
Notes on the contents

■ In *Valoa valtion yössä* ('Light in the night of the state'), the historian of ideas Juha Manninen examines the arrival of modern state theory in Finland in the 1830s. The political thought of J. J. Tengström, the nephew of Archbishop Tengström, and a professor and educator of public officials who guided Finland in the early years of autonomy under Russia, has remained something of a mystery. Tengström is known to have been an Hegelian, but there is little printed material that can give a more detailed picture of the precise content of his thought. However, right from the start of the 1830s, his ideas were clearly of vital importance to the generation that studied in the university – newly relocated from Turku to Helsinki – and went on to lay the new foundation of national ideas. Manninen bases this claim on a number of lectures that have

previously attracted little attention.

This issue of the Historical Journal also takes an extensive look at the choices made by the leaders of Finnish foreign policy in the 20th century. In *Rajankäyntiä sivistyksen nimissä* ('Defining boundaries in the name of culture'), Vesa Vares examines Finnish attitudes towards the countries of Central Europe in the 1920s and 1930s. Given that these countries did not have a decisive role to play in Finnish security, they served primarily as examples of otherness, foreignness and exoticness, and by extension as mirrors for Finns to reflect on their own being. The attitude was most often stereotyped and even paternal – the Nordic-Lutheran-national foundation was then, as now, the yardstick of 'objectivity' and 'rationality'.

In *Lupa vihata – propaganda ja viholliskuvat mielipiteen muokkaajina konfliktitilanteissa* ('Licence to hate – propaganda and images of the enemy as shapers of opinion in situations of conflict'), Sinikka Wunsch examines the general features of enemy imagery and the methods of propaganda used to foment feelings of hatred. As an example, she uses Finland's Winter War and the image created at that time of the Soviet Union and Russians.

Finland's postwar attitude to the defeated and shortly thereafter partitioned Germany has in later years attracted deserved praise. However, this

balanced attitude actually derived from hesitation and indecision that led to numerous awkward situations requiring delicate solutions. This is discussed by Martti Favorin in *Arkailu poliittisena linjana. Suomen diplomaattinen lähestyminen Saksaan toisen maailmansodan jälkeen* ('Hesitation as political strategy. Finland's diplomatic approach to Germany after the Second World War').

In 1992 the Finnish History Society launched a national biography project, the largest history project in Finland for several decades. The work will encompass miniature biographies of six thousand figures in Finnish history and will be published in ten volumes. An updateable Internet version will contain biographies of three thousand people. Publication will be handled by the Finnish Literature Society.

In *Muistamisen arvoiset* ('Worthy of memory'), Matti Klinge, who chairs the publication committee for the series, looks at biographical literature in Finland from the 19th century to the present day. Päivi Setälä also discusses this topic in her column, *Kansakunnan kasvot* ('Faces of the nation').

In recent years, the Middle Ages have attracted attention both inside and outside the universities. In *Keskiajan tutkimuksen nousu ja uho* ('The rise and flourish of medieval research'), Tuomas Heikkilä asks what is it about the Mid-

dle Ages that makes them interesting. In *Uusia keskiajan läbdejulkaisuja – ja läbdejulkaisun uusia tuulia* ('New published sources on the Middle Ages – and new trends in documentary publishing'), Mikko Piippo draws on new Nordic documentary publications in presenting the current state and future outlook for documentary publishing projects. And in *Passages from Antiquity to the Middle Ages*, Susanna Niiranen discusses the conference of medievalists and researchers of antiquity held in Tampere on 24–26 January 2003. The unifying theme of the conference was 'Family, Marriage and Death'.

This issue of the Journal also discusses researcher training and new trends in teaching. In *Historiantutkimusta opettelemassa* ('Teaching historical research'), Päivi Mäkelä and Heli Valtonen look at the demand for researcher training for historians and its problems, while in *Kohti antropologista historiandidaktiikkaa* ('Towards an anthropological historical didactics') Jan Löfström and Johanna Hakkari discuss the need for an anthropological historical didactics. Historical didactics has sought to maintain close contacts with historians, as these are viewed as the experts on 'history', but it could be a good idea in the future to also engage in more cooperation with anthropologists.

(Translation: Brian Fleming)