

Amstaedter is most convincing where he uses evidence based on more than the alpinists' periodicals. His rendering of the contextual background constitutes an informative introduction to the political history of the modern nation-states of Austria and Germany. His description of the Viennese middle classes before and after the turn of the century provides a fascinating account of the intellectual climate and the vast spread of anti-Semitism in that part of Austria. The author succeeds in his project of outlining the intellectual basis of anti-Semitism, and how this played out in the organizational history of alpinism. His anti-fascist commitment as well as his courage to explore the dark shadows of the history of mountaineering deserve unrestricted acknowledgement. For these aspects alone, the book certainly is worth reading.

Unfortunately, the historian lacks what is of crucial importance to the mountaineer: a sense of balance. Apart from the underdeveloped theoretical framework and the unbalanced treatment of the various periods—the short post war chapter chiefly deals with the way the alpine clubs cope with their heritage—I think it is most striking that a social history of mountaineering, written by a practitioner, does not pay any attention to the joyful, exciting, and enriching aspects of the climbing experience. This study clearly lacks a sense of proportion that justifies the promises of the book title. The historian Amstaedter should have consulted the mountaineer Amstaedter. More reasoning and less commitment would have helped to improve the sometimes awkward writing style and the overall quality of the study.

—WOLFRAM MANZENREITER
Universität Wien

BURSTYN, VARDA. *The Rites of Men: Manhood, Politics, and the Culture of Sport*. Toronto: University of Toronto Press, 1999. Pp. 276. Notes, bibliography, index. US\$24.95 cb.

Varda Burstyn's work on sport and manhood is subversive in intent and effect. I witnessed the books impact after assigning it last year in a graduate reading seminar on modern American masculinity. Even though the students had already encountered and, to some degree, accepted feminist and poststructuralist critiques of gender, a near majority of the seminar quickly and heatedly dismissed *Rites of Men* as a politically-driven tract committed to dissolving competitive sport.

They were half right. As a feminist political scientist and health reformer, Burstyn does approach sport as a political matter: she sees it as an institutionally complex and unusually powerful paradigm of "hypermasculinity"—a destructive warrior ideology promoting, among other things, unnecessary violence, sexual and racial hierarchies, and capitalist and imperialist interests of the state. She argues that, on balance, competitive athletics in North America and Great Britain do more harm than good, and therefore her last chapter examines ways in which public education and recreation systems can "disestablish" sport in favor of more-productive forms of physical culture.

But despite the polemic nature of the book my seminar students were wrong not to give Burstyn's argument its due. One doesn't have to agree completely with her project to

appreciate its intelligent use of social theory to undermine the interlocking institutions that still privilege men and masculinity. This very application of theory to practice is what made discussion of her work such a combustible occasion. Burstyn's book is a rare example of sustained feminist analysis of sport. Men in the seminar had a particularly hard time considering her critique of competition, in and out of sport, as little more than rationalized hostility. Overall, *Rites of Men* seemed to hit the students right where it hurt. In response, most could only pledge their devotion to sport, its social good, and its high place in their own lives.

Burstyn's study covers a lot of ground; few big questions go unasked or unanswered. After an opening chapter on terms and approaches, she focuses on the late-nineteenth-century development of sport in relation to the rise of industrial capitalism. To this familiar theme she adds the compelling argument that men's athletic associations formed in deliberate response to the increasing power of Anglo-American feminism. The *fin de siècle* invocation of American football, masculinity, and militarization comes next, only to be followed by the equally loaded topic of sport, sexuality, and homoeroticism. Burstyn then moves on to the mid- to late twentieth century, and takes on the appropriation of sport by the commercially driven electronic media; she condemns the commodification of the male athlete and the unnatural obsession with how bodily size increases the capacity for violence. The last part of the book becomes something of a grab bag of current issues in sport, including performance-enhancing substances, British football hooliganism, the black superathlete, and sport and recreation reform.

Even in the latter sections of the book, however, Burstyn manages to deal substantively with a wide array of difficult issues. This is the primary contribution of her study. She masterfully synthesizes her broad reading into a well-reasoned, highly-principled deconstruction of male power in sport, all versed in a fluid and complex prose style. Feminism furnishes a sharp analytical edge for familiar historical topics. For instance, she isn't the first to cast hypermasculinity as backlash, arising in opposition to women's late-nineteenth-century progress in business, education, social reform, and other areas of the traditionally male public sphere. Yet Burstyn's criticism of modern sport as constituting "the unnamed masculinist movement" (59)—mass movement parallel to post-Civil War feminism—is an extremely provocative opening for further historical work.

Burstyn, though, is not a historian, and it shows. Since she hasn't done her own primary source research, she never proves any argument, but rather settles for the possibility of opening her readers' eyes to new explanations. She relies too much on other scholars for historical context and summary. She makes factual mistakes (e.g., Chicago's Haymarket Square Riot didn't happen in the 1890s). And she falls short of the standard of good sport history. Supposedly most interested in American football, hockey, baseball, basketball, and Olympic athletics, Burstyn makes few distinctions between the institutional histories and cultural appeals of these different sports. She caricatures sport.

More fundamentally, and to criticize the book on its own terms, *Rites of Men* is ineffective as an agent of social change due to Burstyn's self-conscious distance from her subject. She doesn't know sport; she doesn't care to know sport; she pays little attention to what others find in it. Thus, her final call for competitive sport's dissolution comes off as

unfounded, since she isn't familiar with what would be lost in the process. Still, this study deserves consideration. It is an impressive piece of thinking from a perspective rarely represented in sport history.

—JOHN PETTEGREW
Lehigh University

DEARDORFF, DONALD D. *Sports: A Reference Guide and Critical Commentary, 1980-1999*. Westport, CT: Greenwood Press, 2000. Pp. xi + 361. Appendices, index. \$85 cb.

Since its publication in 1982, Robert J. Higgs's *Sports: A Reference Guide* has been the standard expansive bibliographic essay of sport. Higgs recommended Deardorff, a professor of English at Cedarville College in Ohio, to author this update, and it has proven to be an excellent choice. This edition covers much of the same ground as its predecessor, although issues are sometimes bundled differently. Higgs dealt with the visual arts in greater depth, while Deardorff devotes more attention to scientific and technological aspects.

Deardorff states that his definition of sport is broad, one

that I believe corresponds with the way many Americans view them: as physical contests, sometimes individual in nature and sometimes within a team context, in which we engage for physical, emotional, spiritual, or psychological fulfillment. Baseball, mountain climbing, golf, auto racing, running, and fishing are good examples. By contrast, cards, darts, and dice games are just that, games, and not sports. I should note, however, that while I privilege sport over games, I also tend to give more coverage to competitive team sports than to individual sports, even if the individual athletic act takes place in a competitive context.
(ix-x)

Works were selected for inclusion based on a combination of quality of information presented, timeliness and significance, quality of research and documentation, and quality of writing and overall presentation. Only books are covered, and nearly all are written in English.

Deardorff presents his work in twelve chapters: Sport and American History; Sport: Business and Law; Sport and Education; Sport: Ethnicity and Race; Sport and Gender; Sport and Literature; Sport Philosophy and Religion; Sport and Popular Culture; Sport and Psychology; Sport Science and Technology; Sport and Sociology; and Sport and World History. He notes that the topics essentially selected themselves, because the sport research of the last twenty years falls into very identifiable categories. The focus is on American sport, which may explain the curious division of sport history into the first (American history) and last (world history) chapters of the work. There are two useful appendices: a chronology of important events in American sport between 1980 and 1999, and a list of halls of fame, libraries, museums, periodicals, and websites. The author-title-subject index unfortunately is not comprehensive, including only those works discussed in depth in the text; readers must also examine the bibliographies at the end of each chapter to locate all sources. One additional helpful feature, especially for the researcher new to the field, is the list of important journals covering the subject at the end of each chapter.