

ABSTRACT

Athletic identity, sports results in the ethnic minority context

ANDREIDES, Gábor: The History of Hungarian-Romanian National-team Football Matches (1931–2013)

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At the beginning of the 20th century, football, a rapidly spreading and soon hugely popular game, brought up champions whose playing filled both Hungarian and Romanian stadiums: Gyula Barátky (Iuliu Baratky), Ferenc Sárvári (Spielmann) (Francisc Spielmann) and Gyula Bodola (Iuliu Bodola) were outstanding players held in general esteem who played in both national teams, and whose sportsmanship was much honoured by both the Hungarian and the Romanian public. Like the great champions of the past, Imre Jenei (Emerich Jenei), the Arad-born coach who trained the national teams of both Hungary and Romania, is likewise popular and still remembered in both countries. Good-sounding names in Romanian and European football, Imre Dombróvszky (Emerich Dembroschi), László Bölöni (Ladislau Bölöni) and Tibor Selymes (Tibor Selymes) never played against a Hungarian national team, but significantly contributed to the development of Romanian football. Born in Baia Mare, Vasile Miriuță, who is the only Romanian-stock footballer to have ever played in a Hungarian national team, is highly esteemed by his former team, Ferencváros, and Hungarian fans in general.

All matches played by the national teams of Romania and Hungary have been tremendously important. The very first one, the 1936 Bucharest game, carried much weight; the friendly Budapest match of 2009 was likewise important because of its sad reminiscences, and, finally, the 2013 Bucharest contest had very high stakes, too. The essay reviews the history of 77 years of football, often touching on its minority aspects.

CONSTANTIN, Pompiliu Nicolae: Doctoring the Minority Backgrounds of Sportspersons in Communist Romania

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Sports were an area of propaganda in the communist period, and so sportspersons became parts of the machinery shaping a positive image for the political system. Sports assumed this role in Bolshevik Russia first, then in Mussolini's Italy and Hitler's Nazi regime. The sportsman came to be a symbol of society and politics.

In the first years of communism, the situation of sports did not much differ from the interwar period. Sports were an urban matter with minority figures (Germans, Hungarians, Jews, Armenians, Poles, etc.) taking up significant roles.

The communists leadership of Romania wanted to shape a characteristic image expressing the good traits associated with being Romanians. We thus find Romanian nationalism in the context of compulsory internationalism, manifest in what was called identity doping. This concept reveals the mechanism whereby the national hero image of ethnic-minority sportsmen was shaped in the interest of the state. Accordingly, a sports star belonging to an ethnic minority would be presented by state institutions and the means of propaganda as though belonging to the ethnic majority. Often names would be Romanianized, the significance of achievements overstated, and sportspersons were forced to pronounce their allegiance to the party and its leaders, or else failures were concealed or glossed over, even blaming imperialist conspiracy.

UNGUREANU, Traian & TRU: Endarkenment.

The Scottish National Anthem

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Old Firm matches are the most-hated things in the world of football. Nothing is in its proper place at matches between Rangers and Celtic. And there is nothing to return to. Glasgow is desolate. It has long lost its population, being inhabited by two inimical tribes for over a century. The unsalvageable, bitter, merciless, and foolish story of these two tribes is indeed the history and future of Glasgow. It is a short story, a "yes" and a "no" said in a single breath. Simply put, Glasgow Rangers is the club of the Protestants and Celtic that of the Catholics. And the advice is that no one should question the unbending truth of either faith. They exist only to be left alone, and the tribes hiding behind the clubs work on this every minute.

The Scottish endarkenment has not been singular for a long time. The phenomenon has imbued all empty spaces where, reason and a meaningful life lacking, football has been borrowed as a substitute for religion. In Bucharest the Armata Ultra (Ultra Army) or Căinii Roșii (Red Dogs) believe they now have an identity; in Belgrade Cverna zvezda (Red Star) and Partizan play the same old comedy, and in Moscow Spartak and Torpedo yell English and Irish slogans and wave English and Irish banners.

ERGIĆ, Ivan: A First Hand View of the Paganism of Pravoslav Football: Serbian Football in the Claws of Nationalism

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Ivan Ergić, former footballer of Basel and the Serbian national team, who has recently begun to publish in various places (e.g. he ran a column in the Belgrade daily *Politika*), delineates his opinions on the relationship between professional football and nationalism. He misses the analysis of professional sport as a means of exploitation from left-wing critical theory. He believes that youths becoming lumpenproletariat is reflected in coffee-house and folklore nationalism, which appears at sport events and their collective manifes-

tations. Stadiums have thus become the collecting points of the discontents of precariat youths, the „greatest losers of the transition“. It is the youths who make up a new social stratum that lives in uncertainty, never having permanent jobs, and some of them prone to aggression and even crime. The former footballer unmasks his colleagues, too, who are afraid of being denounced as unpatriotic, and states that football is becoming a new religion whereby politicians, the capitalist system, can control their potential opposition.

DEMETER, Csanád: Plans for the Pre-army Sports Centre in Csíkszereda 57

The interwar period was significant from a sport historical perspective as the regulation of work time and the increase of free time turned sports into a mass pastime. According to statistics, the number of sports facilities grew enormously after the First World War. After the Second Vienna Award, Hungarian administration sought to develop North Transylvanian sports so as to be up to the national level. After the reannexation of former Hungarian territories, two major sport investments took place in Csíkszereda, the ski training camp for the army at Hargitafürdő and the sports centre within the town. The paper outlines the pre-army (Levente) sports facility through the contemporary documents and designs.

BALÁZS, Ádám: People's Stadium, Bernabéu, Sade de France, Lia Manoliu – from the Memoirs of a Football-fan Diplomat 65

“Whatever I know most surely about morality, I learned it on the stage and the football field...” (Albert Camus). Theatre and football... the actor and footballer play for their audiences. This is why the closed-gate match between Hungary and Romania in 2013 was such an *absurd drama*. Like a theatre show with no audience. Meaningless.

The Romanian majority knows best two members of the Hungarian minority, a football coach and a theatre director: Imre Jenei and Gábor Tompa. The former Hungarian diplomat, who served in Romania, too, relates his football memories, the parallels between football and theatre, identity, cheering and friendly gaming.

Artefact

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