

Sport Culture And Ideology

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Sport, Culture and Ideology between sport, ideology and the wielding of power. An outline is provided of the sociology of sport and the inadequacies of existing analyses which seriously misconceive both the relation of sport to culture and the relation of sport as a cultural form to economic, political and ideological processes.

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Unquestionably, explicit links between ideology and sports have their roots in the work of the Frankfurt School thinker Theodor Adorno. In sum, Adorno argued that sport, like many other forms of popular culture, was a frivolous activity which reinforced the inequalities of the capitalist system and prohibited critical thought. At the heart of Adorno's critique lay two defining principles: participant competition and the consumption of the sporting spectacle.

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The cultural turn enabled (mainly male) sociologists who were "closet" sports aficionados (fans), as well as those who had felt victimized by sports (through compulsory physical education at school or by the ideologies embedded in the sports media), to interrogate, critically and self reflexively, their own and others' cultural tastes and consumption. Adopted excessively, such an approach can be condemned as unscientific, impressionistic, narcissistic, and self indulgent.

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see more details. ' conference at Birmingham University in 1974, aims mainly to clarify what it is that is specific, special and revealing about the sub-region of women in sport. Sport is deep in the experience of most men but not of most women; by examining the specific form of sexual ideology in sport and the reason why differences between men and women in sport are treated in the way they are a closer understanding of gender relations in a broader context is possible.

Women in sport in ideology -

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Sport celebrates basic human values of freedom, justice and courage. This collection of essays probes beneath those assumptions in order to illuminate how sport is intimately related to power and domination. Topics include the media treatment of sport, drug-taking in sport and the controversial and problematic relationship between sport and politics in Russia and South Africa.

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This book traces, conceptually and historically, the multifaceted nature of sports in the State of Israel from its early years. It is argued that sports in Israel have to be seen as interdependent within the broader socio-political dimensions. Moreover, it is argued that the development of sport in Israel can only be adequately understood by presenting them in its unique historical context. The processes of state formation, population growth, urbanization, militarization, and, most germane to the present purposes, the development of sport are presented alongside stories of Games (such as the Maccabiah) and (Zionist) Ideology. This book was based on a special issue of Sport in Society.

Across the modern political spectrum, left-wing and right-wing political theorists have invested sport with ideological significance. That significance, however, varies distinctively and characteristically with the ideology—a phenomenon John Hoberman terms "ideological differentiation." Taking this phenomenon as its point of departure, this provocative work interprets the major sport ideologies of the twentieth century as distinct expressions of political doctrine. Hoberman argues that a political ideology's interpretation of sport is shaped in part by the value it assigns to work and play as modes of experience; the political anthropologies of right and left can be distinguished by examining their resistance to—or affinity for—sportive imagery of their leaders and of the state itself; there exists a fascist temperament that shows an affinity to athleticism and the sphere of the body that is not shared by the left. Tracing modern sport ideology back to its premodern antecedents, Hoberman examines the interpretations of sport that have been promulgated by European political intellectuals, such as cultural conservatives and contemporary neo-Marxists, and by the official ideologists of Nazi Germany, the Soviet Union, the German Democratic Republic, and China before and after Mao. As a form of mass theater, sport can advertise any ideology. But the deeper relationship between sport and political ideology has never before been explored with such vigor. Presenting the first general theory of sport and political ideology to appear in any language, Hoberman's groundbreaking work is a unique and invaluable contribution to the intellectual and political history of sport in the twentieth century.

This book explores the tradition of left wing political thinking in the culture of fans of professional football in Europe. It sets out to chronicle and celebrate the fraternal, communal and radical tradition of football - seen to best effect in demands for democratic fan ownership and control of clubs, in fan campaigns against racist and fascist mobilisation of football supporters, and in a firm commitment to anti-corporatism. Drawing on the rich and varied traditions of fan cultures across Europe, the book examines how football, as a cultural form, carries with it the possibility of promoting the voices of the disenfranchised and the marginalised, and so the basis for nurturing solidarity against oppression, alienation and exploitation current in modern capitalist society. This book was published as a special issue of Soccer and Society.

This collection provides interdisciplinary study of sport in the Middle East in the context of history, politics, policies, gender, religion, ideology and international relations. The chapters examine the role of the Pan-Arab Games in strengthening the bonds of Arab identity in Qatar, the contribution of sport to the building of nationhood and cultural image in Lebanon and Turkey, female involvement in the Olympic movement in Middle Eastern countries, how sport has facilitated the promotion of gender equality and how sport has served the social and cultural transformation of the Islamic world. Study of the role and functions of sport in the Middle East in its historical, political and cultural context is long overdue. Based on recent research conducted by prominent young scholars in this field, this collection will inspire and stimulate the future development of research in the Islamic world. This book was originally published as a special issue of The International Journal of the History of Sport.

This exciting, accessible introduction to the field of Sports Studies is the most comprehensive guide yet to the relationships between sport, culture and society. Taking an international perspective, Sport, Culture and Society provides students with the insight they need to think critically about the nature of sport, and includes: a clear and comprehensive structure unrivalled coverage of the history, culture, media, sociology, politics and anthropology of sport coverage of core topics and emerging areas extensive original research and new case study material. The book offers a full range of resources to help guide students and lecturers, including essay topics, seminar questions, key definitions, extracts from primary sources, extensive case studies, and guides to further reading. Sport, Culture and Society represents both an important course resource for students of sport and also sets a new agenda for the social scientific study of sport.

This book examines and establishes the sociological relevance of the concept of populism and illuminates the ideological use of sport, leisure, and popular culture in socio-political populist strategies and dynamics. The first part of the book — Themes, Concepts, Theories — sets the scene by reviewing and evaluating populist themes, concepts, and theories and exploring their cultural-historical roots in and application to cultural forms such as mega-sports events, reality television programmes, and the popular music festival. The second part — National Contexts and Settings — examines populist elements of events and regimes in selected cases in South America and Europe: Argentina, Brazil, Greece, Italy, and England. In the third part — Trump Times — the place of sport in the populist ideology and practices of US president Donald Trump is critically examined in analyses of Trump's authoritarian populism, his Twitter discourse, Lady Gaga at the Super Bowl, and populist strategy on the international stage. The book concludes with a discussion of the strong case for a fuller sociological engagement with the populist dimensions of sport, leisure, and popular cultural forms. Written in a clear and accessible style, this volume will be of interest to sociologists and social scientists beyond those specialising in popular culture and cultural politics of sport and leisure, as the topic of populism and its connection to popular cultural forms and practices has come increasingly into prominence in the contemporary world.

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Explains why cities dig deep in their pockets to host the Olympics and countries breed teams for success on the world soccer stage.

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Heroines of Sport looks closely at different groups of women whose stories have been excluded from previous accounts of women's sports and female heroism. It focuses on five specific groups of women from different places in the world: Black women in South Africa; Muslim women from the Middle East; Aboriginal women from Australia and Canada; and lesbian and disabled women from different countries worldwide. It also asks searching questions about colonialism and neo-colonialism in the women's international sport movement. The particular groups of women featured in the book reflect the need to look at specific categories of difference relating to class, culture, disability, ethnicity, race, religion and sexual orientation. In her account, Jennifer Hargreaves reveals how the participation of women in sport across the world is tied to their sense of difference and identity. Based on original research each chapter includes material which relates to significant political and cultural developments. Heroines of Sport will be invaluable reading for undergraduate and postgraduate students of sport sociology, and will also be relevant for students working in women's studies and other specialized fields, such as development studies or the politics of Aboriginality, disability, Islam, race and sexuality.

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