

Notes on the contents

What was the status of Darwinism in the social thought and values of the Finnish intelligentsia at the end of the Cold War? In his article, *Darwinismi suomalaisessa yhteiskunnallisessa ajattelussa 1970- ja 1980-luvulla* ("Darwinism in the Finnish social thought in the 1970s and 1980s"), Antti Lepistö analyses debates about human ethology and sociobiology in the 1970s and 1980s and argues that Darwinism affected Finnish social thought first and foremost in the guise of "biological pacifism". However, more common was, in the 1970s in particular, the left-oriented criticism of "biological determinism" which played down the significance of biological evolution research in human sciences or even disavowed it altogether.

A little less than one-fifth (16%) of Jewish surnames were changed in 1933–1944. Laura Ekholm and Simon Muir discuss the connection of the name changes to anti-Semitism, study them as a part of the process of changing surnames to Finnish ones and open new perspectives on the Zionist-nationalist aims linked with the new names (*Isänmaasuhteen rakentaminen "kansallisten" nimien avulla. Helsingin juutalaisessa seurakunnassa*

tehdyt sukunimien vaihdot 1933–1944 ("Building a fatherland relation with the help of "national" names. Name changes in the Jewish Community of Helsinki 1933–1944). The names reveal two levels: On the one hand, the motives of individual families to change their surname, and on the other, the political and ideological visions related to the objectives of Zionism. Both share the eagerness to gain distance from Jewishness as a politically marginal, "foreign element" in society, as it was expressed at the time.

Ville Salminen discusses lobotomies in his article *Lobotomia psykiatrisena hoitomuotona Suomessa* ("Lobotomy as a form of psychiatric treatment in Finland"). Nowadays the procedure is notorious, but in its day it was considered to be one of the most promising methods of psychiatric treatment. There was widespread interest in the operation all over the world. In Finland, the use of lobotomies started in 1946, after which it was used in Finnish psychiatry for over twenty years.

Antti Malinen's article, *Korsuista kodittomuuteen. Rintamasotilaat asunnonhakijoina sodanjälkeisessä Helsingissä* ("From the dugouts to homelessness. Front-line soldiers as apartment-seekers in post-war Helsinki") discusses the return home after WWII of soldiers who had served on the front. Helsinki was plunged into a severe housing

crisis at the end of 1944. Soldiers returning from the front with families and limited needs were the largest group needing housing. Even though the mandate of authorities was expanded and the use of apartments was made more efficient, hundreds of families of reservists had to struggle under difficult circumstances. As the waiting periods for help were prolonged, the fairness of the authorities' activities was questioned. Front-line soldiers and their families felt that public authorities had broken their promise of reciprocity: the responsibility shouldered during the war did not ensure them a favour in return – the right for decent housing.

As a result of acts of terror and widespread war, such multitudes of people migrated in Central and Eastern Europe that a similar movement had not been experienced since the mass human migration of the early Middle Ages. In addition to the general movement of population, Anssi Halmesvirta discusses in his review *Itäisen Keski-Euroopan etninen järjestely toisen maailmansodan jälkeen* ("The ethnic reorganisation of Eastern Central Europe after World War II) specifically the transfer of Hungarian Germans and policies related to it by the Allied Commission and Hungarian authorities.

(Translation AAC GLOBAL Oy)