

America by addressing such issues as proper gender roles, ethnicity, professionalism, and consumption. In postwar United States, Little League baseball allowed Americans to address some of the complex tensions caused by the changes wrought by the end of the war and its aftermath, and to help children find their place in this rapidly changing environment. Little League baseball, as both a participatory and spectator sport, was one cultural vehicle through which familial roles were redefined and strengthened and by which numerous groups of Americans helped children accommodate themselves to such shifting structural realities as the rise of the corporate work world, the continued growth of a consumption-based society, and the beginning of the Cold War. Little League baseball, in short, served as an arena in which to address the concerns associated with these changes, as well as an important instrument of legitimating values initiated by the new social, cultural, economic, and political realities of postwar America. This was true among the adults of the United States as well. For such grown-ups, Little League not only served as a force of legitimization, but also came to symbolize how the postwar economy of corporate liberalism – a democracy based on traditional gender roles, corporate hegemony, and increased consumption – was supposed to work, and how this type of democracy could be spread around the world in the Cold War struggle against communism. By appealing to the historically sanctioned practice of youth baseball, Little League was able to help a number of segments of the American population come to terms with this new postwar order.

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## **Baseball, Bushido, and American Sporting Influence in Japan**

This study invokes hegemony theory to examine the United States imperial efforts in Asia, more specifically, economic colonialism in Japan and the Japanese reaction to such encroachment. Intrinsic to the westernization of Asia was the promotion of Western superiority in knowledge, culture, technology, commerce, war, and physical prowess. The latter often involved a public demonstration in the form of sport in order

to convince a subject or colonized people of their inferiority and the need for cultural assimilation to western norms.

Such Americanization efforts in Asia have been portrayed as relatively successful and ongoing in the age of globalization. Little scholarly attention, however, has been directed to the role of sport in that process. In the case of Japan, despite initial transitions to an industrial economy, modernization, and a western form of government, the wholesale transformation of culture proved a dismal failure.

Baseball offers a glimpse into the process of cultural adaptation and its use as a vehicle for the retention of traditional cultural values. After the official dissolution of the samurai class in 1876, baseball served as a viable alternative for the promulgation of the warriors' values. Loyalty, patriotism, honor, and self-discipline easily transferred to the athletic field and fostered a collective, nationalistic pride. Baseball became not only the symbol of a modern state, but a resistive force and a retaliatory contest to avenge perceived aggressions, discount allegations of inferiority, and demonstrate one's worthiness for leadership among nations.

The Japanese did so in a series of baseball games against American teams that continued until the verge of World War II. Japanese prowess in baseball paralleled its rise in political and martial stature. As the Japanese humiliated local American teams in the 1890s they vanquished China in the Sino-Japanese War. A decade later, as Japanese teams ventured to Hawaii and the United States mainland, they conquered Russia, solidifying their quest for Asian leadership and their own imperial visions. Over the next three decades Japan and the United States vied for supremacy on and off the field. The congruity of such parallel developments seemingly lost on the United States as it awoke to astonishment and dismay on December 7, 1941.

This study attempts to go beyond the typical historical narratives written from a Western, Anglo perspective by using primary sources, such as archival collections, reports, correspondence and selected secondary works to analyze the Japanese adaptation of baseball as a reactive, resistive force opposed to assimilation. It examines the ultimate rejection of Western cultural beliefs in favor of traditional norms, and the role

of sport and baseball in particular, as a unifying, nationalistic impetus in the quest for regional and international leadership.

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## **Professional Baseball in Korea, 1981-1989**

This paper examines the first decade of professional baseball in Korea, from 1980 to 1989 by analyzing the factors leading to its emergence, corporate sponsorships, league structure, the location of teams, and its overwhelming public reception. The paper explores these themes against the backdrop of Korea's overall sporting policies and the political context of its changing economy. Korean professional baseball has been blossoming since the early 1980's, and this development can only be understood in a modern geopolitical context. Modern history of South Korea was that of a military dictatorship politically, foreign military dominance by the United States, and the dire drive for export-dependent economic growth based on the forced sacrifice of the working class. Modern Korean culture was propounded, shaped and unalterably molded on such political and economic terrain. The dictatorship used culture as a very effective means to control people. After the massive slaughter of civilians in the city of Kwangju in 1980, the coup-based military regime had to find a way to nullify and de-legitimize Korean peoples' growing anger against the government. In this regard, national cultural events such as Kukp'ung 81, a Korean song festival, were organized, and professional sports such as baseball were introduced. Thus the government expanded sport from its long-term policy goals directed to achieve a significant propaganda effect and to spread prestige abroad. Korean dictators promoted sport to mollify, to pacify an anger-driven public from seeking legitimate human rights demands.

The narrative and analysis is drawn on a wide variety of primary and secondary sources. However, direct evidence is scanty given the governments desire to protect records from full disclosure. Cited are historical works on Korea; historical, political and sociological works on sport in Korea, western countries and Japan; five daily Korean newspapers; a wide variety of Korean magazines on sport and popular culture; government documents on sport and physical education; documents of sporting