

Notes on the contents

■ The theme of the Historical Journal (3/2004) concerns the dimensions of masculinity. It presents and analyses the aspects of manhood from the Middle Ages to the 20th century.

Saara Tuomaala's article, "Isien jäljissä itsenäisessä Suomessa. Maamme kirjan maskuliininen narratiivi ja pohjalaispoikien kokemukset" (In fathers' steps in independent Finland. Masculine narrative in *Maamme kirja* and experiential accounts of Ostrobothnian youths) reflects on experiences of masculinity in terms of national cultural policies and national education and ideals. The author analyses how the image and interpretation of the home, home district and fatherland as seen by historian and writer Zacharias Topelius, the writer of *Maamme kirja* (the Book of Our Land), determined the concepts of Finland, Finnishness and national representations of gender for a long period. How did the political discourses within educational narratives for elementary schools become part of the experiential accounts related by rural youths and men? What type of physical, subjective and social impacts did the stories learnt at school have on stories told about oneself and one's own life?

How is masculinity constructed at work, asks Ann-Catrin Östman in her article "Samanarvoisuus ja hierarkia talonpoikaisessa työyhteisössä – luokka ja sukupuoli miesten maataloustyön kuvayksissä" (Equality and hierarchy in peasant working communities – class and gender in men's descriptions of agricultural work). She studies the agricultural work done by the mas-

ter of the house as opposed to other male and female workers. The article is based on a work description of field husbandry in the Swedish-speaking Ostrobothnia of the early 20th century.

Tom Linkinen's article "Sukupuolinen vieras John "Eleanor" Rykener – naisena esiintynyt miesprostituutioitu 1300-luvun lopun Lontoossa" (Sexual stranger John "Eleanor" Rykener – a male prostitute in a woman's guise) discusses the case of John Rykener, who, in December 1394, was caught having sex with another man and dressed as a woman in a London stable. Both were arrested. In the hearing, Rykener, who when dressed as a woman would call himself Eleanor, confessed to a number of similar acts. What was John "Eleanor" accused of and why? Who or what was John "Eleanor" to his contemporaries and did he have a place in the culture of his time?

The coexistence of nuns and monks was seen as problematic during the Middle Ages, but not only in terms of controlling sexual mores. Marko Lamberg studies the problems of masculinity and the legitimisation of male authority at the Convent of St Birgitta in Naantali (in "Miehisyyden ongelma ja miehisen auktoriteetin legitimointi Naantalin birgittalaisuostarissa").

The main character in Ville Kivimäki's article "Mies, armeija ja vastarinta. Arndt Pekurisen kohtalo kriittisen mieshistorian valossa" (A man, the army and resistance. Arndt Pekurinen's fate in the light of critical men's history) is Arndt Pekurinen, a conscientious objector who served three prison sentences during the 1930s. In November 1941, he was transported to the front and shot. The case provides a new view of Finnish male ideals, the army and the State during the 1930s and 1940s.

This issue also deals with Karelia, a neighbouring area to Finland as well as the Ukraine, which has broken away from Russia.

Johannes Remy and Viktor Pylypenko's article "Suomi ja Ukrainan kysymys 1917–21" (Finland and the Ukrainian question 1917–21) discusses the events in the Ukraine and Fenno-Ukrainian relations both during the Russian revolution and in the aftermath of the First World War. The leaders of Finnish foreign policy saw the chances of an independent Ukraine as quite favourable and considered it as a serious candidate for the alliance of the fringe countries.

Marina Vituhnovskaja discusses the attempts to solve the 'Karelian question' in the context of the Russian empire in "Itä-Karjala Venäjän yleisvaltakunnallisessa politiikassa 1906–17" (East Karelia in the national politics of Russia 1906–17). East Karelia was caught in the crossfire of Russian and Finnish nationalisms and became a testing ground for Russia's nationality policies at the end of the 19th century.

The Soviet rule of the Karelian Isthmus in 1940–41 was short but significant. The biggest changes took place in the countryside where traditional agriculture faced a complete overhaul. Andrei Roumiantsev presents the great transition in the agriculture of the Karelian Isthmus during the interim peace 1940–41 in "Neuvostomaatalous Karjalankannaksella 1940" (Soviet agriculture in the Karelian Isthmus in 1940).

Päivi Maria Pihlaja comments in her column on the mythical Minervas of science. Heikki Kirkinen asks in his contribution whether there was a secret supplementary protocol in the peace treaty of Pähkinäsaari.

(Translation *Valtasana Oy*)