

## Notes on the contents

■ Ulla-Maija Peltonen discusses in her article *Muistaa vai unohtaa?* ('To Remember or to Forget?') the difficult year 1918 in Finnish history. A thorough analysis of difficult periods in history is of great significance, because scientific knowledge allows for the comparison and reconciliation of established truths. What should we remember of the Civil War and why? Who has the right to tell about the past? How should the difficult memories be kept alive? Peltonen's article is based on her Eino Jutikkala lecture on the History Days on 25 October 2003 at the University of Helsinki and the author's study *Muistin paikat. Vuoden 1918 sisällissodan muistamisesta ja unohtamisesta* ('The Places of Memory. On Remembering and Forgetting the Civil War of 1918'), published this year.

The central theme in this issue is 'Myths and History', which is approached from several different angles. First, Kirsi Warpula discusses the question in her column *Myytti uudesta miehestä* ('The Myth about the New Man').

Mari Hatavara suggests in her article *Suomen historian kirjoittaminen. Zacharias Topelius ja Fredrika Runeberg* ('Writing Finnish History. Zacharias Topelius and Fredrika Runeberg') that the Finnish historical novel was conceived at a time when the rise of nationalistic thinking particularly increased the need to organise historical events into com-

prehensible narratives. In the works by Topelius and Runeberg, the modes of existence and presentation differ from each other. Topelius uses narrative continuum to create collective national history, whereas Runeberg aims to question it by choosing a more stratified narrative and presenting things from the point of view of an individual.

Laura-Kristiina Moilanen analyses the concept of the common people in her article *Myyttinen kansa. Sivistyneistön näkemysten jatkuvuudesta 1905–17* ('Mythical People. On the Continuity of the Educated View 1905–1917'). She views the educated class held of the common people were long highly ambivalent. They were seen as the childlike other, which needed guidance and education, and even after the turmoil of the general strike in 1905, the views still held similar undertones as in the 19<sup>th</sup> century.

Yuuko Ishino and Kauko Laitinen make comparisons between the Finnish national epic *Kalevala* and its Japanese counterpart *Nibonsboki* in their article *Tarustot kansakunnan historian palveluksessa* ('Mythologies in the Service of a Nation'). The two epics differ from each other in terms of the time of writing, methods of compilation and content. The Finnish historian Jalmari Jaakkola and the Japanese Kiyoshi Hiraizumi, who have studied the epics of their respective countries, endeavour to create a new historical interpretation that would serve as a foundation for the unity of a nation and as an enforcer of the identity.

Olli Mäkinen discusses Søren Kierkegaard in his article *Tanssiinkutsu. Søren Kierkegaardin ja Fredrika Bremerin epäonnistunut tapaaminen vuoden 1849 belatorstaina* ('Invitation to Dance. Søren Kierkegaard and Fredrika Bremer's Unsuccessful Meeting on the Ascension Day of 1849'). Where does the line between fact and fiction run? Kierkegaard deliberately forged his own diaries and contributed to his being thrashed by the first tabloids. They, in turn, transformed and meddled even further with the image of Kierkegaard.

With the Finnish-Estonian writer Aino Kallas' cultural "outsider" identity both in Estonia and Finland as her starting point, Kukku Melkas discusses in her article *Kamppailu tiedosta. Aino Kallaksen historiallinen romaani ja tiedon tuottamisen problematiikka* ('Campaign over Knowledge. Aino Kallas' Historical Novel and the Problematics of Producing Knowledge') the relationship between the historical novel as a genre and the contemporary official history writing, as well as the methods for unravelling and redefining that relationship as presented through the genre.

This issue also deals with the background of the Finnish Winter War, in Heikki Ylikangas' *Välirauha 1940 – minkä sodan odotuksessa* ('Truce 1940 – Waiting for War'), and globalisation, in Olavi K. Fält's *Globalisaatio, verkottuminen ja historian tutkimus* ('Globalisation, Networking and Historical Research').

(Translation: *Valtasana Oy*)