

Summaries

The Other Side of the Sport. The Yearbook of the Finnish Society for Sport History (FSSH) 2015

Arja Turunen:

Did war introduce trousers into women's dress?

In this article the author discusses women's trouser-wearing and attitudes towards it in Finland during the WWII. The aim of the article is to study how the warfare changed women's dress by allowing them to wear trousers. Research material consists of advices in women's magazines and written oral history material. Analysis of the women's magazines that were published during the war show that in the beginning of the war women were encouraged to wear trousers as every-day attire. Before the war women's trouser-wearing was restricted to sportswear but during the war women were asked to abandon fashion and wear sportswear, including sports trousers, all day long. As the war continued women were, however, again asked to restrict their trouser-wearing to blue-collar workplace and sportswear. Change in attitudes and in women's dress was therefore only temporary. Analysis of advices in women's magazines also supports the theory that war did not contribute to greater equality but actually deepened inequality. By restricting women's

trouser-wearing to minimum and by stressing the importance of women to be feminine during the war, women's magazines strengthened the traditional gender roles.

On one hand, analysis of the oral history material in which Finnish women (born in the 1920s and 1930s) remember their trouser-wearing shows that trouser-wearing was seen inappropriate and indecent for women among the ordinary people even though wartime propaganda encouraged people to renounce fashion and old beliefs. On the other hand, the oral history material also shows that war brought a change in women's dress and in their life. First of all, more and more people learned that such clothing as women's trousers exist because several women started to wear them at work. For women themselves, war meant a turning point in their lives. Before the war they had not had a chance or did not dare to wear trousers, but as they started to wear them, for one reason or another, they usually noticed how practical they are and that they make skiing and working much easier. Positive experiences of trouser-wearing empowered them and encouraged them to wear trousers also after the war.

Kimmo Isotalo:

From outdoor sport to indoor sport: the first decades of Finnish Ice Hockey

Ice hockey is the most popular sport in today's Finland. It has more viewers, sponsors and customers than any other sport. Hockey is also the most popular topic in Finnish sport media. The reason for the popularity of hockey is to be found in the changes and development that have taken place in the Finnish society and sport culture during the 20th century.

Finland declared independence in December 1917. In the beginning of the 20th century Finnish people had to struggle with crises such as Russia's oppression, the Civil War (1918) and the Second World War (1939-1945). Despite the result of the WWII, Finland managed to stay independent and experienced great economic growth and significant changes in the society. These changes enabled Finland to develop towards a modern and Nordic welfare state during the 1960s and 1970s. Increased standard of living led also to growing population. Industry and service sector hired many people who had worked in agriculture before and persuaded them to move into big cities. At the same time the population of the countryside decreased.

New society was based on consumption which made it possible for people to have more leisure time. With more spare time and wealth Finnish people also found a new urban lifestyle with new hobbies. Instead of old favourites such as track and field and cross-country new sports started to gain people's attention. Team sports such as football, bandy and ice hockey became increasingly popular.

The Finnish government had been funding sports since 1920s. For a long time the politicians did not think that hockey was important or popular enough to deserve public funding. However, during the 1950s the opinion slowly changed and hockey was accepted as a true sport. Significant decisions were made to build Finland's first artificial skating rink in 1956 and the first indoor ice rink in 1965 to Tampere mainly with public funding. The Hakametsä arena, in particular, gave hockey a big advantage to get more viewers and sponsors compared to other sports. From these circumstances hockey developed, more indoor ice hockey rinks were build and popularity of hockey kept on growing during the last decades in the 20th century.

Ilkka Nummela:

Football and fine arts: Pentti Veroma (1903–1979)

Pentti Veroma (b. Weckman) was born in Turku, the old capital of Finland in 1903. He has become known to the next generations especially in his home town as a painter. In his youth, he practiced athletics in Paavo Nurmi's own sport club Turun Urheiluliitto (Turku Sports Union). Later Veroma started to play football in the team of Turun Urheiluliitto.

In the early 1920s, the language question was a significant factor in the football, also in Turku. Pentti Veroma was in 1922 one of the founders of Turun Palloseura (Turku Football Club), later one of the most prominent football clubs in Finland. The team of Turun Palloseura was recruited from the players of the Turun Riento and Turun Urheiluliitto. In autumn 1922, Veroma was chosen for Turun Palloseura's team in the club's first game. In the game Finnish speakers' club won the local Swedish speakers' team ÅIFK which was one of the leading football clubs in Finland at the time.

In the years 1922–1934 Pentti Veroma played altogether 187 matches in the first team of Turun Palloseura and was known as the quickest defender in the country. Veroma has been considered in the history of the club one of the three great players of the club in the 1920s together with Vieno Nikander and Yrjö Tuomi. During Veroma's active career Turun Palloseura won the Finnish championship in 1928.

Veroma was a goldsmith by his original profession. In addition to his work, he studied in the drawing school of Turku from which he graduated in 1925. During WWI and WWII (also later) he was active in artists' association in the city. After having returned from war time

military service 1943, Veroma decided to give up the profession of goldsmith and continue as full-time artist. Veroma became very popular in Turku as a landscape painter. From the 1950s on, he began to paint abstract work in addition to the more traditional painting

Mihály Szerovay & Hannu Itkonen:

The development of the role of Finnish and Hungarian top-level football players since the 1980s

The aim of this article is to widen the understanding of the global and local contexts in football by finding out what complex and interdependent social, cultural, and economic dimensions seem to have shaped 'periphery' football. More specifically, the development of the role of top-level football players in Hungarian and Finnish football cultures since the 1980s is explored.

The theoretical framework is formulated around the globalization of football within the social sciences of sport. The key research materials used are semi-structured interviews carried out with Finnish and Hungarian football practitioners. The data were analysed with thematic content analysis. Apart from the interview data, comprehensive academic literature and media materials have been utilized.

The diverse origins and development paths of the role of top-level players in Finnish and Hungarian football mirror the social, economic, cultural and political background of the given country. The concepts of top-level football and professional player have been understood differently in the countries. At the same time global influences have been reflected in the roles of different actors in football.

Keywords: periphery football; football player; professionalization; glocalization; Finland; Hungary

Lauri J. S. Kairu:

From nobility entertainment to the joy of the people – The organization of yachting between 1856 and 1961

This article analyses the organisation of leisure time sailing between 1856 and 1961. I have concentrated on three aspects; first, how the first yacht clubs were established and the factors behind the phenomenon, secondly I pay attention to the greater changes within the sport at the end of the 19th century, and thirdly, how the sport spread among the working class.

Yachting as a leisure time activity arrived in Finland from the 1850s onwards and it progressed alongside the development of professional navigation. Furthermore, the simultaneously expanding scope of leisure time also accelerated the organisation of the sport. The richest of the bourgeoisie moved close to the seaside from the city for the summer season and suburbs of villas were located next to the sea or lakes around the main Finnish cities.

Sailing had been as a leisure time activity even before the formation of yacht clubs. The rugged archipelago of Finland and the thousand islands offered great opportunities for the sport. The organization made the leisure time activity and yachting easier. As a result, the first yacht clubs were founded in Pori, Helsinki and Turku. Competition became a permanent activity of yacht clubs before the First World War.

In 1880, only five yacht clubs existed in Finland. However, the number had risen to 40

by 1917. The general rise in standard of living, increase in leisure time and general growth in the activity of citizens had an impact on the growth of the leisure time activities. Sailing also expanded to the reach of new parties, such as the middle class and the working class. The new devotees of sailing most often spoke Finnish and the integration into the existing Swedish-speaking groups was problematic. In addition, the differences in ideologies caused issues. The working class yacht clubs did not co-operate with wealthier society classes even though they often adopted the activity models directly from the old yacht clubs.

Although sailing spread in all social classes within a hundred years, sailing still did not become a sport for the masses. The era following the Second World War can nevertheless be described as a time when sailing could be taken up as a leisure time activity by everyone interested in it.

Pauli Heikkilä:

Sailing in the occupied country. Discussions by the Estonian emigrants on the regatta of the Moscow Olympics 1980

The Cold War had divided the world into two competitive parts. The Olympic Games were affected by this confrontation since the Soviet Union joined the movement in 1952. The decision to grant the XXII Olympic Games to Moscow was controversial from the beginning, and the Soviet invasion of Afghanistan in December 1979 resulted in a considerable boycott of the games by several Western countries. Even before Afghanistan, the games were highly criticized due to violations of human

rights by the host nation. This applied mainly to the Baltic dissidents and their exiled politicians. Their discontent was highly increased because the Olympic regatta was going to be organized at the Pirita Yachting Center in Tallinn. The Baltic States were occupied and annexed by the Soviet Union during World War II, hostile policy which was not universally recognized. Thus the sports event had direct implications to international politics.

This article focuses on the reactions of the Estonian emigrants in Western countries, on the discussion within the Estonian government-in-exile during summer 1978, in particular. While the emigrant Estonians agreed on the excellent opportunity to inform the international community on the Baltic situation, they disagreed on the proper method to exploit it. Neither they wanted to act against the will of the Estonians in the Soviet Union but they had mixed information on the local attitude. While the memorandum by the government-in-exile appealed to the conscience of the athletes to reconsider their visit to Tallinn, Estonian American National Committee demanded governments to forbid sportsmen to travel to the occupied Estonia. The invasion of Afghanistan directed more attention to the Baltic question, but the former soon left the latter in its shadow.

Heikki Roiko-Jokela:

‘Sports Unite Nations’: Urho Kekkonen as a Builder of Finnish-Estonian Sports Relations

Urho Kekkonen has been considered Estophile and ‘dyed-in-the-wool’ sportsman. Consequently, it is only natural that he utilized sports as a way of interaction when he managed the

relations between Finland and Estonia. Kekkonen was an active promoter of the Finnish-Estonian sports relations and the student policy not only during his early life but also during different phases of his sports leader career. He did not give up the Finnish-Estonian sports relations during his presidency, rather he tried to support and develop them in the prevailing political situation.

The point of departure of Kekkonen's activities was Finnish nationalism, which put the Estonian relations under a spotlight. He also wanted to develop those relations because of the safety aspect that was included in them; the sports and cultural relations served that purpose well. Furthermore, Kekkonen's attempts to develop the Finnish-Estonian sports relations must be studied not only from political perspective but, above all, also from the perspective of pure sports relations.

The societal influence of the sports was experienced strongly by Kekkonen who thought that the sports were a part of people's training: a way of getting the young people to the service of the fatherland. Sports, economic and political relations were all equal for Kekkonen who considered the sports a part of national and patriotic work and the politics. Thanks to it, it was possible to advance Finland's status and appreciation in the world and fortify country's independence. Consequently, the meanings of the sports and national meetings for relations between countries – and people – were highlighted several times by Kekkonen. In his view, the sports boosted social relations and recognition and created permanent friendships. Kekkonen wrote and spoke about themes related to Estonia quite frequently in order to put those views forward.

The sports were also a natural way to start the reestablishment of the Finnish-Estonian relations in the post-war world when the Iron

Curtain started to crack slowly. This progress was especially emphasized after Kekkonen's visit in Estonia in 1964. During the trip Kekkonen utilized the opportunity and talked for Finnish-Estonian relations – once again.

Tero Matkanemi:

Kai Hagelberg – from Töölo gang to a power player in the sports scene

Kai Hagelberg's motive for engaging in political activity was above all to improve the training conditions of young athletes. We can, with good reason, say that in this Hagelberg succeeded. His functioning in elected municipal office went side by side with his civic engagement in sports and physical education. Simultaneous roles in municipal politics and as the chairman of the Finnish Swimming Association gave the former national team swimmer deep insight into the improvement of the conditions for swimming. It is most of all his promoting of the building of sports facilities that place Kai Hagelberg, a construction professional, as a heavy-weight among influential men of sports.

Supporting Hagelberg's success there were the stimuli, idols and ideals that surrounded him during his formative years. His success in furthering physical culture is founded on the environment of his childhood and adolescence, friends and the model provided by his extended family. His friends were engaged in sports; his grandfather was a Workers' Olympiad medalist and a Finnish Workers' Sports Federation active; his father was a Finnish champion in boxing; and his stepfather was a Finnish champion in swimming and also involved with the Workers' Sports Federation. Besides a swim-

mer, his rough childhood could well have made Hagelberg a slacker as well. But instead, along the journey from the Töölö gang to a power player in the sports scene, he developed a positive self-image through sports.

Leena Laine:

Folk Dances, Nationalisms and Gender

Folk dancing is a relatively rarely explored field in history because it is located somewhere between sport and dance research. Gunnel Biskop's study of the early developments of Finnish-Swedish folk dancing, *Dansen för åskådare* (Dance for Audience, 2012), also gives new insight into women gymnasts' efforts to advance folk dancing. In this article I examine their role while also exploring the reasons behind their involvement: why did these women take this issue upon themselves in Finland? How did a female-led engagement affect folk dancing, and how was the most common form of dances, performance by mixed-sex couples, dealt with using only female participants?

Theoretical themes include nationalism and gender (using a heterosexual normative) as well as nationalism and folk tradition as "invented traditions". My sources include research literature, folk dancing guides and printed sources.

Anni Collan, a gymnastics teacher and a pioneer of gathering data on folk dances, published several dance collections in both Finnish and Swedish from 1905 onward. These publications were the first ones to include specific instructions for each dance and dance movements. The name folk dancing was replaced in Finnish with the word "tanhu", in the spirit of national romanticism, and to avoid confusion

with new popular partner dancing, which was seen as indecent.

At the beginning of the 20th century, female gymnasts conjoined folk dancing to the national "play movement" they promoted. This movement was a joint effort by the temperance movement and youth organisations. It presented itself as an alternative to competitive sports. Folk dancing was a new, athletic addition to the work of the organisations and it strengthened the ideas of national identity also in women's education.

The Finnish Women's Gymnastics Union (SNLL 1921–1994) practically ended up running the entire Finnish folk dancing movement in the 1920s, which in turn led to the movement having a strong feminine presentation.

Gender in folk dancing is a multifaceted issue. In women's gymnastics, dances were performed using only women, and women dancing among themselves were not an issue in Finland. However, when presented at the Berlin Olympics in 1936, it confronted the gender politics of national socialist Germany where heterosexuality was the norm, and women dancing in couples was perceived as problematic. In the following years, despite the women gymnasts' efforts, they failed to involve men.

Folk dancing, a product of transnational cultural exchange (as previously presented) was transformed into a "national" and "authentically Finnish" heritage by the women's gymnastics movement during the 1930s. Nationalistic characteristics were emphasized during the Russian political oppression of the early 20th century, and appeared again during the final years of the 1930s.