

SUMMARIES

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Arja Jalkanen-Meyer: Granny and me: following the path of Hilma Jalkanen

Hilma Jalkanen (1889–1964), my grand-mother, was one of the most colourful characters in the Finnish women's gymnastics area, and perhaps the most famous too. Hundreds of gymnastics teachers world wide have learned with enthusiasm her women's educational gymnastics method from the 30's to the 60's. In October 2009 120 years have past since her birth. At this occasion I have started a historical research on her life and work. Being a Health and Fitness professional and a Psychomotorician, I will relate in this article, through personal anecdotes, the way her celebrity (in Finland and in France) has influenced my life and my professional orientations. Why were some of my decisions so different from hers? What did I inherit from her? Which parts of her message are still to be used? How did I cope with the high expectations that were put on me, consciously or unconsciously?

Hilma was an authoritarian trainer, but her education for us at home was more a Montessori-like free education. She was strongly against competitive sports; according to her, gymnastics must have both educational

and cultural aims. I agree with that, after some unpleasant experiences due to being put too early on the front line, without any personal winning motivation. She wanted her trainees to achieve perfection. It meant hard work, but the results became famous. Her performing groups were praised world wide. My first goal was the performing dance art, but the educational vocation was stronger. Hilma Jalkanen was a passionate teaching character, one of the biggest of her time (see photo at a Gymnastics and Dance Arts seminar in Magglingen, Switzerland, in 1950).

Emile Jacques-Dalcroze counts among Hilma's inspirators, as well as classical Hellenistic body harmonics. Hilma wrote a lot about the relation between Mind & Body; these texts are still very interesting. The human being must be highly aware while moving his body and the movement is essential to raise the mind. This orientation brought me further on to Psychomotrics and the Chinese medicine-based gymnastics. The last photos illustrate surprising similitudes between Hilma's 1927 published Women's Home Training-book and my 2001 published Shiatsu self-massage article! Surely the following study will bring out more similitude between Hilma Jalkanen's message and today's practices.

Jari Harju: Unforgettable sports grounds

Compared to how serious and passionate the Finns are about sports, it is interesting to see how little emphasis has been given to sports in the museums that concentrate on local history. It is an important challenge to all the local museums to preserve the memories associated with sports facilities.

Examining the sports facilities and their history in Helsinki through one's own personal history provides an interesting perspective on the city's past. Helsinki is full of sports and exercise facilities that tell the story of city's rich and versatile sports tradition. My personal memories of wintery ice-hockey matches at the Eläintarha sports ground are mixed with the collective memories experienced through old photos of the achievements of Paavo Nurmi and other 20th century Finnish sportsmen on the same field. The old sports facilities of my present neighbourhood are still ali-

ve in the residents' memories, even though the facilities themselves were demolished a long time ago. The sports experiences are not only limited to sports fields, but the whole city has offered me and other Helsinki residents an unforgettable setting for sports competitions and other events associated with sports.

The task of the museums is to preserve both material and immaterial cultural heritage. The Finnish museums have a long history of collecting objects and protecting buildings, but with regards to the preservation of immaterial heritage, we have a long way to go. When preserving sports heritage, it is important to examine how the personal memories and experiences, customs and traditions can be made part of the museums' collections. This type of documentation is an essential part of museum work, if the museum professionals are serious about preserving the heritage of the present and the near past in the museums' collections.

Hannu Itkonen: Competition and chance, simulation and vertigo – hunting for the traces of paper man sports

Children have been playing and playing games since the beginning of time. Children's plays and games have been seen as culture bound activities. With the social change, both games and their research interpretations have changed. In the research of childhood plays, completely new paradigms have been searched for. In particular, there has been a need to find a different view apart from the positivistic research of play.

The article describes the form of paper man sport that was played in a small Finnish industrial town of Varkaus in the 1960's. Paper man sport was an activity started by a few young boys, in which men made out of paper were put to compete in several different sports. The men competed in athletics, skiing, ski-jumping, boxing and many ball games.

Paper man sport included several basic types of play and games. Paper man sport included competition, chance, simulation and vertigo. While realizing paper man sport, 7–12 year old boys were also having a discussion with real grown-up sports. In a way paper man sport was a gender-

based counterpart to girls' play with paper dolls. At the same time, paper man sport was both playing and playing games in the middle ground between childhood and adulthood.

Lauri Keskinen: Political Socialization in Finnish Working Class Sporting Clubs

This article, an introduction to the subject, focuses on the sporting clubs of the working class and their ways of political socialization in the beginning of the 20th century. Political socialization is understood as the gradual adaptation of certain political ideas – in this case, the ideas of the Finnish socialist movement. Because politics were an essential part of the everyday life of sporting clubs, it is important to study their effects on the members of the organization. The article focuses on the different ways in which political ideas were introduced to the ordinary members by the governing members. Of course, not all socialization was planned or performed by the governing members. Many political ideas were transferred in unofficial situations, for example in the locker room after a workout, which could not be controlled by the club. The main topics of this paper are as follows: what drove people to join socialist sporting clubs; which was more influential, the official or the unofficial conversation between members; and by which symbols the clubs were identified as socialist ones. This paper uses the theories and methods of political socialization, sociology and pedagogic. The conclusion is that these methods have plenty to offer to the burgeoning historical research of political ideas and political socialization.

Tero Viljanen: Orienteers in the Footsteps of Aleksis Kivi

Jukolan viesti is the world's biggest orienteering relay and was awarded as the Sport Event of 2008 in Finland. The very first Jukolan viesti was held

in 1949 near Helsinki, which means that the Jukolan viesti of 2009 will celebrate its 60th anniversary. In Jukolan viesti there are separate classes for men and women with seven men in each men's team and four women in each women's team. Nowadays there are approximately 1,400 to 1,500 men's teams and 900 to 1,000 women's teams – altogether 14,000 runners in the whole competition. It takes place every year on the 2nd or 3rd weekend of June somewhere in Finland, where altogether approximately 30,000 to 35,000 orienteering enthusiasts get together to enjoy orienteering and the Finnish summer. The organizing club of Jukolan viesti changes every year, and the competition has been organized in every part of Finland, even in the north in Lapland.

The name Jukola comes from the novel *Seven brothers* by the Finnish national writer Aleksis Kivi. In this article I will examine how orienteers and Jukolan viesti have respected the memory of Aleksis Kivi and the Seven brothers. The association 'Kaukametsäläiset' was founded in 1948 with its main tasks to organize Jukolan viesti together with orienteering clubs and to respect the memory of Aleksis Kivi. Consequently, Kaukametsäläiset is in a central role in keeping the memory of Kivi and the Seven brothers alive in Jukolan viesti, and the competition has adopted several things from the Seven brothers: many of the names and symbols and other traditions originate from this novel. Traditions and respecting them is very important in Jukola, which is why Jukola is such an appreciated and respected competition today. The spirit of the Seven brothers and its traditions are still very visible in Jukola, and there are no signs that this would change in the near future.

Anna-Maria Jääskeläinen: From the Human Engine to Satu-pekka – Sports Narratives and Masculine Heroes

In 1952, the Olympic Games were held in Helsinki, Finland. That was a very important summer for Finnish sports fans. The Olympic Games were something extraordinary for Finnish men in particular.

In the 1950s, the most popular hobby among men was sports, and most Finnish men had personal experience from various competitions. This is why athletic heroes were such important role models for Finnish men.

Traditionally, the athletic hero reflects society's values. This was true in the Finland of the 1950s as well. In the minds of sports fans, the athletic hero would represent pure and true masculinity. He was a hard-working man with great stamina. Furthermore, he had a body of a perfect man while being morally perfect as well. In the 1950s, work consisted of manual labour. This is one reason why so many sports fans adored sports heroes with strong bodies.

It seems that in the 1950s, sport was full of narratives which were told by the media and sports fans. In the media, athletic heroes were represented as honest and dutiful men who did not have opinions of their own. However, it is very likely that ordinary Finnish men were actually interested in various funny sports narratives. In these narratives, athletic heroes were represented as hard-working men who did have opinions of their own.

Heikki Roiko-Jokela: The instrument of science policy: the tendency-documents in research counselling

The five-year-tendency-documents have been a central science-political instrument for the research of sport sciences. They have dealt with f.ex. the changes in society and their influences to the operational environment for the research of physical sciences. The documents have evaluated the status of the relevant research and education on the field and set objectives for the near future. In this way there has been achieved clear aspiration for the operations in physical sciences. These essential themes describe research counselling, topical research challenges and themes that deepen new or earlier research. These themes arise from scientific or social needs. The picture created by the

tendency-documents reflects for its part the change in the physical culture.

Martti Silvennoinen: Footprints left behind

In this article I make a personal journey back to the early years of my career as a university teacher and researcher. This text also presents some points of view from the presentation that I gave in September 2008 at the doorstep of my retiring process from the professorship of sports pedagogy in the University of Jyväskylä.

My quite a long journey in the university world (1963–2008) – as a student of physical education, as a researcher and as a holder of many kinds of teaching vacancies has gone along wide and well-constructed asphalt streets and via unknown and narrow forest-paths surrounded by huge trees and stones. When walking along these routes, especially the straight streets, I noticed myself asking: Who am I? Why am I doing what I am doing?

To me these questions awakened step by step a deep interest into my own life-history, into a subjective memory work alongside with so called objective scientific knowledge, alongside with given skills and learning objectives. This shift from the general to the personal means to me that the ‘soft’ should be linked with the ‘hard’, especially, when it is a question of teacher training, where the core of education should be based both on techno-rational and phenomenological points of view.

The personal experiences and telling about them makes possible such kind of meetings between teachers and students, which could be characterized as a dialogical exchange, where “I and It” –relation changes, according to Martin Buber, into “I and You” –relation.

This is my story, what is yours?