

Notes on the contents

■ The theme of the *Historical Review* 2/2004 is Judaism, anti-Semitism and the history of Israel. There are only 15 million Jews in the world. Their visibility is, however, greater than this figure would imply, says Tapani Harviainen in his article "Juutalaisten historia ja länsimäinen juutalaiskuva" (The history of Jewry and the western image of Jewry). In her article "Holokaustin hahmoja" (The shapes of the holocaust), Maaria Oikarinen says that Israeli visual arts only began to explicitly discuss the holocaust in the 1980s. Contemporary art comments on society, political rhetoric, and the commercialisation of the holocaust. Oikarinen discusses the ethical problems in depicting the holocaust and the differences between postmodern and conservative approaches.

In his article "Onko antisemitismi ikuista?" (Is anti-Semitism eternal?), Eero Kuparinen analyses the various elements of anti-Semitism and how it has been interpreted on the basis of these elements and how adequate these interpretation models are in explaining today's anti-Semitism. Svante Lundgren gives an account of the history of Jewish socialism and the relationship between Judaism and socialism in his article "Juutalaisuus ja sosialismi" (Judaism and socialism).

In the 1980s, Israel saw the rise of a group called the 'neo-

historians', who questioned the essential reasoning behind the Israeli War of Independence. Hannu Juusola introduces some of the more salient results of recent research and analyses one of the key disputes – the reasons for the Palestinian exodus – in "Israelin historian tutkimus perimmäisten kysymysten äärellä" (The study of Israeli history and the fundamental questions).

One of the basic rules of modern historical research is to refrain from passing moral judgement. The rule has created a rift between historians and laypeople. The most common question asked by the latter is probably: "Who is to blame?" In her article "Historia – sittenkin tuomari?" (History – a judge after all?), Sirkka Ahonen discusses the judgemental role of history when moving from the modern to the postmodern era.

The inconceivable fate of millions of Jews and the systematic inhumane cruelty behind it still touch new generations through history teaching at schools and popular historical culture. This question is discussed by Pilvi Torsti in her article "Historialliset avainsanat historiapolitiikan palveluksessa" (Keywords of history at the service of the politics of history).

In the article "Juutalaisten sotavankien luovutukset" (The deportation of Jewish prisoners of war), Jukka Lindstedt explains how 47 Jewish prisoners of war were handed over to Germany during the Continuation War. The prima-

ry reason for deportation was not the ethnic origin of the prisoners but their status as political prisoners of war. However, their Jewishness may have contributed to the fact that they could be more easily classified as political prisoners of war.

One of the most astonishing phenomena in the political history of post-war Finland is how the radicalism of students, youngsters and cultural circles came to be channelled through the minority faction of the Finnish Communist Party in the 1970s. This has long been the topic of academic research, but the background, nature, and significance of the movement have not been understood and explained in a satisfactory manner. Reminiscence about 1970s radicalism evokes strong emotions and colourful debate. The phenomenon is analysed by Juha Sihvola in his editorial "Taistolaisuus ja vallankumouksen pelko" (Left-wing radicalism and the fear of revolution) and by Anna Kontula in her review "Taistolaisuus puberteettikapinasta takinkääntöön" (Left-wing radicals: from pubescent revolutionaries to turncoats).

This issue of *Historical Review* also debates on the developments that led to peace after the Winter War. Heikki Ylikangas, Ohto Manninen and Seikko Eskola all present their arguments on the important decisions made in February and March, 1940. (pp. 244–263).

(Translation Valtasana Oy)