

from the debate, the legacy of its politics continues in the emerging post-colonising Aotearoa/New Zealand and the shape of its political culture. At the heart of rugby's role in New Zealand's cultural politics is the significance and meaning of Maori rugby. Pakeha (white) New Zealand's attitudes to Maori rugby, linked with its views of Maori as warriors and labourers rather than intellectuals or leaders, remain fundamental to the legitimacy of apartheid sport for many Pakeha New Zealanders. Both exist as central factors in colonial relationships.

That Richards and Templeton do not address these questions, and the iconography of rugby to a greater degree, does not fundamentally weaken or undermine these books: they remain excellent companion volumes in New Zealand's engagement with apartheid, and major contributions to the international literature on the cultural and sporting campaigns against apartheid. It is for others to extend the cultural and historical analyses of rugby union and in doing so unravel the quotidian significance of rugby union as a key cultural icon. Effective research and critical unpicking of the contested cultural tapestry that is rugby union with its classed, gendered and colonising weave will enrich the context within which these two volumes exist, and as a result enrich their meaning. In the meantime, they should be core elements of any analyses of the international politics of apartheid sport. To ignore them will be to ignore the single most important bilateral component of that campaign.

Malcolm MacLean
Cheltenham and Gloucester College of Higher Education

Sports History: Views from Australia and Britain

Douglas Booth and Colin Tatz, Colin. *One-Eyed: A View of Australian Sport*. Sydney, Allen & Unwin, 2000. Pp. 262. Notes, illustrations, bibliography, index, A\$24.95.

Martin Polley, *Moving the Goalpost: A History of Sport and Society Since 1945*. Pp. 236. Notes, bibliography, index, £12.99.

Academic books that are at once pitched at a wider readership -often referred to as an intelligent lay readership – are prone to fall between two stools. That is to say, they usually offer a level of analysis too slim to satisfy the academic readership, but are still either too dry or jargonised to interest the general reader. *One-Eyed* by Douglas Booth and Colin Tatz largely avoids this pitfall. The book provides a comprehensive social history of Australian sport drawing on a vast stock of reference material from published academic work, newspapers and biographies of sports people. The book does not offer theoretical insights for sociologists and historians of sport, and it makes no claim to do so. Its value to academics lies in the wealth of material covered and in the systematic way it is connected with the historical periods covered across the book. The historical, rather than sociological, approach is useful

because it avoids consigning social topics and issues to particular chapters. For example, discussions of women's sport and issues of feminism are found in several chapters in the context of a particular era, such as the post-colonial years or the inter-war period. Accordingly, gender issues in sport are connected to other social issues such as class and race as they transpire at a given time.

One-Eyed consists of ten chapters running in chronological sequence from the year of white occupation, 1788, to the present day. The book commences with an overview chapter detailing the social themes to be addressed throughout. It concludes with a tendentious chapter titled 'The Australian Way of Sport' in which the authors develop a highly critical discussion of a 'national quality' in Australian sport (they wisely avoid the term national identity). In this final chapter, the authors reveal their choice of title. Booth and Tatz argue that the Australian view of the institution of sport is one-eyed in the sense that it is partial – sport is celebrated in the Australian popular culture but not criticised. From this narrow view, sport is not seen within a social context, the inequalities of sporting practice and ideological uses of sport are overlooked. To address this myopia, Booth and Tatz look at a range of characters associated with sport – stars, journalists, officials and crowds – revealing a seamy side of sport for which many an unbridled enthusiast will not thank them. To start with, they shatter the mythology of the Australian sport hero, indicting a number of sport stars for behaviour that is contrary to the characteristics of heroism. Against the arrogant, boorish, and temperamental traits of the 'ugly Australian' hero, Booth and Tatz (p. 211) list characteristics appropriate for a true sports hero: 'they are magnanimous; they ennoble and enhance human kind by what they do; . . . they inspire and motivate, and often change people's lives for the better. They have visions of the way life ought to be lived, and often show greater concern for humanity than competing in their chosen arenas.' They then nominate ten Australian sport heroes who fit this bill.

While it would be difficult to argue with the criteria for sport heroism set out by Booth and Tatz, it is difficult to see how this definition could accommodate sport stars of a complicated persona. The former rugby league player turned boxer Anthony Mundine would, in a number of ways, meet the criteria, but in others fall short. Mundine has undoubtedly been an inspiration to young Aborigines and has done more to fight racism in Australian rugby league than any other professional player in the history of the sport. On the other hand, he evinces a swagger and boastfulness of the type criticised by Booth and Tatz. This is not to attack Mundine (personally I regard him as a sport hero) but to use his example to indicate that the sport hero model offered by Booth and Tatz is, to some extent, simplistic. However, some simplification is necessary to make the book accessible to a general readership and if the non-academic reader is encouraged to think more critically about sport heroes, then well and good. Sociologists and historians will be able to find use of the sport hero model as an ideal-type, particularly for the purposes of teaching. This prompts comment on *One-Eyed* as a text

for teaching. The book is scholarly enough to be used as a text within sports history, providing a sharper critical focus than Richard Cashman's otherwise excellent *Paradise of Sport*. Within the teaching of Australian sport sociology, *One-Eyed* will find a place as a supplementary historical text.

Analysing British sport, Martin Polley takes an issue-based approach in *Moving the Goalposts*, which is organised into six key chapters covering politics and the state, the nation (nationalism), commerce and sponsorship, gender, class, and ethnicity. While acknowledging that much outstanding scholarship on the history of sport has been published, Polley contends that the period from the end of the Second World War to the present has been overlooked. *Moving the Goalposts* is an impressive work that meets the author's objectives. Like *One-Eyed*, 'it is work of synthesis rather than a work of primary research'. Its coverage of scholarship in British sports history (including work on Scotland, Northern Ireland and Wales) is thorough and adeptly crafted into a textbook format. Polley recognises the potential shortcomings of his issue-based thematic, 'it can fracture the lived experience while it attempts to clarify the interconnections between parts of that experience' (p. 164). However, Polley's self-reflexive awareness of the need to discuss sporting practices in terms of lived experience largely delivers him from such criticism. Polley also notes that there are inevitable 'gaps in [the] synthesis' and that 'the chosen themes are not the only significant ones for [the] period' (p. 10). There will always be other aspects of sports history and related tales to tell. However, *Moving the Goalposts* is comprehensive in its treatment of social themes and sub-themes within the historical development of sport in Britain in the post-war era.

Like *One-Eyed*, *Moving the Goalposts* does not narrowly focus on particular sports, but offers a panoramic view across a range of sports and related social practices. The book does not advance a particular theoretical perspective and is largely devoid of theoretical discussion, although reference to theoretical sources is made at appropriate points in the text. *Moving the Goalposts* differs from *One-Eyed* in that its principal audience is an academic undergraduate readership. It is certainly accessible to a general readership and will no doubt enjoy sales from the sport bookshelves of 'good' high street stores. As a textbook in sport history, it succeeds admirably and has already been adopted as the key text in a number of undergraduate courses across Britain. Its relevance to undergraduate sociology of sport teaching in Britain is similar to that of *One-Eyed* in Australia. That is to say, *Moving the Goalposts* is a useful secondary text that provides historical insights into a range of sociological themes related to sport.

Whether used as key texts or not, *One-Eyed* and *Moving the Goalposts* belong on the shelf of students of sport history and sociology in Australia and Britain. They also belong on the shelves of sport academics in these countries as well as on the shelves of sport academics in other national locations. *One-Eyed* and *Moving the Goalposts* provide excellent introductions to the history of sport in their respective countries, and deserve an international readership.