

Sport Culture And 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.

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The paper considers the complex relationship 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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Sport, Culture and Ideology (RLE Sports Studies) Jennifer Hargreaves Limited preview - 2014. Sport, Culture and Ideology Jennifer Hargreaves No preview available - 2015.

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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

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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.

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*.

Sport is frequently considered to be an aspect of popular culture that is, or should be, untainted by the political. However, there is a broad consensus among academics that sport is often at the heart of the political and the political is often central to sport. From the 1936 Olympic Games in Nazi Germany to the civil unrest that preceded the 2014 World Cup in Brazil, sport and politics have remained symbiotic bedfellows. The *Routledge Handbook of Sport and Politics* goes further than any other book in surveying the complex, embedded relationships between sport and politics. With sections addressing ideologies, nation and statehood, corporate politics, political activism, social justice, and the politics of sports events, it introduces the conceptual foundations that underpin our understanding of the sport-politics nexus and examines emergent issues in this field of study. Including in-depth case studies from North America, South America, Europe, the Middle East, Africa and Asia, this is an essential reference for anybody with an interest in the social scientific study of sport.

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*.

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

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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.

Written by one of the leading international authorities on the sociology of race and sport, this is the first book to address sport's role in 'the making of race', the place of sport within black diasporic struggles for freedom and equality, and the contested location of sport in relation to the politics of recognition within contemporary multicultural societies. *Race, Sport and Politics* shows how, during the first decades of the twentieth century, the idea of 'the natural black athlete' was invented in order to make sense of and curtail the political impact and cultural achievements of black sportswomen and men. More recently, 'the black athlete' as sign has become a highly commodified object within contemporary hyper-commercialized sports-media culture thus limiting the transformative potential of critically conscious black athleticism to re-imagine what it means to be both black and human in the twenty-first century. *Race, Sport and Politics* will be of interest to students and scholars in sociology of culture and sport, the sociology of race and diaspora studies, postcolonial theory, cultural theory and cultural studies.

"The author's style is breezy and likable, but many of his references to Australian music and sports concepts and studies will be unfamiliar to readers in the U.S. The latter fact may be a good reason for reading the book, as means of testing the generality of accepted thought about sport and music." --Choice
"Relentlessly intelligent, at once critical and respectful of its subjects, and carefully documented, David Rowe's book is especially useful for working through the bipolar opposition between theories of power and theories of resistance, between large-scale political economic domination and localized oppositional readings. Forceful and pointed, yet accepting a degree of inconclusiveness, Rowe works through the complete range of relevant theoretical formulations and conflicting real-world forces. Rowe's theoretical sophistication is a godsend. He knows and enjoys the pleasures of his subjects but examines them with demanding originality. Never content with the easy or the obvious, this work marks a significant advance in cultural theory and application. *Popular Cultures* places David Rowe in the first-rank of cultural theorists." --Michael Real, Telecommunications and Film Department, San Diego State University
Rock music and sport are the pulse of *Popular Cultures*, a fascinating examination of the interrelations between economics, ideology, and culture. This book gives the reader a unique insight into the dynamics of rock music and sport, discussing how they encompass the contradictory elements of popular culture. Using punk rock music as a case study, author David Rowe analyzes it in terms of production, practical consciousness, and symbolic expression--a blending of cultural studies and political economy. Using rock music and sport as case studies, the author effectively combines economics, culture, and popular forms of recreation. Thus, this book is essential reading for students and researchers in popular culture, cultural studies, leisure studies, sociology, communication, and related fields of study.

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The revival of the Olympic games in 1896 and the subsequent rise of modern athletics prompted a new, energetic movement away from more sedentary habits. In Russia, this ethos soon became a key facet of the Bolsheviks' shared vision for the future. In the aftermath of the revolution, glorification of exercise persevered, pointing the way toward a stronger, healthier populace and a vibrant Socialist society. With interdisciplinary analysis of literature, painting, and film, *Faster, Higher, Stronger, Comrades!* traces how physical fitness had an even broader impact on culture and ideology in the Soviet Union than previously realized. From prerevolutionary writers and painters glorifying popular circus wrestlers to Soviet photographers capturing unprecedented athleticism as a means of satisfying their aesthetic ideals, the nation's artists embraced sports in profound, inventive ways. Though athletics were used for doctrinaire purposes, Tim Harte demonstrates that at their core, they remained playful, joyous physical activities capable of stirring imaginations and transforming everyday realities.

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