

Abstract: The Other History. Reflections on the 20th century Finnish historiography.

Finnish historiography in the 20th century followed the typical European pattern of history-writing in which the history of the nation became the master narrative. Its relevance could not be denied in Finland but there were debates on how the national story should be written and who should be included in the narrative. Hegelian type and politically motivated historicism was first challenged by "collective history" inspired by Karl Lamprecht and the historical school of national economy. Historians tackled social issues and brought the people on the scene. The early women's rights movement and labour movement wanted to integrate the forgotten people in the national narrative. Similarly, the strong tradition of local history contributed to integrative national history. After WWII the nationalistic historiography was challenged by new political conditions and by the rise of social sciences. A turn to revisionist national history, "breaking the myths", began in the 1960s. That was related to the new interpretations of the Civil War 1918 and Finland's relationship to Russia. A true wave of "other history", and history of others, came with the new social history and women's history. A methodological gap between generations was evident and even emphasized. Soon "history from below" and gender history dominated the field: the other history became the normal science. Deconstruction inspired Finnish historiography more in theory than in practise. Anyway, the new century has seen an unforeseen multiplicity of approaches and transnational history has finally overshadowed methodological nationalism. According to the authors, the idea of other history is alive if not easy to define.

Keywords: historiography, paradigm, nationalism, social history, gender history

Hannu Salmi

Abstract: Finland, Cultural History and the Challenge of Culturality

It is often argued that Finnish historians were the first ones in Scandinavia to publish a comprehensive cultural history of their country. The four-volume *Suomen kulttuurihistoria* (Cultural History of Finland) was published in 1933–1936. By now, several cultural histories have been produced. "Finland" has been the focus and the defining concept of these works, in which culture has been seen on the one hand as a whole, as an entity that has its boundaries, on the other hand as a web of significance that conveys itself through perspectives into the past. This essay concentrates on the ontological premises of cultural history and discusses both the notion of 'culture' and the idea of 'culturality'. It is essential to further examine the current criticism towards the anthropocentrism of historical and cultural studies. In the study of the construc-

tion of 'Finland', the idea of culturality can be expanded by paying more attention to the interplay between human and non-human factors.

Keywords: cultural history, culturality, Finland, digital humanities, cultural infections, cultural studies

Heini Hakosalo

Abstract: It all started with an idea: Finnish history of ideas and its contribution to the construction of "Finland"

The paper discusses the character of Finnish *aatehistoria* (history of ideas, intellectual history) and charts, in broad outline, its contribution to "Finland" as a historiographical construction. The task is made more challenging by the nebulous nature of history of ideas in Finland: rather than a well-defined and institutionalized specialty, it is a popular approach that has been and frequently is employed within all historical specialties and also in many neighboring disciplines. Nebulous as history of ideas is, some concentrations can be identified. The strongest institutional bases can be found at the University of Oulu, where it is possible to major in History of Science and Ideas, and at the University of Helsinki, where a Centre for Intellectual History has recently been established. The paper observes that there are distinct differences between the Finnish word "aate", with its collectivist and idealist connotations, and "idea", its closest English counterpart, and that these differences are also reflected on the nature of Finnish history of ideas. The paper discusses some of the features that have been highlighted in Finnish historiography of ideas, and others that have so far remained on the fringe of the national narrative. Finnish history of ideas has produced a wealth of research on great (almost exclusively male) thinkers, especially those related to the so called national awakening, but also on more collective subjects, namely the "Finnish people" or parts of it. This collectivist bent sheltered Finnish history of ideas, to an extent, from the charge of elitism directed against Angloamerican intellectual history in the 1980s. The third traditional point of emphasis has been the study of intellectual currents. Since these currents seldom originated in Finland, and had little respect for national borders, the borders of the Finland constructed in and by history of ideas have remained porous, even in the most nationalist of times. Further, the paper discusses three fields of inquiry that have so far remained at the outskirts of the field, and that the author would like to see take a more central, better integrated place in the national narrative: history of science, history of emotions, and intellectual history of the environment.

Keywords: history of ideas, intellectual history, history of science, history of emotions, the history of Finnish historiography

Abstract: National concepts in a mold

The narrative about the birth of the Finnish state at the "Diet of Porvoo in 1809", where the Emperor Alexander I gave the promise to "keep the constitution of the land" in force was dominating in the school textbooks in the 1960s and 1970s. As a logical continuum to this, the unification policy of the Russian Empire has been interpreted as "suppression" and the Finnish Civil War 1918 as the "Freedom War" from the yoke of Russia. However, these approaches begun to change among the historians in the 1980s and 1990s. The "Diet" was explained as a formal meeting of the new emperor with the representatives of his new subjects, the "suppression" was seen from the perspective of the Empire as "unification" and the "Freedom War" was seen as a domestic civil war in nature. In this article, Professor Kimmo Katajala examines, if these new approaches were taken into the college text books from the 1990s to the present. He claims that some textbooks adopted the new approaches as a new narrative quite fast. However, some textbooks have been somewhat conservative and they still follow at least partly the pattern of the 1960s. In several cases, the textbooks do not follow the conceptual logic of the opposing narratives but they are presenting an illogical mixture of these two opposing approaches.

Keywords: conceptual history, textbooks, narratives

Abstract: The revival of economic history and the emergence of business history

Economic history has grown in importance in research and also in societal discussion. The focus of the discipline, however, has slowly shifted from history to economics, causing challenges to historians operating with the field, especially in terms of methodology and theory. Meanwhile, business history has emerged as an independent sub-field of history. However, business history today is likewise challenged by the fact that the majority of the research is done in business schools. Nevertheless, historians still have much to offer both to economic and business history with their source critical empirical skills and ability to contextualize phenomena in time and space.

Keywords: economic history, business history