

III. Sport in Latin America, Europe, and Africa

III-1 Carozza, Davy A. "The Dynamic Sport of the Globe: Soccer," *Journal of American Studies*, 4, No. 3 (Fall 1981), 104-19.

Soccer is the most popular sport in the world, transcending both political and geographical boundaries. Within recorded history it can be traced to the game of "tsu chu" played in China about 206 B.C. Its revolution to the modern-day game is discussed. "Irrestable" features of the game, basic skills, and strategies receive attention. Soccer is praised because of its "form and flow" and because it does not discriminate according to height or weight. The writer calls for increased emphasis on the game in the United States. Based on secondary works; 23 notes.

—Michael Kupersanin

III-2 Levine, Robert M. "The Burden of Success; *Futebol* and Brazilian Society Through the 1970s," *Journal of Popular Culture*, 14, No. 3 (Winter 1980). 453-64.

Soccer (*futebol*) was introduced into Brazil in the 1890s by elite youths trained in Europe. The drubbing of a local team by a touring South African national squad in 1906 helped to spur nationalist feelings in Brazil and by the 1920s, Brazil's leading soccer players and teams were black and mulatto as well as elite European in origin. The game was played on factory lots, beaches, working-class streets, and at exclusive clubs. In 1922 Arthur Friedenreich, a man with a German-born father and a black mother, became Brazil's first national soccer hero at age 22. Fausto Dos Santos, a hero of the 1930s did not fare as well. His lustful lifestyle ultimately forced him to make a public apology, and even then, his club did not pay for his burial. Pele's emergence in the 1950s was due in part to preaching humility to his people because they were not ready for democracy. His marriage to a white woman in 1965 was celebrated as a national holiday. In the 1970s, the military regime took direct control of soccer federations, but the lack of success in World Cup play led "uncharacteristically aggressive sportswriters" to launch a movement to return *futebol* to non-political hands. Based upon secondary works; 23 notes.

—Lee Lowenfish

III-3 Smulders, Herman. "Sports and Politics, The Irish Scene 1884-1921," *Review of Sport and Leisure*, 2, No. 1 (1977), 116-29.

The founding of the Gaelic Athletic Association (G.A.A.) in 1884 was part of the independence struggle of the impoverished Irish Catholic majority in Ire-

land. The Irish politician Charles Parnell, although a Protestant landlord, was a leading member of this organization. The radical nationalist stance of the G.A.A. resulted in the famous Ban rule which excluded from membership in the G.A.A. all participants of English-patronized sports. Parnell's death in 1891 left a leadership void which was filled by Eamon de Valera in 1915. The G.A.A. again played a major role in the independence movement. Hurling sticks had become a symbol of Irish nationalism. Based on primary sources and secondary works; 17 references, 5 notes.

—Michael Kupersanin

III-4 Metcalf, Alan. "Organized Sport in the Mining Communities of South Northumberland, 1800-1889," *Victorian Studies*, 25, No. 4 (Summer 1982) 469-95.

Working-class sport, created by and for the miners of South Northumberland, maintained a remarkable cohesiveness throughout the nineteenth century. Gradual decreases in work hours promoted organization of such traditional mining sports as bowling, quoits, and pigeon flying. Miners' sport, exclusively male, was characterized by individuality, physical prowess, community pride, gambling, and money prizes. The miners' penchant for gambling and spontaneous living conflicted with the values of hard work, thrift, and symbolic prizes evidenced in middle-class, amateur sport. Miners' sport survived the open hostility of the middle class, but the emergence of amateur sport in the 1880s was one indication of eroding mining values. Based upon primary sources and secondary works; 35 notes.

—June A. Kennard

III-5 Marlow, James E. "Popular Culture, Pugilism and Pickwick," *Journal of Popular Culture*, 5, No. 4 (Spring 1982), 16-30.

Novelist Charles Dickens was a fascinated and approving admirer of boxing. Boxing scenes and favorable portraits of fighters and boxing instructors appear in his novels *Drood* and *Dombey and Son*; the character of the Game Chicken in *Dombey* is based on a real early nineteenth century boxer-coach, Henry (Hen) Pearce. In *The Pickwick Papers*, Sam Weller's pugilistic efforts are presented as a way of coping with a rough world in contrast to Pickwick's retiring demeanor. "Boxing is an emblem for Dickens of the capacity of the individual to maintain his own integrity and uniqueness in the mill of and with the world." The self-control and courage exhibited by boxers is applauded by Dickens who believed, "in spite of the gambling and the cockney-and-squire atmosphere around the prize-ring," the ideals of boxing represented egalitarian, technocratic, and humanitarian pursuits. Based on novels and secondary works; 18 notes.

—Lee E. Lowenfish

III-6 Adedeji, J. A. "The Acceptance of Nigerian Women in Sport," *International Review of Sport Sociology*, 13, No. 1 (1978), 39-45.

The model developed by Margaret Coffey (idealization, emancipation, socialization, participation) was accepted as appropriate to describe the entry of Nigerian women into sport. It was not until 1950 that Mrs. Irene Fatayi-Williams, a British woman married to a Nigerian, organized sports for women. While increasing numbers of Nigerian women supported women's liberation, few believed that equality between men and women can be measured or demonstrated through sports. Based on primary sources and secondary works; 6 notes.

—Michael Kupersanin

III-7 Mazuri, Ali A. "Boxer Muhammad Ali and Soldier Idi Amin As International Political Symbols," *Comparative Studies in Society and History*, 19, No. 2 (1977), 189-215.

The subdiscipline of bioeconomics considers such factors as race, class, sex, religion, and technological sophistication to explain various aspects of the human condition. From an Africa perspective, it cites the successes of Ali and Amin as illustrative of the significance of sport to success in certain predominantly Black societies. Both men began their rise to fame through boxing: Ali as a United States Olympic gold medal winner, Amin as the Heavyweight Champion of Uganda for nine years. While Amin used boxing as a stepping-stone to a successful political and military career, Ali remained a professional athlete. However, both men gained international acclaim through physical prowess, sometimes outrageous behavior and statements, and outspoken devotion to Islam. Both men "...have captured the power and pathos of class, race, religion, sex, and technological imbalance in a deep and disturbing historical interaction." (p. 215) Based on secondary works; 34 notes.

—Mary Lou LeCompte

III-8 Hunter, Maxine Grace. "The United Nations and the Anti-Apartheid in Sport Movement," *Canadian Journal of History of Sport and Physical Education*, No. 1 (May 1980), 19-35.

The United Nations has become increasingly involved in the controversy of sport and apartheid in South Africa. Although this issue emerged during the 1950s, the United Nation's direct involvement in it sprang from a resolution adopted in 1968 supporting sanctions with regard to international sport and South Africa. Followed by similar recommendations and culminating in the boycott of the 1976 Olympic Games by other African nations, the U.N.'s statements became increasingly harsh as reflected by "The International Declaration Against Apartheid in Sports" and growing involvement of the U.N. Special Committee on Apartheid in Sport. Although the U.N. has been important in such international issues, South Africa's role and status in the international sports arena has changed considerably. Based upon primary sources and secondary works; 44 notes; 6 tables.

—Ralph C. Wilcox