being seen. The identity of the sender is a secret. Easter bonfires are also especially the custom in the western provinces, where villages vie to see who can make the biggest one. The custom of shooting also lives on, albeit in the form of shooting off fireworks. Eggs are the most common Easter food, and hard-boiled eggs are traditionally eaten the evening before Easter Sunday. Decorated eggs are available in all grocery stores, and are usually filled with chocolate and other sweets. While the eggs are often decorated neither their decoration nor the traditions associated with them are as elaborate as in many countries on the Continent.



Lund becomes quite deserted during Easter, as students leave the day before *Skärtorsdag* and don't return until the Second Day after Easter.

Have a Happy Easter!

Article on Swedish Easter by Ingemar Liman (Swedish Institute Publications)
Notes on Lund by M. Diakité

Integrationspriset Utdelas i Lund

Den 26 februari i år delades Lunds första Integrationspris ut. Allmänheten fick skicka in förslag på organisationer de tyckte var värdiga priset och sammanlagt kom det in mellan 15 och 20 bidrag.

Juryen bestod av Lennart Prytz, ordförande i Integrationsrådet, Hjärtrud Bolin, VD för svensk Näringsliv i Skåne, Birgitta Collberg, journalist på universitetets dagstidning, ordförande Akram Heidari i LIFS och en hemspråkslärare som tillsammans kom överens om att priset på 20 000 kronor skulle gå till fritidsklubben *Romano Trajo* för sin fina insats i integrationsarbetet.

Cooking Corner

Fire up the grill

Red pepper flakes and cilantro combine with ginger and garlic to make a spicy marinade for this simple-to-prepare dish.

Grilled chicken with ginger marinade

Preparation time: 10 minutes.

Cooking time: 12 minutes. Makes 6 servings.

6 boneless, skinless chicken breast halves

1 cup plain nonfat yogurt

2 cloves garlic, finely minced

1 tsp. fresh ginger, finely grated

1tbsp. lime juice

1(4 tsp. crushed red pepper flakes

2 tbsps. Chopped cilantro

1(2 tsp. salt

1(4 tsp. black pepper

In medium bowl, stir together yogurt, garlic, ginger, lime juice, red pepper flakes, cilantro, salt and pepper. Transfer marinade to a large zipper-lock plastic bag, seal and shake to combine well. Add chicken, reseal bag and turn it over several times to thoroughly coat chicken with marinade. Refrigerate for 2 hours, or up to 6 hours.

Prepare gas or charcoal grill or broiler. Remove chicken from marinade and grill over medium-hot coals or in broiler for 6 minutes per side. Remove to platter and let it rest for 10 minutes.

Nutrition per serving: Calories 136, fat 1.5 grams, carbohydrates 1 gram.

Courtesy of national Chicken Council, Washington, DC

Eat Fish! A celebrity recipe

Phyllis Diller's baked dill-stuffed sole

Nobody laughs when comedienne Phyllis Diller puts on her chef's hat. The 86-year-old funnily lady takes her food very seriously and really knows her way around the kitchen. One of her favorite recipes is this delicious fish dish.

Preparation time: 10 minutes.

Baking time: 40 minutes. Makes 6-8 servings.

3 lbs. fillet of sole or halibut

1 (6-oz.) bag corn bread stuffing

1(4 cup melted butter

1(4 cup chopped dill pickles

1(4 cup minced onion

1 egg, beaten

2 tbsps. or less dry white wine

1 onion, sliced very thin

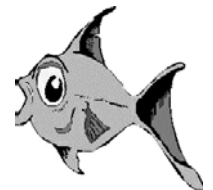
1 tomato, sliced very thin

salt, pepper and sweet basil, to taste

Butter is shallow baking dish and place half the fish in it. Make stuffing by combining and mixing the corn bread stuffing, melted butter, dill pickle, minced onion if desired, salt and pepper, beaten egg and enough wine to moisten to your desired consistency. Spread the stuffing over the fish in the baking dish. Top with remaining fish. On top of fish, arrange thin onion slices, then tomato slices. Sprinkle with salt and pepper and sweet basil to taste. Bake about 40 minutes at 350 degrees or until fish flakes with a fork.

Nutrition per serving: Calories 206, fat 5.5 grams

From the book, *Celebrity stew*: Food Publicity Pioneer Shares 50 Years of Entertaining Inside Stories of Hollywood Royalty. By Leo Pearlstein. Copyright (2003 by Leo Pearlstein. Published by Hollywood Circle Press, Los Angeles, CA 90048. www.celebritystew.co. Reprinted by permission.



Some Info About Lunds Student Associations

Alte Kamreren

Alte Kamreren consists of the orchestra Alte Kamreren and the ballet Kamrerbaletten. It's a student orchestra with a broad repertoire. They play everything from march to disco. The music is performed with great joy and the ballet, who does all their choreography by themselves, dance to several of the songs which are being played.

The orchestra performs at carnivals, festivals and also at company- and student parties. It was formed in 1964 and today it has over 60 active members.

If you are interested in joining Alte Kamereren as a dancer or as a musician, send an e-mail to info@altekamereren.org or call 046 - 15 08 90 to report your interest.

Hållbart University

Hållbart University is the environment society of the University of Lund. It started 1995 by students who thought that there was a need to organize themselves regarding questions about the environment.

Today, the society has some 10 active members but reaches out to many people through their e-mail list, which has a great number of subscribers.

If you want to get engaged in the society; go to one of their meetings and get information about the different projects and offer your help.

Hållbart University's goals are always, "think globally, take action locally". Other than that they have lots of projects going on. For example, right now, they work together with the head of the environment at the university trying to lower the institution's use of energy. They also give lectures about the environment and if you're interested, you should definitely go and listen to them or subscribe to the e-mail list. All help is useful in the struggle for making our world a cleaner place.

Why We Publish The Lundian

Lund receives more guest researchers and foreign students than statistics can accurately show. Though Swedish is clearly the first language of Lund (after all, we are in Sweden), English is definitely the lingua franca of the non/Swedish community here, which is why we publish this newsletter with tips and information for you.

To learn more about The English International Association of Lund or to subscribe to The Lundian, visit our website: www.thelundian.com or send us an e-mail: lundianmagazine@hotmail.com or give us a call at: 046-211 2825

Pictures of the Lundian Editors

Working hard or hardly working?



Above : Jakob, Karin and John.



To the
right :
Justine

Below : Rebecca and Ola



Illustrations by Justine Nilsson of The Lundian editors.