Traditionalism in Norway

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Traditionalism is a marginal phenomenon in Norway. Very few people are interested in the subject and no formal groups are officially dedicated to the Sophia Perennis. One of the largest distributors of spiritual or “New Age” literature in Norway, the bookstore Tanum, states that over the last years, they have on average sold one book per year related to Traditionalism and Traditionalists. While potential Traditionalists might of course get books from elsewhere, such low sales figures at least indicate that there are only a few people who read Traditionalist books as part of a wider spiritual diet.

Since Traditionalism is associated with such a small number of individuals, their particular predilections will strongly influence the direction that the current takes. Whereas Traditionalism in Sweden has been associated with a small group of religiously conservative writers sympathetic to the projects of René Guénon and Fritjof Schuon, Norwegian Traditionalism is primarily oriented toward the right-wing visions of Julius Evola and other political writers, and is found amongst marginal political extremists and in certain artistic and academic circles. Historically there have been few people who converted to Sufism and associated themselves with similar philosophies, but it is unknown whether any of these have considered themselves Traditionalists. Among the few people interested in Traditionalism, several express an aversion to being “outed” as Traditionalists, in particular those who are followers of Evolian politics. At least one individual interviewed in connection with the author’s research for this article refused to be named or involved due to fear that the attempts to gather information were a ploy by a “Communist, Zionist and masonic” group to implicate him as part of a neo-Nazi conspiracy.

Nation & Kultur

Nation & Kultur was a radical Nationalist publication active for just a couple of years, from 2004 to 2006, spearheaded by Tord Morsund, formerly Tommy Foorabally Morsund. As a youth, Morsund was an active Nazi skinhead, and throughout his career he has tried to reinvent himself, by changing name and
disguising his politics in different terms. Although the editorial policy varied, *Nation & Kultur* focused strongly on Norwegian culture and history in a larger European context. It made references to radical left-wing publications, and to major and minor countercultural phenomena. *Nation & Kultur* clearly showed the editor Tord Morsund's interests in Traditionalist philosophy. References to Traditionalist thinkers were found side by side with a romantic longing for a more “natural” heathen culture and political commentary inspired both by the anti-authoritarian left and the French New Right. This was particularly the case during the later years of the publication. Among articles attacking the anti-racist left and multiculturalism, readers could find articles on May Day celebrations and links to radical left-wing newspapers. A frequent theme was attacks on modern society, which was represented by Marxists, liberals, and faux-conservatives, who were trying to destroy Norwegian identity by reshaping its history and traditions, by altering or suppressing the truth.

How many people who were involved in the paper is unknown, and very few of the articles were signed. It is, however, apparent that Morsund was not alone in the work, and that he had some sympathisers of his Traditionalist project. Despite being a marginal, and generally unknown, publication, *Nation & Kultur* did manage to attract some attention and criticism for its statements, and was often accused of being racist or Nazi. This was partially due to the history and activities of editor Morsund, who has cooperated and been involved with openly Nazi groups, but the contents of the publication itself were usually enough to provoke a reaction. Morsund's far-right sympathies were as visible in the publication as his Traditionalism. *Nation & Kultur* was discontinued in 2006 after some controversy.

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After *Nation & Kultur* disappeared in late 2006, the editor Morsund focused on writing as a member of Motpol, a Swedish blogging community where common themes are ultra-nationalism, National Socialism and, among some contributors, a politically radical Traditionalist philosophy. In 2013 (after Morsund left) Motpol redefined itself as a right-wing Traditionalist think tank. Morsund's blog features material of a personal, political, and philosophical nature, ranging from love poems to discussions on the Evolian view of women and women's place in Traditionalist society. The blog was a platform for Morsund to communicate with the radical right-wing community, and in particular those who shared his Traditionalist-oriented nationalism. In addition to more ordinary Traditionalist writings, the blog also showed Morsund's interest