
INGHAM, ALAN G. AND JOHN W. LOY, eds. *Sport in Social Development: Traditions, Transitions, and Transformations*. Champaign, IL: Human Kinetics Publishers, 1993. Pp. preface, vii–ix; text, 273. Index, references. \$45.00 cb., USA; \$56.50 cb., Can.

This book, intended for upper-level undergraduate and graduate usage, is a sociological anthology of eleven diverse critical essays. The authors of the essays are scholars from the United States, Canada, and Great Britain who are recognized for the caliber of their research and writing in a number of disciplinary areas within sport studies. The authors' intent is for Raymond Williams' theme "of dominant, residual, and emergent cultural practices" (pp. vii–viii) in *Marxism and Literature*, to serve as the unifying theoretical thread among the pieces. Each essay attempts to show the residual and emergent threads running through dominant sporting practices. The theoretical application of Williams' work to the

authors' pieces appears to be a bit of a stretch in one or two of the essays. Although there is some unevenness in reading quality among the pieces as well, the book is fairly successful in meeting its prescribed and ambitious objective of illustrating the role hegemony plays in sport. The cultural studies approach used in the book, as it well should be, attempts to be antidisiplinary and to look at culture through a double lens: sport and the hegemonic theory of Raymond Williams' work. The sociological essays in the book are also diverse in geography, historical periods, and contextual coverage. The essays range from ancient Olympic motifs to modern urban politics with class, gender relations, economics, and political dominance often the focus in the analysis of agency in the transformation or resilience in sporting practices. As the editors point out, their purpose was more for depth of coverage than breadth, so there was no attempt to make analytical coverage of areas such as race and ethnicity. The preface does an excellent job in describing the intent of the book and establishing the common thread for which the reader should be aware.

The first essay serves as an introduction with definitions and identifying descriptions of the theoretical approaches that will be dealt with in each of the essays as they apply their work to Williams' analysis. Although this may be an important section for the hegemonic novice, some of the descriptions in this essay, as well as a few other sections throughout the book, are as torturous as the statement they attribute to Williams in their introductory conclusion on page 14. Sometimes in a cultural studies approach we are prone to use language that causes the reader's mind to occasionally drift off and then to have to refocus to read and reread sections for comprehension. I think it is important that we present theory that causes one to ponder, rethink, and then become more illuminated by insightfulness of theory applied, but at the same time it seems important to avoid the stilted styles that are more prone to sleep production than heightened interest in the subject. The few times I found my mind becoming unfocused were early in the book and at the end of the book. Most of the essays between are captivating, provide clear and excellent context, and do a very adequate job in providing examples of the complexity in interpreting sporting practices and history through theory. Naturally some of the essays in the book will be more intriguing to readers because of personal academic interests in geographical regions and historical periods, as well as one's disciplinary orientation. However, for any scholarly book written for the general readership, this is to be expected.

Each of the essays has a very in-depth bibliography with the references reflecting the cross disciplinary approach to *their work Sport in Social Development: Traditions, Transitions, and Transformations* is important to the literature in sport studies because of its alternative theoretical approach to the study of sport. As the field of sport studies matures, works such as this will become more commonplace as we continue to move from narrative and quantitative writing to more qualitative work in most of the disciplinary sport study fields.

I believe most of the authors were successful in their effort to have readers examine their own methodological perspectives for researching and interpreting sport practices in culture at large, and then consider new ways of analyzing our

findings. Even though there are dull spots in a few of the essays, there is enough of the illuminating critical theory applied to cause a difference in thinking and in the approach to researching, analyzing, and writing about sport. This in itself makes the book more than worthwhile.

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