

FEELING INSECURE?

STADI DERBY: FOOTBALL HOOLIGANS,
SPECTATORS, BYSTANDERS
AND GENERAL PUBLIC

University of Helsinki

Department of Cultures

Ethnology

Master's thesis

7th May 2019

Miira Kuvaja

TABLE OF CONTENTS

1 Introduction	1
1.1 Research idea and research questions	1
1.2 Key concepts	3
1.3 Securitization theory: Roots, key concepts and ideas	6
1.4 Ethnology and emotions	8
1.5 Traditional clubs in heated matches	9
1.6 Sports and security issues in research	11
2 Research materials and methodology	15
2.1 Research material: Facebook, interviews and media	15
2.2 Research in The Net and in Social Media platforms	19
2.3 Research methodology: Discourse analysis	21
2.4 Research process	23
2.5. A lot to consider for a passionate fan: Reflection and research ethics	27
3 Feeling insecure?	30
3.1 Feelings towards derbies	30
3.2 The meaning of the media	33
3.3 Knowing the game	36
4 Securitization theory in local context	40
4.1 Securitization and Stadi Derbies	40
4.2 The right to use the city space	43
5 Conclusions	47
BIBLIOGRAPHY AND OTHER RESOURCES	51
APPENDIX 1	

1 Introduction

1.1 Research idea and research questions

It is great to see passion in Finland towards football. Shouting and sniping to the opposing team's fans is normal and in a way a part of it all. When it shifts to violence, whether to fighting or throwing stones/bottles, it mostly raises feelings of disappointment.¹²

As one can read from the comment made by FS, one of the informants in the research, football matches arouse feelings – in good and bad – even in Finland.

I will discuss in my master's thesis how the different audiences, i.e. the general public, bystanders and the so-called ordinary spectators react to the disorder that occur relating to Stadi Derbies³, the championship level matches between two local football⁴ clubs in Helsinki, Finland's capital. The behavior of some of the supporters causes disturbances around the stadium in the city center, for example police escorts for the football ultra's marches and closing of streets. Some of the participants in the marches chant aggressive and offensive songs and slogans against the opposing team and its supporters. Maintaining order requires a significant amount of police presence and security officials inside the stadium and in its surroundings. Significant amount of different security officials and security measures means significant costs for both the authorities and the organizing football clubs. The football hooliganism and football-related violence remain a major problem in not only for the game itself but also for the societies around it.⁵ Hooliganism creates uncertainty in city space and affects the way people perceive the sport and its role in society.

Most of the time, disorder at these occasions is limited in duration and in the number of individuals involved, but occasionally it has led to widespread damage, injury

¹ FS is one of the informants in the secret Facebook group created for this thesis. All the informants were given codes (FA, FB, FC etc.) to ensure anonymity.

² The research material gathered from Facebook, interviews and media is in Finnish. Translations are made by the researcher.

³ The name of the derbies is in Finnish Stadin derby; I use in this thesis the name Stadi Derby in order to use corresponding name with international praxis.

⁴ The word football means in my article the original European football which is called in the United States and Canada soccer.

⁵ Bairner 2006, 584.

and even fatalities, keeping the matter high on the political agenda.¹ In Finland the football hooliganism became visible with the derbies in Helsinki. Another reason for focusing on local clubs instead of national teams comes from the nature of football fandom: Often the rivalries related to clubs are considered more important than national ones.² This can be seen also in Finland, perhaps partly because of the earlier poor performances of the National team.

The motives and reasons for hooliganism have been studied in different academic fields especially in the big football countries like England and the Netherlands. Hooliganism developed in Britain in the 1960s.³ Different aspects of football fan's lives, football hooliganism, tribalism, loyalties and community formation have already been extensively researched and hooliganism has attracted mostly social researchers.⁴

My perspective and the **first research question** about the theme of football hooliganism is a novel one: How do the ordinary supporters, bystanders and the general public perceive the hooligans' disruptive behavior? In other words, how do these groups experience the derbies and how do they articulate their feelings towards the events? I will also discuss what conclusions can be drawn from these sentiments when we think of both the situation at hand and the possible attendance to these events in the future.

My research material comes from several sources, from a secret Facebook group, from interviews and from articles and video clips in the media. With this combination of materials one can detect both the sentiments of the intended target groups – general public, bystanders and ordinary spectators – and the signs of securitization.

I am going to bring the securitization theory from political sciences and specifically from international political studies into my ethnological study. Securitization refers to a situation where new issues are presented as security risks threatening the everyday life. My aim is to show that with the help of securitization theory it is possible to track mechanisms of securitization also in local context. Understanding

¹ Coenen & Pearson & Tsoukala 2016, 1.

² Gibbons 2014, 146; King 2004, 209.

³ King 2004, 191.

⁴ Buchowski & Kowalska & Schwell & Szogs 2016, 6, 8.

these mechanisms help us to understand how people behave and create opinions that affect their choices.

With these new security issues – exaggerated, real or imagined – the public sector and organizing clubs have a possibility to use more forceful and effective means than before to prevent and contain everyone’s behavior, not just the hooligans.

My second research question is: How are the questions of securitization visible in the derbies in Helsinki?

The research done on football fans and hooliganism has been criticized for the lack of perspectives, meaning the concentration on hooliganism while many other aspects of football fan culture have been ignored or under-researched.¹ My research will widen the scope by focusing to the outskirts of hooliganism: the society around it. The aim is also to bring multidisciplinary to the topic’s research field by testing a theory from International Politics in a research done in European Ethnology.

Furthermore, one of my ideas is to test Facebook as a research tool in an ethnological study.

The reason for choosing this topic is a very simple one: The love for football and also for one of the teams playing in derbies, Helsingin Jalkapalloklubi (HJK). I have attended all the derbies played and I have truly enjoyed the intense atmosphere at the stadium and in its surroundings. I have a master’s degree in International Politics (nowadays International Relations), and from these previous studies comes the interest to research topics related to security issues. Since this is already my second master’s degree, I undertook the challenge to combine two very different academic research fields and traditions.

1.2 Key concepts

The key concepts of my study are the different audiences: general public, bystanders, ordinary spectators, ultras and hooligans. Another central concept is securitization.

The labels football hooliganism and football hooligan should be used with care. They were created by British media in the mid-1960s. There is no accepted definition for

¹ Pearson 2016, vii, xvii; Gibbons 2014, 1.

them, and the terms have been used to describe different phenomena in different contexts.¹ Sociologist Richard Giulianotti classifies the spectator identities into four categories: supporters, followers, fans, and flâneurs. His criterion for classifying relates to the certain kind of identification that spectators have toward specific clubs. These categories show a distinctive synthesis of hot, cool, traditional and consumer qualities, for example the supporters are a hot and traditional spectator group while the flâneurs are cool and consumeristic group. For a supporter, renouncing support or switching allegiances to a rival club is impossible, since they are culturally contracted to their clubs. Giulianotti states that the various supporter rituals surrounding match day (for example chanting of the club's name and supporter songs) merge to become a ceremony through which the supporters worship themselves.² Supporters are both custodians of football qua game – meaning here the events around a football match - and hot participants in active rivalries with other clubs, notably those from neighbouring communities.³

Supporter groups in my research - ordinary spectators, ultras and hooligans – could be classified after Giulianotti's categorization followingly: ordinary spectators are cool and they can be either traditionalists or consumeristic depending on their background, ultras are (mostly) traditional and hot. The hooligans would most likely come from the ultras' group as the extreme part of this supporter group.

The term hooligan is problematic also in my thesis. This was evident especially when I used it in my public Facebook page created for this research, Futishuligaanit ja Stadin derby -tutkimus when I was collecting my research data.⁴ I got questioned especially in the first – the public – phase on Facebook about the term. “Why do you equate hooligans and fans?”, asked one commentator.⁵ This is a valid question and I had to consider my words and terms carefully when I was planning my Facebook information gathering in the secret group.

In my study, the term hooligan refers to a person who intentionally causes disorder and who is prepared to use force to cause someone or something physical, actual

¹ Coenen & Pearson & Tsoukala 2016, 3-4.

² Giulianotti 2002, 30-33.

³ Giulianotti 2002, 34. Here Giulianotti refers to Armstrong, G. & Giulianotti R. (eds.) 2001: Fear and Loathing in World Football. Berg: Oxford which was not available for the researcher.

⁴ Name of the Facebook page in English is Football hooligans and Stadi Derbies research

⁵ CA.

harm. This classification is in accordance with the minimalist view on sports violence.¹

The word ultra is used both by the group itself and in research. It refers to a person who is truly passionate about his or her club and its teams – usually the men’s first team since the women’s or lower level football does not cause similar attention. An ultra participates to the marches before the matches, sits in the end stands at stadium singing, shouting and participating to other supportive choreographies called tifos.

An ordinary spectator may in the same way be passionate about his or her own club or he or she might just be interested about football in general. One could also further separate a fan from an ordinary spectator and from an ultra, meaning that the fans prefer a seat in the end stand and are readier to take part to the organized tifos, but for my research the division for ultras and ordinary spectators is adequate. The ordinary spectator might also be present as a sponsors’ quest.

The terms (general) public and bystander refer to persons who follow the information through media or, as bystanders, just happen to pass near the stadium during the derbies. These two groups’ and the ordinary spectators’ feelings are my main interests in the study, since – as a keen supporter, almost an ultra – I believe I already know how the people familiar to football feel about the disturbances. The other reason is my interest in securitization process and its possible success in relation to a wider audience.

Securitization means a situation where new issues are presented as security risks threatening the everyday life. With these new security issues – exaggerated, real or imagined – the public sector and organizing clubs have a possibility to use more forceful and effective means than before to prevent and contain everyone’s behavior, not just the hooligans. The role of the used words and language is central in securitization theory which is explained in next chapter.

¹ Spaaij 2014, 147.

1.3 Securitization theory: Roots, key concepts and ideas

Different threats to security have been studied in political sciences and especially in international relations from where the theory originates. In the beginning the securitization theory was used in relation to traditional threats affecting nation states. Since then the research has expanded to new threats and to new subjects and objects. Examples of these new securitization threats are factors dealing with environment and religion.¹

The theory has its roots with the Copenhagen School, especially with researchers Barry Buzan, Ole Waever and Jaap de Wilde.² In their view securitization can be a more extreme version of politicization. In theory, any public issue can be located on the spectrum from nonpoliticized through politicized to securitized. The placement of the issue at hand depends on circumstances. According to the authors, “the exact definition and criteria of securitization is constituted by the intersubjective establishment of an existential threat with a saliency sufficient to have substantial political effects.” To study securitization is to study discourse and political constellations: When does an argument achieve sufficient effect to make an audience tolerate violations of rules that would otherwise have to be obeyed? If this happens, we are according to the authors witnessing a case of securitization. The audiences’ acceptance of the possible security act is paramount here, without it we cannot conclude that securitization is happening.³

The objects that can be under threat are different in different sectors of the system and in different parts of the systems. It can be for example the state or other political entity in the military sector, sovereignty or ideology of the state in the political sector. In economical and societal sectors, the objects and their threats are more difficult to locate. This means that the actors – objects and their threats must be defined in relation to their surroundings. In the environmental sector, the possible range of both objects and threats is very large, ranging from relatively concrete things to large scale issues.⁴ In my thesis, I am locating both the objects and the threats to them to a regional geographical and social context. The objects under

¹ Trombetta 2011, 135; Vuori 2011, 186.

² For the Securitization Theory’s complete explanation see *Security. A New Framework for Analysis* by Barry Buzan, Ole Waever and Jaap de Wilde.

³ Buzan & Waever & de Wilde 1998, 23-25.

⁴ Buzan & Waever & de Wilde 1998, 22-23.

threat are the city space around the stadium and the stadium itself and the audience of the matches played. The threat to these objects is the behavior of disruptive football hooligans.

When something is securitized the issue is dramatized and presented as an issue of priority – something the system must handle fast. By labelling the issue as a security issue, the one using the words is claiming a need for and a right to treat it by extraordinary means. The process of securitization is what the language theory calls a speech act. The expression itself is important here – by saying the words something is done.¹²

International relations and especially security studies researcher Thierry Balzacq adds to this construction his view that the usage of words and phrases – mainly the word “security” – must be aligned with an independent external context to yield the desired effect. In his opinion, also the audience and context must be considered more specifically in securitization. He would rather use the concept of strategic or pragmatic act to replace the speech act to emphasize the context in which the securitization is taking place. According to him, effective securitization is highly dependent on the context and the audience should be in the center to the securitization to be successful. Thirdly it should consider the meaning of power aspects of the situation.³⁴

According to Buzan, Waever and de Wilde a successful securitization has three phases: existential threats, emergency action, and effects on interunit relations by breaking free of rules. The distinguishing feature is a specific rhetorical structure, words and expressions that call for special actions. This definition can function as a tool for finding security actors and phenomena in sectors other than military and political.⁵

¹ Buzan & Waever & de Wilde 1998, 26; see also Buzan & Hansen 2009, 214.

² More about the Speech Act and Emotions in Reddit 2001, 63-111.

³ Balzacq 2005, 173, 178-179.

⁴ A compact analysis of the critiques addressed to Securitization Theory can be read in *The Evolution of International Security Studies* by Barry Buzan and Lene Hansen 2009, 215-217.

⁵ Buzan & Waever & de Wilde 1998, 26.

1.4 Ethnology and emotions

Since my first research question discusses how the ordinary supporters and the general public perceive the hooligans' disruptive behavior, the themes of emotions and feelings are relevant.

Emotions from rage to frustration are not generally condoned in everyday life – they simply are not acceptable behavior. A good deal of our enculturation consists of mastering interpersonal and social conduct so that we can avoid or suppress these kinds of emotions.¹ Emotions are subjected to normative judgments and those who achieve emotional ideals are admired and granted with authority.² Early on we are advised to contain the symptoms of excessive emotions like anger and over the years most people create their own techniques to master these feelings, one can find help for example from leaving the room.³ Sara Ahmed discusses the opposite range of feelings, when she comments that in certain discourses a nation should not show its softness towards the others. In her example the others are so called illegal immigrants and bogus asylum seekers, narratives used by British National Front. The implicit demand is for a nation that is less emotional, less open et cetera.⁴

For Ahmed the central question is what emotions do – not what they are. She is interested how emotions circulate between bodies and examines how they “stick” as well as move. She further comments that emotions and reactions they cause are shaped by past histories. When we encounter something, even for the first time, we already have an image that is shaped by cultural histories and memories.⁵

Ahmed presents a model of sociality of emotion. The idea is that emotions are not “in” either the individual or the social but produce the very surfaces and boundaries that allow both to be delineated as if they are objects. Here she discusses also that shared feelings are not about feeling the same feeling and suggests that it is the objects of emotion that circulate, rather than emotion as such. She further comments that emotions are moving and the relationship between movement and attachment is informative: What moves us and makes us feel is also that which holds us in place –

¹ Bendix 2015, 5-6; Reddy 2001, 56.

² Reddy 2001, 323.

³ Bendix 2015, 8.

⁴ Ahmed 2014, 1-2.

⁵ Ahmed 2014, 4;7.; quotation marks in the original.

or gives us a dwelling place. Movement may affect persons differently and emotions may involve “being moved” for some precisely by fixing others as “having” certain characteristics. The circulation of objects of emotion involves the transformation of others into objects of feeling. Ahmed is interested how the feelings are produced and how words for feeling circulate and generate effects.¹

William M. Reddy calls the complex of practices that establish a set of emotional norms and that sanction those who break them emotional regimes. According to him, most emotional regimes would appear to offer venues where norms are relaxed and where the ironies of mental control can be allowed to hold sway. These emotional refuges may or may not provide staging grounds for historical challenges to existing regimes. An ideal emotional regime would be that which allowed the greatest possible emotional liberty.²

1.5 Traditional clubs in heated matches

Both HJK and HIFK are old sport clubs in Finnish context. Helsingin Jalkapalloklubi, HJK, was founded in 1907. HIFK is older, founded in 1897. The football division of the club, HIFK Fotboll, was founded likewise in 1907. HJK has been from the beginning a football club in contrast to HIFK, even though HJK had also ice-hockey teams from 1928 to 1972. The success of the teams in the national championship level is quite different. HJK has played practically during its entire existence at the highest national level, which is nowadays called Veikkausliiga. HIFK’s history is more colorful, it has played at its lowest at the fourth national level.³

The sports term derby is used to describe local football matches, usually referring to two teams from same city or region. Stadi Derby is played between Helsingin Jalkapalloklubi (HJK) and HIFK Fotboll (HIFK) from Helsinki. Stadi is a slang nickname for Helsinki, hence Stadi Derby.

At the end of season 2017 – the time of the data collection for this study - there had been nine derbies during the current championship league, Veikkausliiga. HIFK

¹ Ahmed 2014, 9-11, 14; quotation marks in the original.

² Reddy 2001, 323-324.

³ HIFK. Seuran historia; HJK. Historia; Helsingin Jalkapalloklubi (jääkiekko).

returned to the championship level at the end of season 2014. In Finland, because of the weather conditions, the football season starts in spring and ends in autumn, differing from the system in Southern Europe. The derbies are played three times a season. Five of them have ended undecided – meaning a draw – HJK won four times and HIFK once. On the ongoing season of the study, the stakes were high in the last derby: HJK was on top of the league table almost the whole season and was aiming for the championship, HIFK was fighting for its survival on the highest level. This means the last Stadi Derby for the season 2017 had a huge value for the clubs, since HJK had not yet secured the championship before the last derby of the season played in September. HJK won the last Derby and managed to secure the championship title on 27th September, a couple of rounds before the end of the season 2017. The season ended in a disappointment and relegation for HIFK. It managed to make a comeback to Veikkausliiga after one season at the second level.

The marches and other activities – like tifos – are agreed and organized in the social media either in public, semi-public or secret groups. For example, HJK’s ultra fans (Here one must remember the difference between hooligans and ultras in my thesis) have a public open access Facebook site “Klubipääty”. Klubi is one of the club’s nicknames and pääty is the Finnish word for the end stand. In a post dated 10th September 2017, the ultras get instructions for the seasons’ last derby:

The day after tomorrow it’s a go! This is possibly the last derby in years so you should enjoy the treat while you can. The program of the match day is the same as it was in the previous derby. To everyone: be in the STAND in time! The stand is the area that has the seats. Not that area where you wobble around with a beer in your hand.¹

The match day program is written in the post’s picture giving instructions about locations and timetable. The program starts in the agreed restaurant hours before the derby begins. The march heads for the stadium about an hour and a half before the kickoff. Other posts on the page give similar information for home and away matches. Also the club – meaning here the organization of HJK – uses the page as a

¹ Klubipääty Facebook 10.9.2017; translation by the researcher.

platform for giving information and instructions for coming matches.¹ HIFK's ultra fans have a similar public page.²

1.6 Sports and security issues in research

Since the issues of sports and especially security – in its political meaning³ - have not been high on the research agenda of European Ethnology, I will give a compact introduction about research done also in other disciplines.

As mentioned in the introduction, the motives and reasons for hooliganism have been studied in different academic fields especially in the big football countries.

Hooliganism developed in Britain in the 1960s⁴. The research of the different aspects of football fandom has been extensive. From the possible topics for research hooliganism has attracted the most social researchers.⁵ Academic analysis has sought to explain why hooligan behavior occurs. Psychologists have sought answers in the dynamics of group behavior and in forms of ritualized aggression. Marxists have explained the phenomena primarily with reference to economic deprivation and social exclusion.⁶ One of the mentioned reasons is the defending of masculine honor and the honor of the nation.⁷ The political scientists and legal scholars have studied the question of hooligans from the viewpoints of security and individual rights.⁸ Research has been done also in media, cultural, gender and anthropological studies.⁹ There have also been studies about the meaning and possible connections of football fandom to the national identities, done for example by Tom Gibbons and Liz Crolley and David Hand who also discuss the creation of national stereotypes.¹⁰

Especially the sociologists have done research from different angles. The Leicester School sought to understand football violence and disorder in England with the help of participant observation and interviews trying to place hooligans in their socio-

¹ Klubipääty 11.9.2017; capital letters in the original.

² Stadin Kingit, 11.9.2017.

³ About the concepts and evolution of international security studies, see Buzan & Hansen 2009.

⁴ King 2004, 191.

⁵ Buchowski & Kowalska & Schwell & Szogs 2016, 6, 8.

⁶ Bairner 2006, 585.

⁷ King 2004, 56-57, 169-170.

⁸ Tsoukala & Pearson & Coenen 2016; Tsoukala 2009.

⁹ Buchowski & Kowalska & Schwell & Szogs 2016, 3-4.

¹⁰ Gibbons, 2014; Crolley and Hand, 2006.

economic context.¹ They also analyzed the English hooligans in Europe.² The members of Leicester School have undeniably established themselves as the most influential analysts of social roots of the football hooliganism.³ They were critical on previous work done by researchers, in which the reasons for hooliganism were found for example in drinking, violence in the field (pitch), unemployment and ritualized aggression.⁴ The Leicester School did its research in England and about English hooligans and have consistently referred to a multiplicity of factors that include social class, (aggressive) masculinity and to more often mentioned “causes” such as alcohol. Furthermore, they maintain that the phenomena are not new, so the historical factors must be taken into account. The term “rougier” section of working-class is central in their studies, as is the division of “instrumental” and “expressive” violence.⁵ Their aim was to achieve a synthesis of sociological, historical and psychological approaches to the study of hooliganism with the help of Norbert Elias’s theory of Civilizing Processes.^{6,7}

The Leicester School has earned a strong position in the study of sports and other disciplines have followed their lead.⁸ The strongest critiques have been directed towards the school’s adherence to figurational sociology.^{9,10} Other strong critique has aimed, since the Leicester School studied English hooligans stressing the meaning of history and class, towards the inapplicability of the findings to other countries and societies and also the overstressing the meaning of class system.¹¹ There have also

¹ Pearson 2016, vii; Dunning & Murphy & Williams 1988.

² Williams & Dunning & Murphy 1984.

³ Bairner 2006, 584.

⁴ Dunning & Murphy & Williams 1988, 13-23.

⁵ Murphy & Williams & Dunning 1990, 13; Dunning & Murphy & Williams 1988; Bairner 2006, 586.

⁶ Norbert Elias tried to show that the Western European societies developed towards higher levels of civilization in a process where the unplanned, yet structured, outcomes of the interweaving of the intentional actions of countless powerful interdependent groups and individuals over several generations. Central importance to this process has been the following complex of interrelated long-term developments: economic growth, the lengthening of inter-dependency chains and the increasing monetization of social relationships, state-formation and functional democratization. (Dunning & Murphy & Williams 1988, 222-223.)

⁷ Dunning & Murphy & Williams 1988, 217, 221.

⁸ Bairner 2006, 583.

⁹ Figurational sociology’s (figurational studies) central concerns can be described as the connections between power, behavior, emotions and knowledge in long-term perspective. This typically involves a bridging of the ‘macro-micro’ divide. (Norbert Elias Foundation.)

¹⁰ Bairner 2006, 596.

¹¹ Bairner 2006, King 2004, 175.

been calls for fuller, multi-level analysis, since explanations of sport related violence have often so far remained within disciplinary boundaries.¹

The questions of security in its traditional, political, meaning have not been studied almost at all in Nordic European Ethnology. In *Ethnologia Scandinavica*, the leading Nordic European Ethnology journal in Nordic countries, there is no articles discussing this research topic during the last 10 years. By contrast different aspects of violence, especially structural and emotional violence, have been a constant theme in various research articles.² The same can be said about *Ethnologia Fennica* during this time period.³ The volume 27 from 1999 discusses the themes of war, peace and exceptional times as objects of research, but the articles do not handle security policies in the mentioned traditional political meaning. As Pirjo Korhokangas comments in her introduction for the volume, the ethnological studies of crises and conflicts seem to have connections to war, but the research in the field has often had a limited approach to history made by people and how they experience conflicts and crises.⁴

A Masters' thesis about terrorisms' discourse in Twitter was done by Aleksi Lehtiö in University of Helsinki in 2018.⁵ This is virtually the only academic paper done in European Ethnology in the traditional meaning of security politics.

When we are looking into research done in Finland concerning the topics of sports the amount of the research done is more varied, but never the less the number of researches done is low. Riitta Hänninen wrote her doctoral thesis in European Ethnology in 2012 about the snowboarding culture. She examines the stylistic expression within snowboarders' lifestyle. The English title of the research is *The Allure of Powder Snow – A Study on Snowboarding Culture*.⁶ Jari Kanerva wrote his doctoral thesis in 2011 about the first steps of alpine skiing in Finland from 1920's to 1960's.⁷

¹ Spaaij 2014, 147.

² *Ethnologia Scandinavica* 2019.

³ *Ethnologia Fennica* 2019.

⁴ Korhokangas 1999, 5.

⁵ Lehtiö 2018.

⁶ Hänninen 2012.

⁷ Kanerva 2011.

In Sweden there has been more research on sports. Dissertations have been made for example about boxing, boys' football, trotting races and martial arts.¹ Recent examples about ethnological (sports) studies made in Sweden are made Katarzyna Herd who wrote her doctoral dissertation with the topic "We can make new history here" : Rituals of producing history in Swedish football clubs.² Magnus Stenius' dissertation discusses mixed martial arts.³ Stenius discusses also the meaning of media when people build their opinion about the sport in question.⁴ In Herd's view Swedish ethnologist Mats Hellspong's contributions have been important for conducting ethnological research in sports and developing ethnography for such studies. His topics included for example boxing in Sweden and historical comparison of spectators and sports arenas in Stockholm.⁵

No studies have been done about football hooliganism in European Ethnology. Herd's dissertation discusses also hooligans; however, her focus is how the supporter groups of four Swedish football groups produce and perform history.⁶

¹ Fundberg 2003; Hellspong, 1982; Berglund 2007; Stenius 2015b; Herd 2018a, 23.

² Herd 2018a.

³ Stenius 2015b.

⁴ Stenius 2015a; Stenius 2015b.

⁵ Herd 2018a, 22-23.

⁶ Herd 2018a.

2 Research materials and methodology

2.1 Research material: Facebook, interviews and media materials

I used in the Facebook group written questions and video clips and links to media articles to get the informants sentiments. Some of them portrayed the event as quite chaotic and scary. An extreme example of this is a clip from a Finnish TV series *Poliisit 2017* where one can see the supporters of HIFK act quite aggressively towards police when the timing of the supporter's marches did not go as planned and the supporters got too near to each other before the match.¹ The media links in the group were accompanied with my questions.²

For my media background material, I went through 178 articles from the tabloid *Ilta-Sanomat* (IS) and 60 articles from the Finnish public broadcasting media *Yleisradio* (Yle). The articles were published between 23rd April 2015 and 12th September 2017. Among these 238 articles 100 had at least some kind of mention about the disturbances. Here we must keep in mind that the supporter marches per se are not disturbances but normal and legal gatherings.

For example, the flares and the need for police forces are mentioned often. For instance, an article by Yle on 1th of August 2016 discusses the problematics of flares,³ and an article by IS on 6th of July 2015 raises the police forces and their preparation for the derby of the evening to the headlines.⁴ These two themes are constant in media articles, as are the fights, arrests and wider discussions of the unwanted phenomena of supporter culture in relation to Stadi Derbies.⁵ In all fairness it must be mentioned that in many articles the media also welcomes the passionate supporter culture to Finland.

In the first Facebook phase I created a public Facebook page with eight questions. Since I only got comments about the research design and word choices, I started the second planned phase.

¹ Jim-kanava, 2017.

² The questions and the media materials linked to them can be found from Appendix 1.

³ Takkula, 2016.

⁴ Nevala, 2015a; 2015b.

⁵ See for example Marttinen 2016; Kallio 2017; Einiö 2015; Knuutila 2015; Oivio 2016.

Not surprisingly a public page on Facebook does not invite to answer. Just as one of the commentators stated on the public page:

This approach is not working. How do you plan to reach the bystanders and the so called “normal supporters”? It is difficult to see that even they would take the opportunity to comment with their own name on a public Facebook page.¹

This is of course true, but without doing the necessary steps to confirm the matter one has just an opinion or a guess, not a result in a research. My thought was to test Facebook as a research tool in an ethnological study so the public page was a necessary phase. The atmosphere in the social media has changed in recent years and people are careful about what they write for everyone to see.

As Kozinets states, the online social experiences are significantly different from face-to-face social experiences.² People say in social media things they would never say in physical interaction and this banishes some people away from online discussions.

The public Facebook page collected 11 reviews about its value – all of them with 1 star when the scale from 1 star (lowest) to 5 stars (highest). One can just choose the amount of the stars according to liking or also add written comments. In the reviews, the commentators were critical about both Facebook as a research tool and the research questions. I gave also an email address for those who did not want to answer publicly and got answers from one person. I chose not to use these answers as research material since they differ from the comments in the Facebook group.

In the second Facebook phase I created a secret Facebook group to get the necessary answers. This approach was more successful, but even now I got several declines from people who did not want to give answers others could see. I reduced the number of the questions from eight to seven since two questions had unnecessary overlaps. I used in both Facebook phases three examples from the media, one written, one video clip and one which mixed these two. For both the first and second phase on Facebook I wrote introduction documents about the research including contact information. The informants were promised anonymity in the final papers.

¹ CB.

² Kozinets 2010, 5.

Before ending the collection of material, I made one further question based on the interviews with the police, FAF and club officials.

For the second phase I got 25 informants. Most of them answered to all seven questions. 11 informants answered to the follow up question. One informant answered to five questions and one to six questions. Two commented only one question. The length of the answers varied from few words to longer reflections.

One can question the amount of the informants, but the results were quite clear even with the 25 informants. The division to outsiders – unfamiliar to the event and the sport - and insiders of the field was evident. This being the case I can state that the research data achieved the saturation point, meaning that additional data would not have added new relevant information.¹

With my study, I must conclude that Facebook was a good starting point, but that the study would benefit from other research material – meaning especially the traditional ethnographic materials obtained with interviews. Even though I got clear answers for the thesis' research questions I was surprised how negatively the outsiders to the game saw the events after watching the video clips and reading the articles different medias published about previous derbies. I also felt I still needed more in-depth information. Hence, I enhanced my research material with a group interview and took three informants to the last derby of the season 2017 and interviewed them afterwards.

They all were members in the secret Facebook group. Two of them had answered the research questions, one had only glanced them through. Two of them, IA and IB, had attended football matches in Finland before but this visit was their first in Stadi Derby. I bought them tickets to Klubipääty, HJK's fans' end stand. Before the match I emailed the tickets and gave short instructions to come to the match before it starts and observe what happens. One of the informants arrived due to work responsibilities after the match started and could not comment the pre-match sentiments otherwise than commenting the considerable amount of police officials present.

The group session started as a group interview and luckily ended at least close to a group discussion. In a group interview the interviewer asks direct questions from the

¹ Fingerroos & Jouhki 2014, 103.

participants who answer them when it is their turn. In a group discussion the interviewer leads the conversation but lets the participants discuss the topics more freely.¹ The topics of the group interview were for example how it felt like to arrive to the stadium, did anything alarming happen during the match and if anything was especially disturbing during the whole event.

I chose to use Facebook since the possible informants I had in mind could be easily contacted through Facebook. The other reason is Facebook's role in Finnish everyday life. It is the most prevalent platform in terms of both registered profiles globally and monthly use.²

The role of words – used language and discourse - is central in securitization theory. Therefore, I analyzed for background material the choices of two key media actors reporting the derbies in Helsinki: the tabloid *Ilta-Sanomat* (IS) and the Finnish public broadcasting media Yleisradio's (Yle) written articles. I also went through Helsinki Police Department's media releases relating the derbies but found only two of them dealing the derby played 26th May 2016.³

When the research process started my idea was that the four interviews I made with the relevant actors organizing and supervising the matches would be background material for understanding the wider aspects of the derbies. The interviews were made with the local police, the clubs and the Football Association of Finland (FAF). During the research process I found out that these interviews became a valuable source of information when I discuss the topic of the right to city space and the possible solutions to the hooligan's problem.

I also tried to make short on-spot interviews – one could call these shotgun interviews or mash and grab interviews – during the derby played on Friday the 30th September 2016. My idea was to get fresh opinions from spectators who were present at the stadium during the match. After making as many as 12 interviews it became obvious that I could not use this material since 10 of the 12 interviewed were heavily drunk. I have since deleted these interviews from my recording device to

¹ Valtonen, 2005, 223-224.

² Daalgaard 2016, 97.

³ Police 26th May 2016; Police 27th May 2016.

avoid any temptation to use them as colorful examples of the Finnish football audience in an autumn Friday evening.

The earlier mentioned public pages of the supporter groups on Facebook are clearly meant for information distribution. The discussions and comments usually connected to social media are almost nonexistent. It is clear that the ultras not to mention the hooligans have other discussion platforms to which I did not have access to at the time of my research – even though I am a regular attendant in Klubipääty. Although I am not researching the hooligans per se, it would be interesting to know what they discuss before the matches.

The research material I collected is in my possession. The public Facebook page and the secret Facebook group are closed from the audience, even from the members of the group.¹ The recordings of all the interviews are only on my personal recording device.

2.2 Research in The Net and in Social Media platforms

John Postill and Sarah Pink write that social media ethnography invites us to reflexively interrogate the concepts we use to understand the internet.² The internet can be in a research 1) the research material meaning about the internet, 2) source meaning on the internet or 3) a tool meaning with the internet.³ In an ethnographic study done in the internet the meaning of fieldwork is to debate and build dialog with people who are connected to the research topic one way or another.⁴ In my case I stayed out of the answering process, meaning that I did not write comments to the research questions during the information gathering phase on Facebook. I wrote a couple of times the word “up”⁵ to the posts so that the group would stay active in the informants’ Facebook feed. One reason for this passiveness from my part was to find out if the informants would start to discuss or debate with each other. This did not happen, so in the hindsight one can reason that the research material could have

¹ I will delete the Facebook page and group and save the information from them as a PDF format after the thesis is reviewed at university.

² Postill & Pink 2012, 11.

³ Turtiainen & Östman 2013, 64.

⁴ Isomäki & Lappi & Silvennoinen 2013, 162.

⁵ Word ”nosto” in Finnish.

been more informative if I had chosen to be an active debater during the information gathering. On the other hand, this would have changed the research setting away from my second research question about securitization.

The internet provides tools, sources and environments for conducting ethnographies. This means that it can be studied ethnographically online, offline or with a mixture of both. The chosen mixture depends on the topic and the research questions.¹ For my thesis, I used Facebook for information gathering and other sources from the internet as additional research material. Here the researcher benefits greatly from modern technology: the research design would have been quite difficult to carry out without the help of the internet. In addition to this, the access to information was easier with Facebook.²

When using ethnography as a methodology to study an online environment provides many advantages, but at the same time it provides many problems related to ethics, access, privacy and publicity. Ethnographers must reflect their presence in the research environment and not to hide behind the computer screen. The research ethics should be carefully examined on a case-by-case basis and reflect choices made before, during and after the research process to understand the full ethical contextualities of the material.³ In my case the online environment was above all a tool for collecting research material.

Kozinets discusses the possible problems with online focus groups. In my opinion my Facebook group can be said to be a focus group, since posting of a set of questions to a group is a common technique in netnography – an ethnographical study done online. A researcher can for example face the following problems with online focus groups: textual communications tend to form into patterns like one-liners, (chat-room) fatigue tends to set in quite rapidly and it may be harder to enforce full participation online than in person.⁴ Some of these problems can be seen also in my research material, especially after I took the passive role in the group. Based on my earlier experiences in fieldwork, I would say it is easier to get more informative answers and comments in face-to-face discussions.

¹ Haverinen 2015, 80.

² Edirisingha & Abarashi & Ferguson & Aitken 2017, 429.

³ Haverinen 2015, 86, see also Isomäki & Lappi & Silvennoinen 2013.

⁴ Kozinets 2010, 48.

For me the internet was a tool for gathering research material. According to Sverker Hyltén-Cavallius in some cases all the fieldwork needed can be conducted in virtual world.¹ With my thesis, I conclude that Facebook would have been a good starting point, but the thesis would have benefitted from other research material – meaning especially the traditional ethnographic materials obtained with interviews. I corrected some of this lack of research material with the group interview.

Marcus Öhlander comments on fieldwork that the only way to learn it is to do it in practice.² This is exactly what I experienced since this was the first time I did fieldwork on social media and a considerable amount of my fieldwork was conducted on Facebook. Öhlander continues that fieldwork develops in time – nowadays the internet with its increasing possibilities create new possibilities for people to connect, and the methods for conducting research in ethnology should be updated.³

2.3 Research methodology: Discourse analysis

I used discourse analysis and especially critical discourse analysis as my research methodology both with the Facebook material and the background media materials.

Norman Fairclough states, that “discourse” is use of language seen as a form of social practice and discourse analysis is analysis how texts work within sociocultural practice.⁴ Critical discourse analysis involves attention to processes of text production, distribution and consumption.⁵ I will concentrate in my thesis mainly to the consumption of the discourses, since the analysis of production and also distribution would enlarge the scope of the thesis too much. At the same time, the analysis of texts should not be artificially isolated from analysis of institutional and discursal practices within which texts are embedded, as Fairclough reminds us.⁶ While analyzing the texts I must still remember the context they are written in, whether I am analyzing materials from Facebook or media. In my thesis I am

¹ Hyltén-Cavallius 2011, 205.

² Öhlander 2011, 11.

³ Öhlander 2011, 11-12.

⁴ Fairclough 1995a, 7; citation in the original.

⁵ Fairclough 1995a, 9.

⁶ Fairclough 1995a, 9.

especially interested in the reactions of the target audiences in my research - general public, bystanders, ordinary spectators – interpret the media materials and articulate their feelings on Facebook.

Jokinen, Juhila and Suoninen discuss about the same issues when they write that language is always a part of larger societal action and linguistic meanings are situational and created in social interaction, they assume that languages are able to create meanings and consequences.¹ These assumptions are especially relevant when one is searching the signs of securitization since as mentioned before, the language used in each context is central in securitization theory.

The critical discourse analysis and the securitization theory have especially one clear common denominator, the audience. Discourses are always directed to someone and in order to have a successful securitization there must be an audience that is the target of the securitization process.

Everything that is said or written not only describes something but also does something. In other words, the spoken at the same time asserts something about the reality and constructs the same reality. The latter, functional, role of language is according to Jokinen, Juhila and Suoninen especially relevant. Furthermore, language can have extensive ideological meanings that are connected to the intertwining of discourse and power and authority.²

How can one then find these signs of power and authority from the texts in my research? And who does have the power when we are thinking about my research questions? An obvious answer would be the relevant authorities, here the police force. Other power holders are the organizing clubs and football association. Since I am searching for the opinions of the ordinary spectators, general public and bystanders in my research, I am looking for the security talk – words and expressions – from the text the informants wrote on Facebook and talked in the group interview. Do the informants express clear emotions towards the hooligans?

¹ Jokinen & Juhila & Suoninen 2016, 21.

² Jokinen & Juhila & Suoninen 2016, 37-38.

Since I did not tell the Facebook audience that I was also going to study the securitization aspects of the derbies I could not comment my choice of terms to the offended commentators mentioned before in chapter 1.2.

I justify the use of just the term hooligan with my both research questions: How are the questions of securitization visible in the derbies in Helsinki? Here we must keep in mind my division between hooligans and ultras. I wanted to focus the reactions just for the undesired aspects of the derbies – not to the legal supporting of the ultras in the marches and the end stands.

The use of the term hooligan can also be justified with the first research question about the feelings the trouble makers cause in spectators and public since with the term I could again focus the informants' attention to the extreme aspects of the events.

I went through my research material looking for words, phrases and expressions constituting the undesired events around the derbies as threats and responses to them. As Uimonen comments, the process analyzing the material obtained from the net is analyzed in the same way as is the traditional ethnographic material: the researcher classifies it, chooses the relevant points and perhaps codes the material and creates summaries.¹ The actual research process of my thesis is described in next chapter.

2.4 Research process

Anna Kajander describes in her Masters' thesis how some of the Facebook informants did not "like" her research page. This being the case they did not receive notifications in their newsfeed of new posts she made about the new research questions.² Learning from this experience I created a Facebook group, not a page, for my information gathering's second phase.

On the internet, one can in some cases choose his or her identity.³ In theory and also in practice this is possible also with Facebook, if one is willing to violate the terms and conditions set by Facebook. The terms and conditions state clearly that one is

¹ Uimonen 2016, 426.

² Kajander 2013, 18.

³ Hyltén-Cavallius 2011, 221; Uimonen, 2016, 400-402; Daalsgaard 2016, 107-109.

supposed to use her or his real name and give specific and accurate information about herself to the service provider.¹

In my second Facebook material gathering – the secret group – one had to accept me as a “friend” to be able to join the research group in order to answer the research questions. A friendship in Facebook does not mean a friendship in physical world and I have never met some of the informants face-to-face². On the other hand, I have known some of them for years. On Facebook the friendship must be mutual but if two strangers (in Facebook’s logic) are members of the same group – in this case the secret research group - they can see each other’s comments in the group without the “Facebook friendship”.

According to Tom Boellstorff, Bonnie Nardi, Celia Pearce and T. L. Taylor an ethnographic study requires a lengthy time period. This being the case they recommend that the researcher knows his or her subject well, even is passionate about it.³ Knowing the field and topic well can give advances for the researcher. Geoff Pearson discusses this topic in his article posing questions about the advantages and disadvantages of being too close, “going native” and being an outsider to the football fan group but does not give any conclusion on the matter.⁴

As I mentioned in chapter 1, football is one of my keen interests in life. I played football as a teenager in a local women’s team and I have followed football ever since – chosen even my holiday destinations depending on matches played abroad. I follow the Finnish national men’s and women’s leagues and attend regularly HJK’s both men’s and women’s matches played in Helsinki. I follow also men’s leagues played abroad, especially the Italian Serie A and the Dutch Eredivisie. I have also worked as an entrepreneur for the Football Association of Finland (FAF) during international matches and tournaments played in Finland. I take “my teams” successes seriously and can get rather upset at a moment of defeat and overjoyed at the moment of victory. All this means that I know my research topic quite well, and

¹ Facebook 2019.

² I use here words “face-to-face” and not the often used “real life” since I would not consider the interactions that happen in the internet not to be part of modern real life.

³ Boellstorff & al. 2012, 56.

⁴ Pearson 2016, xvi-xvii; see also Fingerroos & Jouhki 2014, 91-93.

therefore had the possibility to find the informants sentiments easily – reading between the lines and placing comments in the context did not create difficulties.

At the same time, I had to be very conscious about my own preconceptions – the idea of this thesis is not to analyze my own beliefs but those of the informants. During the research process I actually had to remind myself at times to step back and let the informants' voices to be heard.

I used the technique of close reading in doing my critical discourse analysis. The term has its origins in the literacy studies and nowadays refers loosely to all attentive and understanding interpretation of the writings.¹ According to Fairclough, social theory has produced important insights into the social nature of language and how it functions in societies. In order to develop a form of discourse analysis which can contribute to social and cultural analysis we need in his opinion to combine these insights with traditions of close textual analysis.²

In my case the close reading means in its simplicity “read and interpret”. My idea was to find the tone of the informants' writings by classifying the comments into negative and positive, finding examples of reactions to the hooligans' disruptive behavior.

I analyzed the second phase's – the secret Facebook groups – answers from the 25 informants. As written earlier, most of them answered to all seven questions. 11 of them answered also to the follow-up question. One informant answered to five questions, one to six questions and two commented only on one question. The length of the answers varied from a couple of words to longer writings. My main attention is in these texts on Facebook, the media materials' function is to give a background to the atmosphere surrounding the derbies. The questions and the media materials linked to them in the Facebook group can be found from Appendix 1.

As the first step I read the answers through a few times. After doing this I organized the answers into an Excel sheet. I started to question my choices of the media materials at the first steps of my analysis. Did I choose too negative media materials even though my idea was to find out the sentiments to the extreme aspects of the derbies? After this initial reaction I could put my mind at ease since the differences

¹ Pöysä 2010, 331.

² Fairclough 1995b, 53-54.

started to become visible: the informants who knew the sport and even the event did not react extremely negatively to the media materials. More about this finding can be read in chapter 3.3 Knowing the game. My intention was not to create quantitatively valid classifications with Excel sheets but to get basic information about the possible stands towards the derbies with the questions used in the Facebook group.

I chose the media material for Facebook, both for the public page and the secret group, based on my two research questions. Since I wanted to find out reactions to the extreme aspects, the articles and video clips show only one side of the event – the aggressive and chaotic one. With emphasis to the negative I wanted to ensure I could also make findings about possible securitization processes surrounding the event. While choosing the materials I used the word pair “Stadin Derby” in Google and again in Yle’s and IS’s search engines. I chose Yle and IS because their materials are free of charge. After the results I wrote the questions and chose the articles or video clips which guided the attention towards the direction I wanted. At this point I used my knowledge of the sport in general and the event since I had all the derbies played before my research process started.

With the background media materials, the research process was quite simple. I used the search engines of Yle and IS and searched the articles with the word pair “Stadin Derby”. After getting the material I read the articles through cursorily since my intention was to find out the overall tone of the atmosphere in the media surrounding the derbies. My idea was to find out how much emphasis the media placed to the disturbances during the derbies.

As I mentioned earlier, I stayed out of the answering process. One reason for this was to find out if the informants start to discuss or debate with each other. This did not happen, so afterwards one can reason that the research material could – and most likely would – be more informative if I had been an active commentator during the information gathering.

While I was analyzing my research material from the Facebook group, I started to ponder how much does the first commentator influence the tone of the following answerers. The first commentator in the group had very negative view on the matter, and it is possible that the intense wording of the replies affected how others answered. Even though the group was secret, most of the members did not know

each other's outside the internet.¹ This being the case, it is possible that people place their words more carefully when they are expressing their views for strangers to see.

Another observation must be made here in relation to my Facebook research questions in the secret group. Many of the informants answered the first question very broadly, meaning that they answered already in the first question to themes I asked in the following questions. Clearly people did not read through all the questions before they started answering and therefore some of the latter questions got only relatively short answers and comments.

2.5 A lot to consider for a passionate fan: Reflection and research ethics

As political scientist Matti Wikberg reminds us, it is a responsibility of every researcher to uphold good professional ethics.² I had in my thesis several places for reflection and considering research ethics.

According to Hyltén-Cavallius one of the key questions when doing fieldwork is how the researcher gets to the field in an accepted way, here he is talking both technical and research topic related questions. Presenting his or her matter to the audience – possible informants – is important.³ A thing for me to consider is my own positive attitude towards the derbies, even with the disturbances. Since I did not want to make these sentiments known to the informants, I chose the linked media materials so that they stressed the extreme aspects of the events. This was of course necessary also because of my research questions about the hooligans and securitization. But should I have mentioned already in my first questions that the actual number of true hooligans and disturbances is low?

Another place for reflection is my choice not to tell the informants – both in the Facebook group and in the group interview – that I was not interested only in their feelings and opinions about the disturbances, but also about the possible connections of those feelings and opinions with securitization theory. I had a quite a lot of thinking with this matter. After considering the pros and cons I decided to leave the securitization information out. In my view the clearest benefit was the possibility to

¹ At least to my knowing.

² Wikberg 2006, 272.

³ Hyltén-Cavallius 2011, 217.

get unfiltered and genuine opinions since it would be likely that the comments would have been different if the commenters would have started to think about the questions of securitization. The negative side of my choice is that I did not inform the Facebook group or the persons in the group interview all the aspects of the thesis. I justify this with the fact that I was not asking any personal or sensitive questions, nor am I going to use the gathered information to anything questionable.

As mentioned before, ethnographers must reflect their presence in the research environment and not to hide behind the computer screen. The research ethics should be carefully examined case-by-case and reflect choices made during all the phases of the research to understand fully ethical contextualities of the material.¹ In my case one can argue that I hid behind the computer screen. I justify this choice with the intend to test the Facebook as a research tool – would the discussion become lively without the researchers’ active input?

One of the places of reflection was the choice of words on Facebook. One commentator asked in the public Facebook page why I equated hooligans and fans.² As I mentioned earlier, this is a very valid question and I had to consider my words and terms carefully. The role of words as not only descriptive but also constructive is discussed earlier in this thesis. With my decision to use the word hooligan I was already creating images and influencing the informants.

The same principles of research ethics apply in the internet as with traditional research materials used in researches in ethnology. Basis for all the research is to respect both the human dignity and self-sovereignty and to avoid causing harm to persons involved in the research. Furthermore, the researcher must maintain the privacy of these persons.³ All these principles are maintained in this thesis.

The material used in this thesis is either public or in my possession on my personal devices. The first research phase on Facebook was public with open access and this was known to all Facebook users. All the informants on the secret Facebook group and in the group interview are anonymized in the thesis. One of the interviewed four officials chose to be anonymized and is therefore referred as Member of the Board

¹ Haverinen 2015, 86, see also Isomäki & Lappi & Silvennoinen 2013.

² CA.

³ Kuula 2006, 192.

when cited to. Both the Facebook page and the Facebook group are now closed, even from the members of the group. I will save the information as PDF format and finally remove them from Facebook after the thesis is reviewed at the University of Helsinki.



Picture 1: A Supporter March to Klubipäät. By the author.

3 Feeling insecure?

3.1 Feelings towards derbies

The first aim of my study was to find out how the general public, the bystanders and so-called ordinary spectators react to the disruptive behavior of hooligans. All the interviewed officials stressed strongly that the number of real hooligans is small. Only few and usually the same people create trouble time after time and one can count their number almost with two hand's fingers.¹ I will comment this topic later in the thesis.

The first question in the Facebook group asked what kind of feelings the linked video clip from TV series Poliisit 2017 caused in the informants. On the video one can see how the police has to stop the HIFK's supporter march since the timing of the marches did not go as planned. In this situation HIFK's hooligans² throw stones and a glass bottle towards polices on horses³ and the insults are going back and forth between the ultra groups.⁴

All the answerers condemned the events shown in the video. "Violence against the police or the opponents' supporters should not at any point be accepted as part of football culture" comments one.⁵ Others agree: "Completely mindless, this should not be part of sports. What has the throwing of for example bottles to do with football?"⁶

Everyone condemned the disturbances, but many of them wanted to make clear that in their opinion one should separate supporter (term fan in most answers) culture and violent behaviour from one another:

In a way it is quite ok, that the proper fan culture has come also here.
The supporting of your own team is always welcomed, as are the big

¹ Roimu 13th July 2017; Väinölä 10th August 2017; Member of Board HIFK 15th August 2017; Karjalainen 28th August 2017.

² Here one must remember the division to ultras and hooligans in this thesis. Participating to the marches is normal supporting, whereas throwing stones and bottles is hooliganism.

³ Mounties or mounted police would be another term, but here police on horses is clearer expression.

⁴ Jim-kanava 2017.

⁵ FA.

⁶ FU.

marches. On the other hand, ruckus, brawling, throwing of bottles and stones is from arse and can be also quite scary.¹

I think it is fantastic that the proper fan culture has finally landed here. But. This kind of set is truly apish and is not in any way part of real fan culture but is only a copied from somewhere else.²

It has been stated that some individuals are attracted to football primarily because it is an attractive context in which to fight. Ready-made group of opponents is available, meaning the supporters of the opposing team. Football serves as a focus for a kind of “war games”. This behavior can be entirely unrelated to football, what attracts is the opportunity for fighting and demonstrating masculinity and often showing off local identity. Motives for this behavior can be either political or personal, meaning here mainly enhancing prestige among peers.³ This is in mind of one commentator, who stated:

This looting bunch is of course only a small part of the supporters, and in many cases you cannot even call them supporters since some of them have come just to create disorder.⁴

Masculinity and political objectives might be reasons for some activities in Finland too. One informant commented, “The Nazi stooping in the front of HIFK’s fan march gives me shivers”.⁵ One cannot of course know this persons’ commitment to the sport and the team themselves, but it is possible that participating to the activities is connected at least partly just to enhancing prestige among his own group. Either way, the presence of known extreme figures acting aggressively raises disapproval among the general public. This topic, the presence of far-right sympathizers in HIFK’s supporter march is discussed also in media.⁶

The informants have very clear and strict stand towards the hooligans and these emotions are articulated explicitly. Why are hooligans then so awful?

¹ FV.

² FE.

³ Murphy & Williams & Dunning 1990, 11-12.

⁴ FS.

⁵ FC.

⁶ Vesala 2016.

As discussed earlier, extreme emotions like rage and anger are not acceptable behavior, one should be able to contain herself in the presence of others. The behavior of hooligans – fighting and disrespecting the opposing teams’ supporters – is an example of this kind of unacceptable behavior.

This denouncing of extreme feelings could be seen in the informants’ responses in when they were shown the clip from the series *Suomen Poliisi 2017* and asked opinion about what they had seen: aggressive behavior and verbal abuse towards the other team’s fans were condemned by almost all informants.¹ One informant commented that the marches should be forbidden the use of police resources in these situations is waste of resources:

These fan marches should be banned immediately and the ones participating should be arrested in the future. Ones using masks could in my opinion fulfill themselves among each other without the intervention of the authorities, from this would follow that popularity of the phenomenon would weaken quickly and the idiots would batter and abuse each other in some secluded bush.²

One informant referred directly to Bendix’s idea of good manners: “Unbelievably embarrassing bunch... Shockingly uncivilized.”³

Given the relatively high levels of emotion involved in football hooliganism, fighting and the fact that event takes place in a public place, these confrontations tend to offend the sensibilities of most people. They are likely to perceive this kind of violent incidents as chaotic, uncontrolled and threatening, and condemn them on these grounds.⁴ These feelings and evaluations can be easily found from the answers.

Fear, disgust and hate. Really dangerous behaviour, if a glass bottle hits it can have really bad consequences. Under the guise of sport the lunatics and aggressive types get to use violence and act violently.⁵

¹ Jim-kanava 2017.

² FK.

³ FN.

⁴ Dunning & Murphy & Williams 1988, 237.

⁵ FO.

Irritation and disgust; at the same time I am a bit astonished I am not at all surprised that we have this sort in Finland too.¹

Birgitte Schepelern Johanssen writes about and the growing use of the word hate relating to crimes that were labelled earlier "only" racism or sexism. With the word hate the crime is more severe, in some countries and crimes the punishment is harsher if the crime is classified as a hate crime. She traces one reason for this the idea of togetherness in Western societies: the idea of hate runs counter everything valuable in our countries – freedom, equality, human dignity, freedom of speech and the right to be whoever you are.²

We should of course be careful with the word pair "hate crime", but Schepelern Johanssen's idea about the valuables in our societies is relevant here. In my opinion, we can find the same idea with the football hooligans: Acting violently and abusively the hooligans go against everything that is valuable and respectable in sports – fair competition, respecting the opponent and so forth.

When it comes to Reddy's emotional regimes discussed in chapter 1.4 the hooligans do not have an emotional refuge in connection with the derbies. The surrounding society does not give the hooligans relaxing of norms. On the contrary, the informants take a very strict stance on them.

3.2 The meaning of the media

According to Ahmed, the emotionality of texts is one way of describing how texts are "moving", or how they generate effects and how naming emotions often involves differentiating between the subject and object of feeling. She uses the example of text that claims that "the nation mourns". With this wording the nation becomes a feeling subject. She stresses that one needs to ask: *What does it do to say the nation mourns?* For her this means the nation becomes a shared object of feeling through the orientation that is taken towards it. She concludes that the emotions are performative, and they involve speech acts, which depend on past histories at the

¹ FM.

² Schepelern Johanssen 2015, 71-73.

same time as they generate effects.¹ She is tracking how words for feeling circulate and generate effects.²

The performatives of emotions were discussed during the group interview with the help of past football tragedies abroad. The discussion turned to the late 1980' and to England where almost 100 people died because of mistakes made by the police. The informants did not remember the name of the stadium or exact year,³ and they even remember that the deaths were not caused because of hooliganism Yet the event has left strong memories – which especially two of them still connect to present day events and hooligans in Finland.⁴

Ahmed's earlier mentioned interest in how the feelings are produced and how words for feeling circulate and generate effects apply also with media, as they do in between the informants in the Facebook group – people tend to agree other person's description of a feeling and use it to describe their own feelings – a simple example of this is comments by FE, FP and FQ when they are commenting the measures to be taken in order to tackle the hooligans.⁵

According to Herd, the public and mass media seem quite stagnated in a one-sided view of football fans. Their attention is concentrated on the loud, angry-looking males who like to bring flares to the stadiums. The best pictures are the most dramatic ones. This means that half-stripped young men with masks on and holding burning flares make it to the front pages.⁶

These tendencies can be seen also in Finnish media, at least in my background media material from Yle and IS. As I mentioned before, I went through 238 articles and as many as 100 of them had at least some kind of mention about the disturbances. When we combine the information from the officials' interviews about the small amount of actual hooligans to these numbers and numbers of people attending the derbies,⁷ one can state that the media exaggerates the violent and disruptive aspects of the event.

¹ Ahmed 2014, 13, italic in the original.

² Ahmed 2014, 14.

³ Hillsborough 1989.

⁴ IA; IC.

⁵ FE; FP; FO; see page 37 of the thesis.

⁶ Herd 2018b, 135.

⁷ Almost all the derbies have been sold out, this means that there are approximately 10 000 spectators at the stadium.

A good example on the choices media makes is an article which concentrates almost entirely to the negative sides of the event. Police and fire department are interviewed, and the illegalities of the previous derby are recited.¹

My additional question in the Facebook group asked how the informants felt about the fact that all the officials, even the police with some minor reservations, considered the derbies as safe to attend even for families with children. Would they change their minds about attending derbies? Informants who had seen the event as unsafe and scary stated that they could attend – and even bring their children along.

Changes absolutely and I am embarrassed to admit that I let the atmosphere of fear created by the media to influence (me).²

Same as FY before (me), meaning that we would likely attend (with the children).³

FP continues that generally speaking the sensations media creates with the help of this kind of sporting events as well as other events is utilitarian in creating an atmosphere of fear and uncertainty.⁴ As Fairclough comments, any text makes its own small contribution to shaping the aspects of society and culture.⁵

Why then does the media create this kind of picture of the derbies? To state the obvious, scary headlines attract the readers to click the headlines. So-called click-bait headlines mean more readers – and more readers mean more income from the advertisers to the media companies. Good examples on these are for example comments in a headline how families with children have to think what is going to bang⁶ and from which direction the flares are going to fly.⁷ A headline in IS is really tempting to readers: “Football supporters fight at Mannerheimintie – The police made arrests”.⁸

¹ STT 2016 (an article in IS).

² FY, parenthesis and text added by the researcher.

³ FP, parenthesis added by the researcher.

⁴ FP.

⁵ Fairclough 1995b, 55.

⁶ Meaning here to explode, referring to small and loud explosives sometimes used in the supporter ends.

⁷ Laakkonen, 2016.

⁸ Knuuttila, 2016.

FK makes the same evaluation:

... and the media feasts and exaggerates the encounters in hope of clicks and readers. Seems like the (actual) sport related matters are left more and more offside in football.¹

3.3 Knowing the game

The division between the informants that formed their opinion through the media materials I used on Facebook or otherwise through media and the ones that had attended the derbies or matches in big football countries was clear. Unfamiliarity with the actual event meant that the informants were more or less horrified about the events. The ones following football in general and in derbies were annoyed about the disturbances but did not feel too strongly about them. One regular attendant commented this clearly when asked if one would attend the matches after watching the media materials:

I would go and will go, alone and with my six years old son. If I would be a supporter of either of the teams I could also participate to the march, even with the boy (in this case of course in the tail part of the crowd).²

Informant who had attended football derbies in Italy did not consider Finnish derbies very scary.³

My additional question about the attendance after the safety information from the officials did not change the view of one regular attendant of football matches:

(additional information) Does not change (my opinion) since I have considered the event to be safe. During the years I have witnessed so many magnified, exaggerated and downright false headlines and

¹ FK, parenthesis added by the researcher.

² FJ; parenthesis in the original.

³ FH.

"journalism" that today I don't swallow easily any news about supporters.¹

When the informants and the officials were asked for solutions to the situation the division was clear. It is interesting to find out, that all the officials and most of the informants who had been to the derbies or other big football matches mentioned as the key solution the cooperation between different groups – the fans, clubs and all the security actors meaning police forces and steward companies.² The Head of Security of the FAF, Juha Karjalainen, even mentioned that we should move from cooperation to doing together stressing that the fan groups should really be integrated to the process.³

All the officials mentioned that they do not have access to the small groups of actual hooligans., They have a good discussion connection with the official supporter groups and the supporter groups are present in pre match meetings with the police and organizing clubs. How to get a similar connection with the extreme elements is a difficult question according to the interviewed.⁴ Both Jere Roimu from the Helsinki Police Department and Juha Karjalainen from FAF mentioned the Supporter Liaison Officers (SLO) from for example Sweden and Scotland. These officers are usually seasoned football ultras, even former hooligans⁵, who act as connectors between ultra fans and officials. The results are promising, and both interviewed hoped the same system could be started in Finland.⁶

The informants who were unfamiliar to the event and the sport in question had a somewhat different notion to the matter. Some of them called for harsher punishments and the responsibility of the clubs was stressed.

I think the clubs should bring actively to the public their zero-tolerance opinion to disturbances.⁷

¹ FJ; parentheses by the author.

² Roimu 13th July 2017; Väinölä 10th August 2017; Member of Board HIFK 15th August 2017; Karjalainen 28th August 2017.

³ Karjalainen 28th August 2017.

⁴ Roimu 13th July 2017; Väinölä 10th August 2017; Member of Board HIFK 15th August 2017; Karjalainen 28th August 2017.

⁵ In my classification between ultras and hooligans.

⁶ Roimu 13th July 2017; Karjalainen 28th August 2017.

⁷ FE.

I agree with the previous (commentator). The clubs should take a clear and loud stand against the disturbances.¹

Agreeing. The clubs should take stand to the matter.²

Also, the officials were in favor of clubs taking the stand, but the difference with some of the informants was the informants longing for harsher methods. The bans were mentioned in many answers. Here one must mention that the officials want an effective ban system too. In current situation only a security steward at a gate can give a ban for an individual spectator if there is evidence that the spectator in question is going to break the rules of the event. A ban can be given also for breaking the rules in previous matches inside the stadium.³

The informants' overall tone emphasized control and punishments whereas the officials stressed the cooperation aspects as solutions. The earlier mentioned idea of forbidding the marches is a good example of this. The ultra supporters want to claim the streets for a few hours a year – the right to use the city space. As Roimu comments in his interview, the ultras marches are from police's perspective normal and legal gatherings.⁴

The information I got from my three participants in the group interview confirmed my understanding that people do feel themselves quite safe during the derbies. One of the participants came well in advance to the stadium and had time to see the HJK's ultras march. She did not feel unsecure but commented that the amount of the marchers was impressive:

When you see them for the first time, there is of course quite many of them. But it did not worry me, but you of course stay and watch them, it was quite fierce.⁵

What is notable here is the fact that the two observers who had answered the questions in the Facebook group were very suspicious towards the derbies when they based their opinion to the linked videos and articles. After my additional question

¹ FP; parenthesis and the text added by the researcher.

² FQ.

³ For example FO, FU and FQ opted for bans; Roimu 13th July 2017; Väinölä 10th August 2017; Member of Board HIFK 15th August 2017; Karjalainen 28th August 2017.

⁴ Roimu 13th July 2017.

⁵ IC.

where I commented the opinions of the interviewed officials that the amount of the real hooligans is small in derbies and that the normal supporters are not in a serious – if any – risk they lightened their views. And finally, after attending the derby in person, they felt quite relaxed and were ready to attend the matches also in the future. The other notable point is that the observers did not mind the torches (for creating smoke) or other activities that happened at the end stand at the stadium. Things the observers found unsettling were some of the chants that included swearwords.¹

The most negative matter in the event for two of the attendees was HJK's ultras' chant "Bankruptcy, bankruptcy, bankruptcy" which refers to other club's financial troubles.² This sentiment is in accordance with Birgitte Schepelehn Johanssen's idea of togetherness – respect your opponent.

¹ IA; IB; IC.

² IA; IC.

4 Securitization theory in local context

4.1 Securitization and Stadi Derbies

Traces of securitization – did the approach work?

As mentioned before, a successful securitization has three phases: existential threats, emergency action, and effects on interunit relations by breaking free of rules. The distinguishing feature is a specific rhetorical structure, words and expressions that call for special actions. This definition can function as a tool for finding security actors and phenomena in sectors other than military and political.¹

I am locating both the objects and the threats to them to a regional geographical and social context. The objects under threat are the city space around the stadium and the stadium itself and the audience of the matches played. The threat are the football hooligans.

The public security sector – meaning here the police force – would be one obvious party that would have an interest to securitize the derbies as means to control the events more efficiently in the future. In reality this is not the case. According to Roimu from the Helsinki Police Department the police is trying to lessen its presence as much as possible. They are also testing different methods and are applying the ones that prove to be effective in a non-provocative way. One example for this is the change in polices presence inside the stadium, at this moment police forces do not enter the stadium unless something serious happens. Security is monitored and controlled by the home team's stewards.²

How does this relate to the informants' views? According to my findings, the most anxious securitization actors are those informants who know the event from outside, meaning here persons who have not attended the event and have gathered their understanding through the media, either from the Facebook group or other media sources.

¹ Buzan & Waever & de Wilde 1998, 26.

² Roimu 13th July 2017.

When the society is reported being insecure people's risk awareness is modified. Media creates conceptions that penetrate everyday thinking and mold them and finally evoke the feelings of insecurities. These sentiments of insecurities affect the behavior: to define a situation as threatening or dangerous can have real effects even though the definition is false. Here we must notice, that even though the picture might be exaggerated the violent events would not be reported if they did not actually happen.¹ This is of course true with the derbies since there actually has been disturbances and illegal behavior. Decisive factor here is the choices media makes when choosing viewpoints about the derbies.

The notion that linguistic meanings are situational and are created in social interaction,² is closely connected to securitization theory's stand that in the process of securitization the meaning of words and language are central. When an argument achieves sufficient effect to make an audience tolerate violations of rules that would otherwise have to be obeyed, we have a case of securitization. The audiences' acceptance of the possible security act is paramount here, without it we cannot conclude that securitization is happening.³ This acceptance of limiting of rights could be found in the informants' replies. Here again the idea of banning the fan marches provides an example. One informant commented, that "It is only a good thing if they (the police) can calm down the trouble makers, even with special measures."⁴

According to Kremer, being in a public place means to a certain extent to being subject to a different type of scrutiny, control and surveillance compared to strictly private places like apartments.⁵ Roimu strengthened this by stating that the police must prepare itself for the worst-case scenario. If something serious would happen and the police would be present with too few officials, they would be in trouble – both in their work at the moment and with the consequences.⁶ Some informants agreed with this view:

¹ Koskela 2009, 337-338.

² Jokinen & Juhila & Suoninen 2016, 21.

³ Buzan & Waever & de Wilde 1998, 23-25.

⁴ FX, parenthesis and the text added by the researcher.

⁵ Kremer 2017, 275.

⁶ Roimu 13.7.2017.

I think it is sad that the police have to take special measures into use – one cannot guarantee that these measures would work in a situation like this. It is excellent that they are prepared for everything.¹

The difference to the informants who were familiar to the event and to football matches in general was clear also in this respect. One informant stated:

Looks like basic crowd control management to me... What would be truly exceptional would be an open and interactive cooperation with the fan groups.²

As a byproduct of the research came the verification of the fact that for the organizing clubs, the disorder is a serious question for several reasons. When people connect Stadi Derby with violence and unpleasant behavior the general public and sponsors get anxious. The derbies are important for both clubs but especially for the smaller club HIFK since it gets a considerable amount of its revenues from these local matches – both from tickets and sponsors.³

If people start to avoid the matches because of fear the sponsors will follow. The commercial sponsorship – for example renaming events, competitions and stadiums⁴ to include the names of sponsors and brands, corporate hospitality, executive boxes and sponsors' tented villages – became routinized just in sports. These means of promoting the sponsors' company are now employed by institutions in other fields like music, museums and arts.⁵ So, the football industry has many connections to the societies.⁶

The possible avoiding of the Derbies was expressed in many answers on Facebook. When the informants were asked directly about the attendance to the derbies after they had seen and read the linked media materials about the disturbances, many stated that they would not attend the matches or would consider the matter carefully:

¹ FR.

² FJ.

³ Roimu 13th July 2017; Väinölä 10th August 2017; Member of Board HIFK 15th August 2017.

⁴ The stadium used for derbies is called nowadays Telia 5G Arena. When the main sponsor changes, changes the name accordingly. The Töölo Stadium (name used in official international tournaments organized by UEFA – Union of European Football Associations – and FIFA – Fédération Internationale de Football Association) has been called Finnair Stadium, Sonera Stadium and now after the main sponsor changed its name, Telia 5G Arena.

⁵ Philips & Whannel 2013, 53.

⁶ Buchowski & Kowalska & Schwell & Szogs 2016, 3.

This kind of behavior raises fear and the slight interest to go and see matches wears off.¹

I would not necessarily go with my younger kid. The signal is wrong, even if it would be great to show the good fan culture and to get the taste of the good adrenaline from the intense atmosphere of the game.²

I would not go, neither would I let my children go. It is ok for people to show their support towards their favorite team, but violent clashes do not drive the cause. A part of the supporters will vanish because of these clashes.³

Does not rouse the desire to follow the sport, not from the stands nor through the media.⁴

I would not go. I would be scared and too much energy would go to other things than to the matter itself.⁵

A very clear and definite comment came from FK: “I would never take my children near these idiots.”⁶

4.2 The right to use the city space

Since I am placing the Securitization theory and football hooligans to local geographical and social context, the right to use city space is essential in my research. This right became visible during my research – I did not have this theme in my mind when I was planning my thesis. Here we can state that the research material guided the researcher.

Roimu comments in the interview that the ultras marches are from police’s perspective normal and legal gatherings.⁷ If we would forbid these gatherings, as FK suggested in one of his responses, should we also forbid other gatherings – and which ones would we forbid?

¹ FO.

² FE.

³ FQ.

⁴ FM.

⁵ FZ.

⁶ FK.

⁷ Roimu 13th July 2017.

The fear is not too farfetched. One informant commented that “...these kinds of marches endanger the reputation of peaceful demonstrators”.¹

Who has the right to be and act in his or her way in urban spaces? Ove Sutter wrote an interesting article about the matter.² Sutter’s article concentrates on the different groups claiming their right to urban space in a time phase which saw the city of Hamburg’s changes into more commercialized and guided by the city administrators. Different groups protested, also violently, against this development and finally the police created so called danger zone where with special authorization they could search and restrict the mobility of pedestrians.³ Ethnicity can be one decisive factor how the urban space is seen and felt. It can make certain areas of the city insecure, places to avoid just to be certain. In addition to ethnicity gender can restrict movements in urban places.⁴

Before the conscious creation of new, attractive leisure and commercial city centers the danger zones had been justified with drug crime, left-wing demonstrations or football games.⁵

The restructuring of the city spaces as commercialized spaces of consumption and events means an increase in public space surveillance with special interest in those social groups that are perceived as “dangerous”.⁶ There are very few central places in a modern city which are not equipped with video surveillance technology. With modern technology, the video material can also be analyzed effectively.⁷ This means the police can monitor public places and events extensively. The football stadium can be classified as semipublic space since only the tickets holders are allowed an admission.^{8,9}

¹ FY.

² Sutter 2016.

³ Here we can find a connection with football – some of the violent protesters attacking the police station called Davidwache wore according a police press release scarfs of the left-wing football club FC St. Pauli; Sutter 2016, 117.

⁴ See for example Rätzel 2004.

⁵ Sutter 2016, 118; citing Belina & Wehrheim 2011.

⁶ Sutter 2016, 115.

⁷ Kremer 2017, 20-21.

⁸ Kremer 2017, 40-43.

⁹ According to Chief Inspector Jere Roimu from Helsinki Police Department, the monitoring tools are so advanced that the authorities can follow every movement at the stadium. In practice, this means the police and other security personnel can pinpoint the persons who are causing disturbances in the stands. Similarly, the surroundings of the stadium are well covered (Roimu 13th July 2017.)

Wide varieties of discourses on public spaces address just the security issues. Three terms are central: public order, public safety and public security. While the first two are essentially terms addressing the functionality of public spaces, the more general and abstract public security handles aspects of threats and the survival of the public space as such. In Kremer's view, security within a public place is essentially a mind-game. Making a public place safe for the users requires the abilities to control it to some degree. Here controlling means to be able to alter and steer events and activities in a specific setting. The degree of necessary and sufficient control is determined by the security mindset of the actors, institutions and logics which comprehend it as their function to control that space in question. The capabilities of surveillance and control of public spaces appear more and more limitless. This is not only due to the advancements of technologies but also to the increased political will to employ surveillance.¹

The responsibility of different geographical areas during the derbies are clear. The event organizer – the home club – is responsible for the stadium and its immediate surroundings. The police are responsible for the rest of the city space the event affects meaning here especially the route of the fan marches and other streets near the stadium.²

The football hooligans affect the way other groups are able to use the city space. As one informant comments:

I would not go (to see a match) nor would I go near the event. So, this would restrict both my space and my activities in the space.³

Another one comments that she would leave the location if something like she saw on the media clips would happen.⁴

Here one must keep in mind my division of the ultras and the hooligans. One could say that even the behavior of the ultras, meaning here the marches, singing and shouting, create a situation in which some of the bystanders do not feel safe. These mentioned activities are commonplace in the context of sports. Marches for other

¹ Kremer 2017, 109; 277.

² Roimu 13th July 2017; Väinölä 10th August 2017; Member of Board HIFK 15th August 2017; Karjalainen 28th August 2017.

³ FF, the parenthesis and the text added by the author.

⁴ FA

“causes” use the same techniques, one only has to think the recent¹ climate and science marches in Helsinki. In my study I classified the activities as hooliganism when something criminal and/or violent happens, meaning here for example fighting. In reality these two – legal and illegal – mix in the eyes of bystanders and general public.

¹ Spring 2019.

5 Conclusions

When I started to plan my thesis, I had two main questions in my mind. Firstly, I wanted to find out how the ordinary supporters and the general public perceive the hooligans' disruptive behavior during the local football matches. Stadi Derbies. Secondly, I wanted to find out if the securitization theory can bring information to an ethnological study. My intention was also to test the Facebook in gathering research material for a research done in European Ethnology.

During the research process other interesting themes and concepts become relevant, one has to mention especially the right to use city space.

The research data I collected on Facebook gave clear answers to the first research question: All the informants see the actual hooliganism as a negative phenomenon. Some of them see also the activities of ultra's, like the supporter marches, in negative light. In my study I classified the activities as hooliganism when something criminal and/or violent happens, for example fighting. These two – legal and illegal – mix in the eyes of general public, bystanders and ordinary supporters. At the same time the informants wanted to make a clear division between the acceptable and unacceptable supporter behavior: They welcomed the “real football culture” to Finland but did not accept hooliganism.

I chose to use quite extreme examples and strong words in the Facebook group. As I mentioned, at some point I had to wonder if had chosen too negative media materials even though my idea was to find out the emotions to the extreme aspects of the events. While one is reading both the analyzing chapters and the conclusions it must be kept in mind that with other questions and media material the answers and the emotions could be quite different. This is of course always the case – the researcher influences the research setting – but I with my thesis stating this well-known fact is needed.

The research revealed an interesting finding about the insiders and outsiders to the game. People who have not attended the derbies, other bigger football matches or do not follow football do feel insecure, even appalled because of the hooligans (and also because of the ultras). Strong emotions come into play, and words like shocking,

uncivilized, idiots, hate, fear and disgust are used. If one has attended the derbies or big football matches elsewhere, the event does not arouse strong feelings about security. The insiders to the game had a solid stance to this question and they did not change their opinion even when they were asked directly about the illegalities seen on a video clip from the TV series Poliisit 2017.

The same division to insiders and outsiders came clear when the Facebook group was asked about possible solutions to the problem of hooliganism. Alongside the officials – from the police, FAF and organizing clubs – the insiders to the game suggested cooperation with the ultras and even hooligans, if possible. The outsiders opted for harsher measures like arrests.

Why then do the hooligans arouse so strong feelings? In my opinion we can with the football hooligans find the idea that acting violently and abusively the hooligans go against everything that is valuable and respectable in sports and Birgitte Schepelehn Johanssen's idea of togetherness.

With my second research question about securitization I located the securitization theory to a regional geographical and social context, where the behavior of disruptive football hooligans was a threat to the city space and audience. The football hooligans – even ultras – do affect how safe people feel in the city space, they even limit the use of the space. The possible avoiding of the derbies was expressed in many answers. When the informants were asked directly about the attendance to the derbies after they had seen and read the linked media materials about the disturbances, many stated that they would not attend the matches or would consider the matter carefully.

The three observers from the group interview commented after attending the derby that they did not feel unsecure, even though the two who had answered the question in the Facebook group were very critical after watching and reading the media materials in the group. This confirms further the finding that the more one knows about the event and the sport, the safer – more secure – they feel themselves. The surprising finding from the group interview was that especially two of the participants found the HJK's ultras' chant "bankrupt, bankrupt, bankrupt" to be the most disturbing matter in the event

The unexpected finding with securitization was that the most active securitization actors seem to be the outsiders to the game. When one follows the events only through media, he gets suspicious. The media has its own logic for reporting the derbies. Click-bait headlines mean more readers and more money from advertisers. This logic makes the media the second active securitization actor. My initial thought was that the holders of legal power would be the creators of securitization, but at least in this thesis' findings this proved to be wrong.

How did the theory from international politics work in an ethnological research? I could detect the mechanisms of securitization in my research. The parties performing the securitization could be found, even though the research material is somewhat limited. The securitization made by media has clearly effects – people feel insecure and are readier to accept exceptional measures. The role of language, words and expressions, are central in both media's and outsiders' securitization acts.

Regarding the use of Facebook for gathering research material for an ethnological research the process proved for being a valuable learning possibility. Using public Facebook page does not give results, only irritated commenters. Even a secret group is problematic, since some people do not want to write their opinions for strangers to see. The atmosphere in social media nowadays has made people cautious and worried about negative feedback. Next learning experience was the finding that one really must consider how to execute the material gathering in social media: I posed all together seven questions to the group. The result was that people answered the first question quite broadly, meaning that they answered at same to questions posed later.

I chose a passive role in the Facebook group since I wanted to see if people would start to discuss the topic with each other. This did not happen, and the problems of online focus groups – for example one-liners and fatigue – came into play. I would probably have more informative research material if I had used also traditional ethnographical research methods. I noticed this deficiency and therefore organized a group interview for three informants from the Facebook group. Another reason for this group interview were the quite negative emotions about the derbies from persons who had not attended them before; I wanted to find out if participating to the actual event would change their minds. This did happen, as did the deepening of the

research material so I can conclude that the decision to collect additional research material was a valuable one.

The material from the interviews with the officials was originally intended to serve as background information about the derbies. During the research process it became clear that it confirmed the difference between the insiders and outsiders to the events. Again, here the research process changed and at the same time gave useful information about a phenomenon I did not anticipate when I planned my research, even though I have a good understanding about the event itself because of my background in football. This material gave also another interesting perspective to the theme: The importance of the derbies to the organizing clubs and also to the sport.

The writing of the thesis gave several ideas about future research themes about this topic. The questions of city space in connection with football hooligans is one. Another one is comparing the feelings of outsiders in Finland, which can be called young in terms of football supporter culture, and in for example in the Netherlands, which represents an old football supporter culture. Could one find differences between these kinds of countries – do people get used to the hooligans, or do the feelings get harsher during time?

Finally, one further comment which is not an actual research conclusion: Combining two very different academic fields with their distinct ways of using theories and language in research proved to be quite an endeavor. To write a coherent research paper mixing theory based and descriptive research traditions was challenging but also rewarding. I will do it again, but I will do it differently.

BIBLIOGRAPHY AND OTHER RESOURCES

Sources

The Facebook material, interviews and the media material are in Finnish and are translated by the researcher without altering the original message. The informants on Facebook have been given aliases using capital letters. The Facebook group informants have two letters (for example FK and FL) and the commentators in the public Facebook page have also two letters (for example CA). The interviewees in the group interview have similarly two letters (for example IA). One of the interviewed club official wished to stay anonymized and is called Member of the Board when referred to.

Public Facebook page

CA: male, age unknown

CB: male, age unknown

CC: male, age unknown

CD: male, age unknown

To my understanding all the commentators were over 18 years old.

Secret Facebook group

FK: male, 45-55 years old

FO: female, 35-45 years old

FE: male, 45-55 years old

FP: female, 35-45 years old

FL: female, 35-45 years old

FU: female, 45-55 years old

FV: female, 35-45 years old

FA: female, 45-55 years old

FM: female, 45-55 years old

FS: male, 25-35 years old

FG: female, 45-55 years old

FR: male, 45-55 years old

FN: female, 45-55 years old

FW: male, 35-45 years old

FY: female, 45-55 years old

FT: female, 35-45 years old

FD: male, 45-55 years old

FZ: female, 45-55 years old

FJ: male, 35-45 years old

FB: male, 35-45 years old

FF: female, 35-45 years old

FH: male, 45-55 years old

FC: female, 45-55 years old

FX: female, 35-45 years old

FQ: female, 45-55 years old

Group interview

IA: female, 45-55 years old

IB: male, 45-55 years old

IC: female, 45-55 years old

Interviews

Karjalainen, Juha 28th August 2017: Head of Security, The Football Association of Finland.

Member of Board HIFK 15th August 2017: HIFK Fotboll.

Roimu, Jere 13th July 2017: Chief Inspector, Helsinki Police Department.

Väinölä, Antti-Jussi 10th August 2017: Venue Manager, Helsingin Jalkapalloklubi.

Internet sources

Facebook 2019: Käyttöehdot. <https://www.facebook.com/legal/terms> (Accessed 29th April 2019)

Einiö, Matti 2015: "Palavatko soihdut taas HJK:n ja HIFK:n kohtaamisessa? "Poliisit voivat käyttää tarvittaessa erikoiskoulutettuja koiria"" Iltä-Sanomat. <https://www.is.fi/veikkausliiga/art-2000000980831.html> (Accessed 6th May 2017)

Ethnologia Fennica 2019: Web page. <https://journal.fi/ethnolfenn/issue/archive> (Accessed 16th March 2019)

Ethnologia Scandinavica 2019: Web page. <http://gustavadolfsakademien.se/tidskrifter/tidskrift/ethnologia-scandinavica> (Accessed 15th March 2019)

Helsingin Jalkapalloklubi (jääkiekko): [https://fi.wikipedia.org/wiki/Helsingin_Jalkapalloklubi_\(j%C3%A4%C3%A4kiekko\)](https://fi.wikipedia.org/wiki/Helsingin_Jalkapalloklubi_(j%C3%A4%C3%A4kiekko)) (Accessed 16th September 2017)

HIFK. Seuran historia: <https://hifkfotboll.fi/seura/> (Accessed 15th March 2017).

HJK. Historia: <https://www.hjk.fi/seura/historia> (Accessed 15th March 2017).

Kallio, Jaana 2017: "Poliisi varautuu Stadin derbyyn: "Yhteenotot pyritään estämään porrastamalla kulkueitten aikataulut"" Yleisradio May 23. <https://yle.fi/uutiset/3-9627631> (Accessed 3rd May 2019)

Klubipääty. <https://www.facebook.com/Klubipaaty/> (Accessed 11th September 2017)

Klubipääty Facebook 10th September 2017 https://www.facebook.com/pg/Klubipaaty/posts/?ref=page_internal (Accessed 27th April 2019)

Knuuttila, Mikko 2015: Seuraava derby tyhjille katsomoille? HJK:n kannattajat savuttivat ottelun alla. IS. <https://www.is.fi/veikkausliiga/art-2000000981181.html> (Accessed 3rd May 2019)

Knuuttila, Mikko 2016: Jalkapallokannattajat tappelivat Mannerheimintiellä – poliisi teki kiinniottoja. IS. <https://www.is.fi/veikkausliiga/art-2000001187789.html> (Accessed 3rd May 2019)

Laakkonen, Arimo 2016: Stadin derby puhutti jälkihiessä: ”Lapsiperheet joutuvat jo miettimään, mitä kaikkea pamahtaa ja mistä suunnista soihtuja lentää”. Yle.

<https://yle.fi/urheilu/3-9205932> (Accessed 3rd May 2019)

Marttinen, Vesa 2016: Edellinen Stadin derby poiki joukkotappeluja – Poliisi

varautuu illan peliin: ”sivulliset voivat olla vaarassa”. Yle. <https://yle.fi/uutiset/3-9083773> (Accessed 3rd May 2019)

Nevala, Aapeli 2015a: Poliisi on varautunut järjestyshäiriöihin illan kuumassa

jalkapallo-ottelussa HJK-HIFK. IS. <https://www.is.fi/jalkapallo/art-2000000957321.html> (Accessed 3rd May 2019)

Nevala, Aapeli 2015b: ”Näin poliisi puuttuu Stadin Derbyyn. ”Viimeksi jouduttiin

puuttumaan””. <https://www.is.fi/jalkapallo/art-2000000957321.html> (Accessed 6th May 2017)

Norbert Elias Foundation:

<http://www.norberteliasfoundation.nl/network/concepts.php> (Accessed 14th December 2017)

Oivio, Janne 2016: Näin poliisi varautuu Stadin derbyyn – ”Tämä on korkeamman

riskin ottelu”. IS. <https://www.is.fi/veikkausliiga/art-2000001187230.html> (Accessed 3rd May 2019)

Police 26th May 2016: [Stadin derby sotkee iltapäivän liikennettä - varaudu ruuhkiin Töölön stadionin ympäristössä \(Helsinki\).](#)

http://www.poliisi.fi/helsinki/prime101_fi.aspx/1/0?all1/0&310_year=2016 (Accessed 15th September 2017)

Police 27th May 2016: Kolmea henkilöä epäillään rikoksesta liittyen eilisiin jalkapallokannattajien rähinöihin (Helsinki).

http://www.poliisi.fi/helsinki/prime101_fi.aspx/1/0?all1/0&310_year=2016 (Accessed 15th September 2017)

Stadin kingit. [https://www.facebook.com/Stadin-Kingit-Virallinen-](https://www.facebook.com/Stadin-Kingit-Virallinen-124642930991843/)

[124642930991843/](https://www.facebook.com/Stadin-Kingit-Virallinen-124642930991843/) (Accessed 11th September 2017)

STT 2016: Poliisi kertoo Stadin derbyn järjestyshäiröistä – poliisihevosta heitettiin tuolilla. IS. <https://www.is.fi/veikkausliiga/art-2000001231469.html> (Accessed 3rd May 2019)

Takkula, Heikki 2016: Jalkapallokulttuurin kasvu tuonut mukanaan ongelmia – "Soihdut ovat kauniita katsoa, mutta ne ovat harmillinen ilmiö". Yle. <https://yle.fi/urheilu/3-9065832> (Accessed 3rd May 2019)

Vesala, Lari 2016: HIFK:n kannattajamarssin kärjessä äärioikeistolainen symboli. IS. <https://www.is.fi/veikkausliiga/art-2000001187694.html> (Accessed 3rd May 2019)

Bibliography

Ahmed, Sara 2014: *The Cultural Politics of Emotion*. Edinburgh University Press, Edinburgh.

Bairner, Alan 2006: *The Leicester School and the Study of Football Hooliganism*. – *Sports in Society* Vol. 9, October 2006, 583-598.

Balzacq, Thierry 2005: *The Three Faces of Securitization: Political Agency, Audience and Context*. – *European Journal of International Relations* Vol. 11(2), 171-201.

Berglund, Sara 2007: *Vägen till vinnarcirkeln. Travhästen och dess människor mellan sport och spel*. Institutioner för kulturvetenskaper, Lunds universitet. <https://www.kultur.lu.se/forskning/disputationer/2> (Accessed 30th April 2019)

Buchowski, Michal & Kowalska, Malgorzata Z. & Schwell, Alexandra & Szogs, Nina 2016: *People, Passion and Much More: The Anthropology of Football*. – In *New Ethnographies of Football In Europe. People, Passions, Politics*, edited by

Schwell, Alexandra, Szogs, Nina, Kowalska, Malgorzata Z. and Buchowski, Michal, 1-17. *Football Research in an Enlarged Europe*. Hampshire: Palgrave Macmillan.

Buzan, Barry & Hansen, Lene 2009: *The Evolution of International Security Studies*. Cambridge: Cambridge University Press.

Buzan, Barry & Waever, Ole & de Wilde, Jaap 1998: *Security. A New Framework for Analysis*. London and Colorado, Lynne Rienner Publishers.

Belina, B. & Wahrheim, J. 2011: *Gefahrengebiete: durch die Abstraktion vom Sozialen zur Reproduktion gesellschaftlicher Strukturen*. – In *Polizei und Polizieren in multiethnischen Gesellschaften*. Zeitschrift für soziale Probleme und soziale Kontrolle, edited by Oberwittler D. & Behr, R. 22:2, 207-230.

Bendix, Regina F. 2015: *Cultural Expression and Suppression of the Undesirable and Unbearable in Everyday Life*. – *Ethnologia Europaea* 45:2, 5 – 13.

Boellstorff, Tom & Nardi, Bonnie & Pearce, Celia & Taylor, T.L. 2012: *Ethnography and Virtual Worlds: A Handbook of Method*. Princeton: Princeton University Press.

Giulianotti, Richards 2002: *Supporters, Followers, Fans, and Flaneurs: A Taxonomy of Spectator Identities in Football*. – *Journal of Sport and Social Issues* 26:1, 25-46.

Coenen, Peter T. M. & Pearson, Geoff & Tsoukala, Anastassia 2016: *Introduction*. – In *Legal Responses to Football "Hooliganism" in Europe*, edited by Tsoukala, Anastassia & Pearson, Geoff & Coenen, Peter T. M. 2016: *Asser International Sports Law Series*. Haag: T. M. C. Asser Press. 1-17.

Crolley, Liz & Hand, David 2006: *Football and European Identity. Historical Narratives through the Press*. Oxon: Routledge.

Daalsgaard, Steffen 2016: *The Ethnographic Use of Facebook in Everyday Life*. – *Anthropological Forum* 2016. Vol 26, No 1, 96-114.

Dunning, Eric & Murphy, Patrick & Williams, John 1988: *The Roots of Football Hooliganism: A Historical and Sociological Study*. London: Routledge & Kegan Paul.

Erin Prabash Aminda & Abarashi Jamal & Ferguson Shelagh & Aitken Rob. 2017: From “participant” to “friend”: the role of Facebook engagement in ethnographic research. – *Qualitative Market Research: An International Journal*. Vol. 20 Issue: 4, 416-434.

Fairclough, Norman 1995a: *Critical Discourse Analysis. The Critical Study of Language*. Essex: Longman Group Limited.

Fairclough, Norman 1995b: *Media Discourse*. London: Edward Arnold.

Fingerroos, Outi & Jouhki, Jukka 2014: *Etnologinen kenttätyö ja tutkimus: Metodien monimuotoisuuden pohdintaa ja esimerkkitapauksia*. – In *Moniulotteinen etnografia*, Hämeenaho, Pilvi & Koskinen-Koivisto, Eerika (eds.) 79-108. Helsinki: Ethnos ry.

Fundberg, Jesper 2003: *Kom igen, gubbar! Om pojkfotboll och maskuliniteter*. Stockholm: Carlsson. Institutionen för etnologi, regionshistori och genusvetenskap. Stockholms universitet. *Avhandlingar för etnologi*.

<http://www.erg.su.se/publikationer/avhandlingar/avhandlingar-i-etnologi-1.38874>

(Accessed 24th April 2019)

Gibbons, Tom 2014: *English National Identity and Football Fan Culture. Who are Ya?* Surrey: Ashgate.

Haverinen, Anna 2015: *Internet Ethnography: The Past, the Present and the Future.* – *Ethnologia Fennica* vol. 42, 79-90.

Hellspång, Mats 1982: *Boxningssporten i Sverige. En studie i idrottens kulturmiljö.* Stockholm: Nordiska museet. Nordiska museets handlingar 99.

<http://www.erg.su.se/publikationer/avhandlingar/avhandlingar-i-etnologi-1.38874>

(Accessed 24th April 2019)

Herd, Katarzyna 2018a: *We can make new history here. Rituals of Producing History in Swedish Football Clubs.* *Lund Studies in Arts and Cultural Sciences* 19. Lund University, Lund.

Herd, Katarzyna 2018b: *That Little Football Girl. Swedish Club Football and Gender Expectations.* – *Ethnologia Scandinavica* Vol. 48, 123-138.

Hyltén-Cavallius, Sverker 2011: *Internet och fältarbete.* In *Etnologiskt fältarbete* Lars Kaijser, and Magnus Öhlander (eds) 11-35. Lund: Studentlitteratur.

Hänninen, Riitta 2012: *Puuterilumen lumo. Tutkimus lumilautailukulttuurista.* *Jyväskylä Studies in Humanities* 191. Jyväskylän yliopisto, Jyväskylä.

Isomäki, Hannakaisa & Lappi, Tiina-Riitta & Silvennoinen, Johanna 2013: *Verkon etnografinen tutkimus.* In *Otteita verkosta. Verkon ja sosiaalisen median tutkimusmenetelmät*, edited by Laaksonen, Sallamari & Matikainen, Janne & Tikka, Minttu, 150-169. Tampere: Vastapaino.

Jokinen, Arja & Juhila, Kirsi & Suoninen, Eero 2016: Diskurssianalyysi. Teoriat, peruskäsitteet ja käyttö. Tampere: Vastapaino.

Kajander, Anna 2013: Kirja esineenä Facebook-aineiston kulttuurianalyttisenä tulkintana. Master's thesis. Helsinki: University of Helsinki.
<https://helda.helsinki.fi/bitstream/handle/10138/153820/kirjaesi.pdf?sequence=1>
(Accessed 15th January 2017)

Kanerva, Jari 2011: Alppihiihdon alkutaival: Pujottelu- ja tunturihiihto Suomessa 1920-luvulta 1960-luvulle. Kuopio: Graafisetpalvelut Oy.

King, Anthony 2004: The European Ritual. Football in the New Europe. Oxon: Routledge.

Korkiakangas, Pirjo 1999: War and Peace, Exceptional Times. – *Ethnologia Fennica*. Vol 27, 3-5.

Koskela, Hille 2009: Pelkokierre. Pelon politiikka, turvamarkkinat ja kamppailu kaupunkitilasta. Helsinki: Gaudeamus.

Kozinets, Robert V. 2010: Netnography. Doing Ethnographic Research Online. London: Sage.

Kremer, Jens 2017: The end of Freedom in Public Places? Privacy Problems Arising from Surveillance of the European Public Space. Dissertation, Faculty of Law, University of Helsinki. Helsinki: Unigrafia.

Kuula, Arja 2006: Tutkimusetiikka. Aineistojen hankinta, käyttö ja säilytys. Tampere: Vastapaino.

Lehtiö, Alekski 2018: #terrorismi. Vallitsevat identiteetit ja representaatiot suomenkielisessä terrorismin diskurssissa Twitterissä. Masters' thesis, University of Helsinki.

https://helda.helsinki.fi/bitstream/handle/10138/232451/Lehtio_Alekski_Progradu_2018.pdf?sequence=2&isAllowed=y (Accessed 15th March 2019)

Murphy, Patrick & Williams, John & Dunning, Eric 1990: Football on Trial. Spectator Violence and Development in the Football World. London: Routledge.

Pearson, Geoff 2016: Ethnography and the Study of Football Fan Cultures. In *New Ethnographies of Football in Europe. People, Passions, Politics. Football Research in an Enlarged Europe*. Schwell, Alexandra & Szogs, Nina & Kowalska, Malgorzata Z. & Buchowski, Michal (eds.) vii-xx. Hampshire: Palgrave Macmillan.

Philips, Deborah & Whannel, Garry 2013: The Trojan Horse. The Growth of Commercial Sponsorship. New York and London: Bloomsbury Academic.

Postill, John & Pink, Sarah 2012: Social Media Ethnography: The Digital Media Researcher in a Messy Web. *Media International Australia* 145.

<http://blogs.bournemouth.ac.uk/research/files/2013/04/Postill-Pink-social-media-ethnography.pdf> (Accessed 17th March 2017)

Pöysä, Jyrki 2010: Lähiluku vaeltavana käsitteenä ja tieteiden välisenä metodina. In *Vaeltavat metodit*. Pöysä, Jyrki & Järviluoma, Helmi & Vakimo, Sinikka (eds). Joensuu: Suomen kansantietouden tutkijain seura.

Reddy, William M. 2001: *The Navigation of Feeling: A Framework for the History of Emotions*. Cambridge University Press, Cambridge.

Räthzel, Nora 2004: *Creating Spaces of Fear and Spaces of Safety. Young Natives and Migrants in Metropolitan Neighborhoods*. – *Ethnologia Europaea*, 34:2, 141-157.

Schepelern Johanssen, Birgitte 2015: *Hate as a Political Outcast*. – *Ethnologia Europaea* 45:2, 69-84.

Spaaaj, Ramón 2014: *Sports crowd violence: An interdisciplinary synthesis*. – *Aggression and Violent Behavior*. 19 (2014), 146-155.

Stenius, Magnus 2015a: *Attacking the body in mixed martial arts: perspectives, opinions and perceptions of the full contact combat sport of ultimate fighting*. – *Journal of Arts and Humanities*, 4(2), 77-91.

Stenius, Magnus 2015b: *The Body in Pain and Pleasure. An Ethnography of Mixed Martial Arts*. *Ethnological Studies* 60. Department of Culture and Media Studies. Umeå University, Umeå.

Sutter, Ove 2016: *Contesting the Danger Zone. Creative Protest against Police Surveillance in the Post-Fordist City*. – *Ethnologia Europaea* 46:1, 114-131.

Trombetta, Maria Julia 2011: *Rethinking the securitization of the environment*. In *Securitization Theory. How Security Problems Emerge and Dissolve*, edited by Balzacq, Thierry, 135-149. London and New York: Routledge.

Tsoukala, Anastassia 2009: *Football Hooliganism in Europe: Security and Civil Liberties in the Balance*. Palgrave Macmillan: Hampshire.

Tsoukala, Anastassia & Pearson, Geoff & Coenen, Peter T. M. (eds.) 2016: *Legal Responses to Football "Hooliganism" in Europe*. Asser International Sports Law Series. Haag: T. M. C. Asser Press.

Turtiainen, Riikka & Östman, Sari 2013: Verkkotutkimuksen eettiset haasteet: Armi ja anoreksia. In *Otteita verkosta. Verkon ja sosiaalisen median tutkimusmenetelmät*. Laaksonen, Sallamari & Matikainen, Janne & Tikka, Minttu (eds.) 49-67. Tampere: Vastapaino.

Uimonen, Pirjo 2016: Suomalais-venäläiset parisuhteet internetin keskustelupalstalla. In *Etnologinen tulkinta ja analyysi. Kohti avoimempaa tutkimusprosessia*. Jouhki, Jukka & Steel, Tytti (eds.) 391-429. Helsinki: Ethnos ry.

Valtonen, Anu 2005: Ryhmäkeskutelut – Millainen metodi? In *Haastattelu. Tutkimus, tilanteet ja vuorovaikutus*. Ruusuvuori, Johanna & Tiittula, Liisa, 223-241. Tampere: Vastapaino.

Vuori, Juha A. 2011: Religion Bites. Falungong, securitization/desecuritization in the People's Republic of China. In *Securitization Theory. How Security Problems Emerge and Dissolve*. Balzacq, Thierry (ed.) 186-211. Routledge: London and New York.

Wikberg, Matti 2006: Yhteiskuntatiede ja kohteen vahingoittaminen. In *Etiikkaa ihmistieteille*. Hallamaa, Jaana & Launis, Veikko & Lötjönen, Salla & Sorvali, Irma (eds.) Helsinki: Suomalaisen Kirjallisuuden Seura. 261-273.

Williams, John M. & Dunning, Eric & Murphy, Patrick 1984: Hooligans Abroad. The Behaviour and Control of English Fans in Continental Europe. London: Routledge & Kegan Paul.

Öhlander, Magnus 2011: Utgångspunkter. – In Etnologiskt fältarbete, Lars Kaijser & Magnus Öhlander (eds.) 11-35. Lund: Studentlitteratur.

Appendix 1

Question and media material on Facebook (public page and secret group)

Questions are in Finnish on Facebook. Translations are made by the researcher.

Question 1

What are your thoughts on this clip from (TV) Police series about Stadi Derby?

The duration of the clip is about three minutes.

Jim-kanava 2017: Poliisit 2017. TV Series. (At TV channel Nelonen since autumn 2017) A video clip in “Poliisit 2017 -sarja: Uhkaava välikohtaus Stadin derbyssä – ilmassa lentelee lasipulloja kohti poliisia”. Ilta-Sanomat February 22.

<http://www.is.fi/veikkausliiga/art-2000005098268.html> (Accessed 17th May 2017)

Question 2

As can be seen from the Police (TV series) clip (question number 1), the authorities have had to introduce exceptional measures to maintain order in the context of the Stadi derbies. How do you experience the situation?

Question 3

Who do you think is responsible for the situation? Of course, everyone is responsible for their own behavior, but what do you think clubs should do for their own supporters actin disruptively? What about Veikkausliiga (responsible for the national level football in Finland) and the FAFinland? (responsible for the sport in Finland)? What about the authorities?

Question 4

According to the police, there were a significant amount of disorder before, during and after the Derby played in September 2016. What do you think about the disturbing supporters in the stadium and in its surroundings? Would you go to see the match in this kind of situation?

Sullström, Heidi 2016: ”HJK-HIFK-ottelun katsomossa loukkaantumisia ja väkivaltaa – ”Astetta ikävämpään suuntaan menty””. Yleisradio September 30.

<https://yle.fi/uutiset/3-9203758> (Accessed 10th May 2017)

Question 5

Here is a link to Yle's article and video (no longer available) made after a Derby played last fall. The material discusses whether families with children will dare to go to the stadium to watch local matches. Would you feel insecure, for yourself or for your child, at the stadium or nearby a Derby? What do you think about the very colorful language used by the supporter groups sitting in the end stands - profanity, clearly mocking and hostile expressions – towards the opponents' team, but especially towards the referee and opponents' supporters. Could this be an obstacle in taking the children to the stadium?

Laakkonen, Arimo 3rd October 2016: Stadin derby puhutti Jälkihiessä:

”Lapsiperheet joutuvat jo miettimään, mitä kaikkea pamahtaa ja mistä suunnista soihtuja lentää”. Yle. <https://yle.fi/urheilu/3-9205932> (Accessed 3rd May 2019)

Question 6

Do you think that the authorities have sufficient means to deal with disruptions? If not, how would you increase them?

Question 7

Some of those who are passionate about football think that with the derbies - despite the disruptions - there is finally real football culture in Finland. How do you think this idea of approving disorder fits together with the so-called normal city life?

Additional question

I have now interviewed the police and club representatives. All of them think that derbies are safe places for families with children. This was also the view of the police officer, albeit with minor reservations. He thought there are potential places of danger if children go in the middle of the supporters end stands (smoke is harmful) or if they end up in between the supporter marches if the marches encounter (they might end in the middle if something surprising happens).

Everyone of them thinks also that the media has exaggerated the atmosphere of derbies with wild headlines and videos. The people causing interference in match events can be counted with ten fingers and they are known to clubs and authorities.

Will these views change your thinking about participating in derbies, with or without children?



Tiedekunta/Osasto – Fakultet/Sektion – Faculty Humanistinen		Laitos – Institution – Department Kulttuurien laitos
Tekijä – Författare – Author Miira Kuvaja		
Työn nimi – Arbetets titel – Title Feeling Insecure? Stadi Derby: Football Hooligans, Spectators, Bystanders and General Public		
Oppiaine – Läroämne – Subject Kansatiede		
Työn laji – Arbetets art – Level Pro gradu	Aika – Datum – Month and year Toukokuu 2019	Sivumäärä– Sidoantal – Number of pages 63 + liitteet 3
Tiivistelmä – Referat – Abstract		
<p>Tarkastelen pro gradu -tutkimuksessani miten eri ryhmät: tavalliset katsojat, sivulliset – kuten ohikulkijat – ja suuri yleisö suhtautuvat Helsingissä pelattavien jalkapallon miesten pääsarjatasen paikallisotteluiden yhteydessä tapahtuviin häiriötilanteisiin. Näiden ryhmien lisäksi tapahtumin osallistuu myös ultra, eli intohimoisesti joukkueeseensa suhtautuvia katsojia sekä pieni määrä huligaaneja, jotka aiheuttavat varsinaiset häiriötilanteet. Eri ryhmien suhtautumisen lisäksi tarkastelen, miten kansainvälisen politiikan tutkimuksessa alkunsa saanut turvallistamisteoria toimii kansatieteellisessä eli etnologisessa tutkimuksessa, kun tutkimuskohteena on paikallinen tapahtuma. Lisäksi tarkoitukseni on saada selville, miten Facebook-yhteisöpalvelua voi käyttää aineistonkeruuvälineenä kansatieteellisessä tutkimuksessa.</p> <p>Tarkastelun kohteena olevia otteluita kutsutaan nimellä Stadin derby. Otteluissa pelaa kaksi perinteistä jalkapalloseuraa, Helsingin Jalkapalloklubi (HJK) ja HIFK. Jälkimmäisen nousua pääsarjatasolle saatiin Helsinkiin pitkään odotetut paikallisottelut, jotka aiheuttavat joukkueiden kannattajissa suuria tunteita. Otteluiden myötä tulivat myös häiriötilanteet – suuren maailman jalkapallokulttuuri saapui Helsinkiin hyvässä ja pahassa.</p> <p>Tutkimusmateriaalini tulee useasta lähteestä: salaisesta Facebook-ryhmästä, ryhmähaastattelusta ja järjestäjien haastatteluista. Lisäksi käytän taustamateriaalina artikkeleita Yleisradiolta ja Ilta-Sanomilta. Facebookissa käytän materiaalin hankintaan ensin julkista tutkimussivua ja sen jälkeen salaista tutkimusryhmää. Odotetusti – sosiaalisen median nykyilmapiiriin vuoksi – en saanut ensimmäisessä vaiheessa vastauksia tutkimuskysymyksiini. Esitin ryhmässä seitsemän kysymystä, joista kolmen yhteyteen liitin joko artikkelin tai videon tapahtumista.</p> <p>Käytän tutkimuksessa kriittistä diskurssianalyysiä ja lähilukua eri aineistojen analysoimisessa. Näiden ohella käytän apunani tunteisiin liittyvää teoreettista keskustelua.</p> <p>Kaikki ryhmässä vastanneet tuomitsevat huliganismin Osassa tapahtumat aiheuttavat jopa raivoa, pelkoa ja vihaa. Moni ilmoitti, ettei halua lähteä tällaisissa tilanteissa stadionille katsomaan pelejä. Facebook-ryhmän aineiston avulla tuli selkeästi esiin, että lajia ja itse derbyjä tuntevat suhtautuivat häiriötilanteisiin tyynemmin. Osa heistä on ollut derbyissä, eivätkä he olleet kokeneet oloaan turvattomaksi. Tutkimusaineiston ja vastaajien kirjoittamien tunteiden ja näkemysten avulla pystyy myös jäljittämään derbyihin liittyviä turvallistamisen mekanismeja.</p> <p>Yllättävää on, että voimakkaimmin turvallistamista tuottavat media ja lajia tuntemattomat eli ulkopuoliset, eivätkä toimijat, joilla on asemansa vuoksi valta tehdä päätöksiä tilanteen rauhoittamiseksi.</p> <p>Tutkielman kieli on englanti.</p>		
Avainsanat – Nyckelord – Keywords kansatiede, turvallistaminen, tunne, jalkapallo, huligaani, Facebook, ultra, European Ethnology, securitization, emotion, football, hooligan		
Säilytyspaikka – Förvaringställe – Where deposited Keskustakampanin kirjasto		
Muita tietoja – Övriga uppgifter – Additional information		



HELSINGIN YLIOPISTO
HELSINGFORS UNIVERSITET
UNIVERSITY OF HELSINKI