

NATO and European security'), Benedikt Schoenborn discusses the former foreign minister and Chancellor of West Germany Willy Brandt's far-reaching ideas on alternative security arrangements for Europe. Although these plans were never realised, they shed interesting light on the thinking of Brandt and his contemporaries.

Visible inebriation was criminalised in 1733 by the decree issued by His Majesty King of Sweden. In his article, "Kriminalisoitu juopumus ja alkoholinkäytön tapakulttuuri 1700-luvun rajaseudun kaupunkiyhteisöissä" ('Criminalised drunkenness and the customs of alcohol drinking in 18th century urban communities in the border regions'), Antti Räihä examines the relationship between the normative framework created by the decree prohibiting public drunkenness as well as the everyday customs and alcohol consumption in 18th century urban communities in the border regions between Sweden and Russia. His qualitative analysis of court materials reveals contemporary views of alcohol as a stimulant but also as a part of the daily diet and medicinal practices of ordinary people.

Tapio Nykänen discusses the various political interpretations of the Koutokeino uprising, ranging from the aftermath of the uprising to today's Sámi policies. Nykänen analyses the perspective of the actual participants in the uprising through the theory of Christian Millenarism. His article "Vapaustaistelijoita ja hurmanhenkiä. Koutokeinon kapinan tulkintojen historiaa" ('Freedom fighters and fanatics: The history of the interpretations on the Koutokeino uprising') forms part of the research project Lestadianism: Political theology and civil religion in secularising Finland, funded by the Academy of Finland.

Andrei Kalinitchev's article "Etnisten ryhmien välinen vuorovaikutus Pohjois-Inkerissä 1800-luvun loppupuolella" ('Interaction between ethnic groups in late 19th century Northern Ingria') deals with the multicultural and multiethnic region of Ingria, located south of the Gulf of Finland. The greatest variety of nationalities and cultures was to be found in the largest city of the region, St Petersburg, with an influx of immigrants from all parts of Russia as well as from other countries. When it became legal for people to migrate and travel freely within the Russian Empire, many also settled in rural Ingria. The rural population in the St Petersburg Province were multinational, and people of different religions and cultures lived side by side in Ingrian villages and small towns.

Recent years have seen a debate on the moral (re-)evaluation of certain 18th century events in Finnish history. It has also been debated whether certain parties should apologise for possible injustices. In his article "Kuinka kauas vääryyksien varjot ulottuvat? Lukiolaisnuorten ajatuksia historiallisten hyvitysten mahdollisuudesta" (How far do injustices cast their shadows? Thoughts of upper secondary school students on the possibility of historical reparations'), Jan Löfström discusses the opinions of young Finnish people on historical reparations and analyses them in the light of previous research on the historical awareness of young Finnish people while also briefly discussing the didactic implications of the findings.

Antero Holmila's article "Reunamerkitöjä holokaustista ja sen muistamisesta" ('Notes of the margin on the holocaust its remembering') deals with history writing on the Holocaust and its place in the collective post-war memory of Europe.

(Translation *AAC Global Oy*)

Notes on the contents

■ When NATO was established in 1949 at the beginning of Cold War, nobody imagined that 60 years later it would still be the world's most powerful military alliance and an active operator in international crises. NATO was planned to be active for a couple of decades. In the 1960s, Europe was preparing to replace it with new security arrangements. In his article "Pelkkää romantiikkaa? Willy Brandtin vaihtoehtoinen näkemys Natosta ja Euroopan turvallisuudesta" ('Mere Romanticism? Willy Brandt's alternative view of