

and Klaus Meier then examine in "Hijacking the Hyphenated Signifier: Donovan Bailey and the Politics of Racial and National Identity in Canada" how athletes, in this case Canadian sprinters Ben Johnson and Donovan Bailey, can be both "anchors of meaning and symbolic markers of difference" in a nation's search for cultural distinctiveness (178).

The book comes to an entertaining, if not completely serious, conclusion in the last section, "Culture, Sport, and Ritual," where Alan Dundes gives us a Freudian look at American football. Here he suggests that football is analogous to male verbal dueling where the objective is to put one's opponent "down." Of course, the best way to accomplish this is to figuratively turn your opponent into a "passive receptacle for a male aggressor's phallic thrust" (204). I am not sure if Dundes wrote this with a wink in his eye or not. If not, it occasionally spirals into silliness; if so, it is pretty smart. Let me give you one example of what I mean. Dundes explains that the discourse surrounding football implies sexual aggression. Commonly used descriptors and signifiers like "penetration," "end zone," and "pops" all suggest the implied or subconscious aim of the game to figuratively deflower the opponent. While the Freudian significance of penetration and end zone seem obvious, Dundes really stretches the etymology of "pop" to make his point. According to Dundes, to say "a player popped an opponent" is derivative of the idiom "to pop the cherry" of a virgin during sexual intercourse. Just as in Mexican-American folk speech in which "pop" can refer to sexual penetration, this word used in the context of a football play means turning your opponent into a female victim of male sexual aggression (207). This would come as a big surprise to most of those people who have used this word to describe a hit in football or any other contact sport. Without denying the importance of the subconscious in deconstructing language, maybe, just maybe, intent is still important in interpreting uses of speech.

Many of the chapters of this collection are intelligent, engaging, thought provoking and worthy of your attention. I merely suggest you save your money and check it out via your local library or library loan.

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Cronin, Mike and David Mayall, eds. *Sporting Nationalisms: Identity, Ethnicity, Immigration and Assimilation*. Cass Series. Sport in the Global Society. Frank Cass, 1998. Pp. xiii + 226. \$46.50 cb, \$22.50 pb.

Cronin, a Senior Research Fellow at De Montfort University (UK) and Mayall, a Senior Lecturer at Sheffield Hallam University (UK), have gathered a collection of nine articles that focus on the "creation of identity through sport" (6). They begin their introduction by quoting Tiger Woods, who claims that his "ethnic background should not make a difference" in the way he is viewed (1). The editors vociferously disagree, hoping to use this volume to "challenge Tiger Woods' assertion that identity is not important" (6).

The essays that seek to prove Mr. Woods wrong are an eclectic lot indeed, with a clearly interdisciplinary bent. This diversity is one of the strengths of the collection. The authors range widely in experience from Roy Hay, a well-published Senior Lecturer in

Economic and Social History at Deakin University (Australia) to Cheryl Cole, an Assistant Professor in Kinesiology at the University of Illinois. (That Ms. Cole is also attached to the Women's Studies Department, and the Unit for Criticism, at Illinois attests to interdisciplinarity.)

The articles vary considerably in content as well, although the geographic focus is limited to Britain, Ireland, Australia, and North America. Coverage ranges from Croatian football (soccer) clubs in Australia to basketball as "cultural capital" in early twentieth century New York City. Finally, and perhaps most blessedly, methodological variety marks the collection. Steven Jackson, *et al.*, use cultural studies theory in their comparison of the "constructions" of Michael Jackson and Ben Johnson, while Joseph Maguire and Jason Tuck approach Rugby Union since 1945 using Norbert Elias' insights on symbolism. More "traditional" methodologies appear in Joseph Bradley's image history of tensions between Celtic (supported by Catholics) and Rangers (supported by Protestants), Scotland's two major soccer clubs. And Mike Cronin presents a straightforward narrative case study of the attempt to "Make Gaelic Football International" in 1967–68.

As with most collections of this sort, quality varies as well. Murray Nelson, for example, begins his study on the early Boston Celtics with a provocative discussion of Pierre Bourdieu's concept of cultural capital, then fails to develop it in his otherwise fascinating study of the ethnicity of the team and its supporters. Jackson, *et al.*, argue correctly that American basketball star Michael Jordan ("The Everywhere Man") has been lionized while Canadian sprinter Ben Johnson (the "Nowhere Man") has been either ignored or excoriated (82). But in focusing on economic and political power relations to explain the disparity, the authors barely mention (in half a coordinate clause) what must be the central reason: basketball is simply more "high-profile" than track (83).

On the other hand, Bradley's examination of ethnicity and soccer in Scotland is a fine analysis of the way in which sports can reflect religious and ethnic tensions within a "national" community. Similarly, J.N. Mangan's "Braveheart Betrayed? Cultural Cloning for Colonial Careers," is an impressive study of the interconnections between English and Scottish educational practice and theory, games, career paths, and national identity. Combining intellectual biography, some basic statistical information, and old-fashioned narrative history, Mangan gives us a model of intelligent analysis. Although the rest of the articles do not quite reach this high standard, they are by and large interesting, well-written, and cogently argued.

This important collection adds significantly to our understanding of the broader historical and cultural implications of sports. It further confirms the growing maturity of our discipline, as the editors most definitely make their essential case: that "sport is a vehicle, in many different ways, for the construction of individual, group and national identities" (2-3).

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