

power are simultaneously potent and insightful and are particularly relevant in light of the current sociological debates concerning race and sport. The authors are successful in defining the arguments against using racial groups as a spectacle in college sports. On the one hand are the general cries of racism and on the other are the arguments that suggest specific mechanisms for social differentiation and the resulting social control. In this incarnation the discussion of racial identity, racial formation, and college sport is transported forward into uncharted territory. Combining an investigation of racial symbols at the level of the sign with larger issues of social and economic power make this a unique and important contribution to the fields of cultural studies, sociology of sport, and race/ethnic phenomena.

The only potential weakness of the book is the language, which at times can be alienating. Although much postmodern writing actively challenges current discourse patterns and terminology, there is a price to be paid. I found the authors' writing to be stilted in places, which drew attention away from the meanings of the text.

*Beyond the Cheers* is recent, cutting edge, and adds much to the current discourse in the field of race and sport. The book succeeds in showing that "As the articulations of signifying practices, political ideologies, and social conditions have changed, . . . the complex, contentious, and ultimately conflicted interplay of Redness, Blackness, and Whiteness in college sports has become increasingly significant" (p.1). Authors King and Springwood have written a book that effectively tackles many of the tough issues confronting sport sociology in regards to race relations.

### References

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### Sport and Postcolonialism

Edited by John Bale and Mike Cronin. Published in 2003 by Berg/New York University Press. (219 pp., \$22.50 US, pbk).

*Reviewed by G.D.J. Cataraqui (George Lovell, Geography; David Bakhurst, Philosophy; John McGarry, Political Studies), Queen's University, Kingston, Ontario.*

In the wake of Senegal's triumph over defending champions, France, in the opening game of the 2002 World Cup, and hot on the heels of the crowd-pleasing action of the film *Bend It Like Beckham*, the publication of John Bale and Mike Cronin's edited volume, *Sport and Postcolonialism*, is certainly timely. Football, in one form or another (soccer, Gaelic, and Australian rules), dominates the collection, but rugby and cricket are well represented too. Other sports and the contexts in which they are organized, played, and appreciated receive scant attention or none at all. Bale and Cronin take full responsibility for the absence of any "consideration of Central and South American countries" and "the question of gender and

the role of women” but offer little by way of explanation (pp. 8-9). Drawing on papers presented at a conference they convened, the editors define their principal objective as gathering together material that (p. 13) “will serve as an intellectual catalyst for new ways of thinking about sport specifically, and the history of imperialism and postcolonialism generally.” Editors and contributors take to the field and give it their all. Some indifferent results, however, emerge from the engagement.

Following Bale and Cronin’s introduction, Roy Hay discusses whether Australia can be regarded as a postcolonial sporting society. Hay argues that Australia successfully adapted and integrated sports emanating from imperial intrusion (cricket and rugby especially), as well as devising its idiosyncratic own (Aussie rules football). Greg Gardner keeps the focus on Australia with his analysis of racism in the country’s unique brand of football, the theme also chosen by Daryle Rigney, himself an indigenous Australian.

After three bouts with Australia, Malcolm MacLean moves the locus of discussion east to New Zealand. He furnishes us with a study of how the 1981 Springbok rugby tour met with different public responses in rural than in urban areas, noting that pro-tour sympathies in the countryside were at odds with anti-tour sentiments in the city. A shift from the Antipodes to Asia as the regional frame-of-reference is marked by Dong-Jhy Hwang and Grant Jarvie’s critique of literature pertaining to China. Jack Williams, in “Paki Cheats,” examines the allegations and tensions that charged cricket matches between England and Pakistan in 1987 and 1992. James Mills and Paul Dimeo concentrate on India, specifically attitudes and values related to the body. Sport in Africa is scrutinized by Grant Farred, whose treatment of how soccer in Cape Flats township mimics and subverts that played in England is an entertaining as well as a thoughtful read (though it contains the odd error of fact: e.g. Charlie George played for Arsenal, not Chelsea!). Bea Vidacs analyzes World Cup football and its local consumption in Cameroon. Alan Bairner addresses the complexities of sport and identity in Ireland, and John Sugden and Alan Tomlinson conclude the volume with an incisive look at the wheelings and dealings of FIFA in the postcolonial global order.

Interpreting sport through a colonial/postcolonial prism is a worthy endeavor, but this book doesn’t always make for convincing social science. Many of the attitudes and conditions it features, cheating and ethnic stereotyping among them, occur in contexts that have nothing to do with colonialism. Anyone who reads the sports sections of the English tabloid press, for instance, soon becomes aware that the French, Germans, and Italians are as likely to be lampooned as any other nationality. Indeed, the Scots and Irish are much pilloried too, even though the former were coimperialists. There is a widespread view among British fans that “Latins” (meaning Spaniards and Italians as well as Argentinians, Brazilians, or Peruvians) are prone to “take a dive” to earn a penalty kick. British players, by comparison, are considered more honorable. Vidacs makes much of Cameroonian anger when, in 1998, bad judgment on the part of a white Hungarian referee denied the national soccer team an opportunity to advance to the next round of competition. It is not clear that Cameroonian fans, however, would have been less incensed if the referee had hailed, say, from Nigeria or Senegal, two of Cameroon’s African footballing rivals. In scenarios like the ones pointed out, what fuels the animus is not a former colonial relationship but nationalism.



Tough questions need to be asked about the theoretical framework in which much of the discussion is conducted. For example, as the contributors are well aware, the term “postcolonial” may be used in various contrasting senses. Vidacs identifies three, arguing that the term refers (1) to the situation left behind in a former colony; (2) to the lived experience of the inhabitants of a former colony, who may suffer forms of disorientation or “zombification”; and (3) to the transformations in colonial nations caused by immigration to them by inhabitants of their colonies. We may add to these definitions the view that postcolonialism is (4) related to globalization and the demise of the nation state or (5) a normative ideal promoting tolerance of cultural diversity and hostility to exploitation. So diverse are these uses that one wonders whether the term obscures more than it illuminates. This feeling is only intensified by Hay’s opaque suggestion that (p. 16) “the formulation ‘post-colonial’ with the hyphen is sometimes interpreted differently from the word ‘postcolonial’ lacking the hyphen.” Try that one out on the fans Down Under, or elsewhere for that matter, and they’ll leave well before the final whistle. And rightly so. Surely it is *colonialism* and its legacy that is the real subject matter of this book; all the talk about the *postcolonial* condition could easily be set aside.

Even more problematic are the pretentious, often ill-formed theoretical ruminations that surface throughout the volume. The editors themselves set the tone with a flourish of poststructuralist rhetoric, announcing that (p. 11) “traditionally, in most disciplines, language was thought to say what things meant and was thought to be unproblematic; it was considered to be transparent.” The editors complement this hackneyed critique of “traditional” approaches with their own bizarre position that (p. 12) “all words and pictures are metaphors; they cannot be the same as the things they represent.” Surely, no one holds that the use of an expression is nonmetaphorical only if the words are “the same as” their referents (whatever could that mean?). In any case, the idea that all representation is metaphor robs the latter notion of any sense.

The excesses of the editors, however, pale in comparison to some of their contributors. MacLean’s reflections on the concept of space represent the most egregious example of theoretical overkill. He gets off to a bad start by claiming that (p. 62) “proprioception relates to the reception and interpretation of information by non-visceral means”; this is precisely what proprioception does *not* mean. His discussion is marred further by such claims as “enunciative productivity is masked through the naturalization of space and the construction of a series of common-sense meanings, or affective dispositions.” Extra time looms with that one to digest. MacLean’s thesis, that attitudes about an apartheid-era rugby tour reflected and reinforced the rural–urban divide in New Zealand, is compelling, but the theoretical garb in which he cloaks it all simply gets in the way. The same applies to a number of other chapters. It is ironic, to say the least, that authors who profess to acknowledge the power of language are disposed to violate it so unthinkingly. The book abounds with clumsy neologisms such as “sportoid forms” or “the sportoid body” and empty, pseudo-theoretical terms, “bodily practices” being but a conspicuous example.

The most effective contributions are the more prosaic and empirical, such as the chapters by Williams and Farrah already mentioned. Such contributions make it evident that there are profound issues of social and political significance that

pertain to sport and make it worthy of serious scholarly inquiry. Sport touches people's lives deeply. Understanding the nature of the emotions it stirs is a crucial part of understanding our humanity.

### **Working Out in Japan: Shaping the Female Body in Tokyo Fitness Clubs**

By Laura Spielvogel. Published in 2003 by Duke University Press, Durham, North Carolina (264 pp., \$19.95 US).

*Reviewed by Tracy Taylor, School of Leisure, Sport & Tourism, University of Technology, Sydney.*

Literature on feminist body studies and the application of feminist approaches to the study of physical activity and sport has burgeoned since the 1980s. The conceptualization of the female body has interested scholars from history, sociology, social psychology, cultural studies, and sport sciences. There is now available a vast amount of work that discusses women, their bodies, and sport. Earlier works such as Patricia Vertinsky's book *The Eternally Wounded Woman: Woman, Doctors and Exercise in The Nineteenth Century* (1990), Jennifer Hargreaves (1994) *Sporting Females: Critical Issues in The History and Sociology of Women's Sports*, and Ann Hall's (1996) *Feminism and Sporting Bodies: Essays on Theory and Practice* provided critical foundations for feminist theory and its application to the sporting body as a site of oppression and emancipation. Fan Hong's (1997) *Footbinding, Feminism and Freedom: The Liberation of Women's Bodies in Modern China* and Susan Bownnell's (1995) *Training the Body for China: Sport in the Moral Order of the People's Republic* extended the analysis to Eastern culture. Laura Spielvogel's new book provides us with a further insight into how another sporting venue, the Japanese fitness club, illustrates debates over the relationship of body and gender.

Based on her experience working as an aerobic instructor in two Japanese fitness clubs, Spielvogel discusses differences between Western and Japanese philosophies of mind and body. This book considers a range of contemporary Japanese attitudes and ideologies regarding leisure, health, and gender, offering a wide-ranging analysis.

Spielvogel states that, "Aerobics is American" (p. 3), and that Japan seemed particularly primed for the popularity of exercise and aerobics "given the state's aggressive push for increased leisure and healthier lifestyles, a precedence of widespread and enthusiastic consumption of American imports, the flourishing beauty and diet industry, and a cultural system of achievement that awards hard work, industriousness, and discipline" (p. 1). Fitness centers have become part of Japan's leisure boom, largely shaped by forces of globalization and consumerization. Many Japanese women, with their flexible schedules and high disposable incomes, develop sophisticated patterns of consumption in which western goods, in particular, are important signifiers of cultural capital. Despite these consumption driven factors, however, fitness clubs have only achieved moderate success in Japan.

The author explores the spatial, structural, and procedural aspects of Japanese fitness clubs and provides theoretical explanations as to how these systematic