

## **PANEL PROPOSALS AND ABSTRACTS**

### **Panel proposal: Race, ethnicity and lifestyle/ alternative/adventure sports**

Chair: Daniel Burdsey, University of Brighton, UK

#### **'Shifting sands? Race, resistance and seaside adventure sports'**

Daniel Burdsey and Belinda Wheaton, University of Brighton, UK

Throughout the Western world, seaside and beach locations are frequently associated with fun, frivolity and carnivalesque behaviours and, as such, the spaces and leisure activities that comprise them are widely seen to be devoid of the social issues and exclusionary practices that characterise other spheres. This extends to the sporting landscape, with the lifestyle/adventure sports (Wheaton 2004) undertaken there perceived to circumvent the problems attached to mainstream, traditional sports. This paper seeks to problematise this state of affairs. First, it addresses the tendency for seaside and coastal environments to reproduce the racialisation of social space more usually associated with urban and rural areas (Burdsey, forthcoming). Venues as diverse as Los Angeles (USA), Durban (South Africa) and Sydney (Australia) highlight how the putatively apolitical environment of the beach/seaside as a leisure environment is often a setting for racial contestation, yet ultimately facilitates the maintenance of white hegemony through the articulation of exclusionary discourses around citizenship and belonging. Second, it considers the capacity for lifestyle/adventure sports to reinforce or challenge this racial status quo. As Kusz (2004: 207) argues, in a general sense, these activities often represent 'cultural space that is overwhelmingly white, yet is rarely ever imagined as a racially exclusive space'. Empirical research on the Black Surfing Association in California will provide an exemplar to illustrate this racial contestation, and to examine how and why an activity with its roots in various Black cultures, was appropriated as the face of White America.

#### **'Into the great white yonder: stabilizing whiteness in alternative sports'**

Michael Atkinson, University of Toronto, Canada and Kevin Young, University of Calgary, Canada

Sociologists of sport and leisure have documented the cultural relevance and social performance of an impressive range of alternative or *lifestyle* sports (Wheaton, 2004; Atkinson & Young, 2008) in Western nations for several decades. While authors have certainly drawn attention to the complex, and often times unapologetically flamboyant, ways through which alternative sports enthusiasts destabilize and dismantle notions of gender and social class through their preferred physical cultural styles of life, rarely has the research emphasized the potentially racialized/ethnicized role of subcultural practice. Arguably, the routine 'race-blindness' of alternative sports and the academic reading of them has much to do with the predominantly white participants comprising alternative sports, and the white theorists who study them. In *Making Difference: The Legacy of Culture Wars*, Bhabha (2003) argues that social spaces which tend to privilege dominant racialized identities tend to reinforce hegemonic relations of ruling, discourse and practice. Further, whereas the

stratifying effects of race and ethnicity in mainstream, institutionalized sports have been rigorously critiqued for their implicit 'whiteness' in countries like the United States, Canada, and the United Kingdom, alternative/lifestyle sports have predominantly escaped such criticism. For these reasons and others, it is time to explore the boom in alternative sport cultures as a new (and predominantly white) social movement in a postcolonial era. This paper draws on ethnographic data collected in central Canada and the east midlands of the United Kingdom among several alternative-to-sport physical cultures including fell and trail running, Parkour, yoga and Crossfit. Theoretically we read a component of alternative sports culture participants' interest in the separate physical cultures as part of a desire among them to maintain an imagined community (Anderson, 1983) of whiteness. Drawing on critical race and whiteness theory including Hill (2004), Kincheloe (2000), Lamont (1999) and Gilroy (2002), we argue that such an imagined community needs to be articulated against a socio-cultural backdrop of multiculturalism and related white identity (power) implosions in mainstream sport and elsewhere.

### **'The ABCs of capoeira's Blackness: from Angola to Brazil to Canada/the Caribbean'**

Janelle Joseph, University of Otago, New Zealand

Using Paul Gilroy's (1993) conception of the 'Black Atlantic', this presentation addresses the African diaspora, not in terms of migrants' relation to the continent, but in terms of circulating 'Black' cultural forms. The Brazilian martial art, capoeira, born among enslaved Africans in Brazil centuries ago, has been taken up in nations around the globe due to the diasporization of *mestres* (masters of the art) in the twentieth century. Many *capoeiristas* (capoeira devotees), including Caribbean-Canadians, have drawn on the Angolan roots of the martial art as a diasporic resource (Nassy Brown, 1998) that connects them to their ancestors. Furthermore, their routes, to and from Angola, Brazil, and the Caribbean, allow them to create Blackness in Canada through this lifestyle/alternative sport. This presentation shows that a cultural activity from 'over there' is necessary in the creation of Black communities 'right here' due to the conception of Blackness as outside of the Canadian nation.

### **Panel Proposal:**

#### **Sport, Power and Identities in Diaspora: Racism, (Post)-Colonialism and Imperialism**

Sport constitutes a key arena for the synthesis of identities. This panel provides information on how basketball, in particular, might impinge upon the social construction(s) of gendered identities whilst acknowledging the intersections of 'race', class, ethnicity, religion and sexuality. Such a focus uncovers the relational, dynamic, and power-inflected nature of 'self/identity making' in the context of sport. It also highlights how 'sporting spaces' are, at times, monopolized (both literally and metaphorically) when identities are contested, (re)-negotiated and managed. Furthermore, the panelists interrogate identities along the locations of racism, post-colonialism, and US imperialism. The panelists deal with South Asian Muslim British femininities, South Asian American masculinities and Brazil's complicated relationship to the National Basketball Association. The panelists envision basketball as a terrain for the dialectical relationship of power whereby hegemonic and counter-hegemonic ideologues, spaces and identities emerge alongside each other.

#### **'Shooting Hoops for Britain': (Post-Colonial) Identities and British Muslim Women's Basketball** Samaya Farooq, University of Warwick, UK

Set against the unsettling conditions of the post-colonial context for Muslim individuals, this ethnographic study seeks to capture the oral testimonies of members of the British Muslim

women's basketball team (training for the 5<sup>th</sup> Islamic Women's Games). A post-colonial feminist philosophical consciousness, rooted in the politics of Asian and Islamic feminism, permeates the work as I uncover the complex identity politics of 'being Muslim women' in post-9/11 Britain and pursuing sports in non-hegemonic avenues. Findings uncover the extents to which individual members of the British Muslim women's basketball team occupy complex life-worlds and experience multiple axes of oppression, prejudice and discrimination (both within and beyond mainstream sports). I also highlight how Muslim women's basketball operates as a kind of utopian space where real British born Muslim women can active a politics of 'difference' to (a) enjoy diverse elements of their cultural syncretism, and (b) play out their 'differences' whilst embodying hybridised forms of self. Recognising the extents to which Muslim women are both victims of increasing Islamophobia, and the discerning attitudes of religious extremists and cultural patriarchs, this study is responsive and attuned to global issues in which Islam and the Muslim peoples are at the forefront of public and political debates about integration, religious extremism and national dissent. The oral testimonies documented herein disrupt fixed dichotomous insider-outsider binaries, and thwart gendered, cultural and religious norms privileged by the 'old Diasporas' in Britain.

**'Basketball Without Borders': The NBA, Brazil, and the Search for the Next Michael Jordan** Damion Thomas, University of Maryland, USA

This paper seeks to interrogate the confluence of the trans-national penetration of basketball, the National Basketball Association's (NBA) ever-expanding search for new talent and new markets, and the social location of basketball in Brazilian society. Brazil has become a focal point of the NBA's efforts to extend the international reach of its brand, while simultaneously recruiting NBA-level talent throughout the African Diaspora.

**'Foul Play': The Inclusions and Exclusions through South Asian American Sporting Masculinities**

Stanley Thangaraj, University of Illinois, USA

Informed by Anthropology of Sport and utilizing ethnographic methods, I study South Asian American communities through the venue of sporting practices. As such, sporting spaces are dialectical spaces for subversion and domination; various manifestations of power exist in sporting practices (Birrell and MacDonald 2000; George 1992). This paper examines a North American phenomenon of Indo-Pak Basketball in general and the local Indo-Pak Basketball scene in Atlanta in particular. Through ethnography of such basketball practices, this paper explores the practices, signs, discourses, movements, and social relations constructed through hetero-normative frameworks. As these practices of South Asian American masculinity provide vistas to counter hegemonic discourses of South Asian American men as "terrorist" and "perverse sexualities" after the September 11<sup>th</sup>, 2001 attacks, recuperating a racialized masculinity puts in play new sets of exclusions. Performances of South Asian American sporting masculinity collapse poles of "American-ness" and "South Asian-ness" for participants while allowing performances of "South Asian American-ness." In the process, acts, signs, gestures, and movements associated with the parameters "South Asian American-ness" through sport create exclusions along lines of race, gender, sexuality, and class. Cultural practices in Indo-Pak Basketball regulate the "legitimate type of bodies" (Brown 2006; Muller 2007) whereby affirming a South Asian American masculinity in relation to other masculinities and femininities. Therefore, South Asian American queers and femininities are discursively produced as illegitimate bodies whereby limiting certain types of participation. Accordingly, new hierarchies and exclusions arise at moments of basketball play whereby affirming gender orders and sexual orders at the moment they contest mainstream racializing discourses.

**Proposal for full session:**

**Sport, social capital and community cohesion: pluralism, multiculturalism or interculturalism?**

**Lionel Frost, Ciannon Cazaly, Keir Reeves and Sean Gorman**

Clear, robust evidence about models of best practice in promoting tolerance and community harmony has the potential to offer great benefits to communities at local, regional, national and global levels. Racism, social exclusion and breakdown of communities carry negative health, social and economic consequences. Tolerance, diversity, social inclusion and the strengthening of communities generates positive outcomes for all of society. In ethnically diverse communities, when immigrants and minority groups 'hunker down' by bonding in homogenous groups the result is a reduction in social capital, as levels of trust, altruism and cooperation in the wider diminish. When stocks of 'bridging' social capital increase – as levels of trust and tolerance amongst ethnically heterogeneous people rises – people who are involved in social networks tend to have healthier, safer and better educated children, be healthier and safer themselves, live longer and happier lives, and benefit from living in a society where democracy and the economy work better.

This session will focus on Indigenous and multicultural communities and aims to provide innovative strategies to highlight the importance of Aboriginal Reconciliation and public policies advocating community harmony. Our aims are to consider the wider significance of Australian policies and practices in promoting community cohesion through sports, and integrate this research agenda into those of other countries. In doing so, we will address key issues affecting levels of disadvantage and social exclusion in outer urban, rural and remote areas. It will contribute towards reducing levels of violence in general, especially that towards women. It will address issues of the sustainability of economic growth by providing new information about how Australia may prevent adverse social trends from being passed on to subsequent generations. This research will inform national strategies for social cohesion, community harmony, and Reconciliation.

We propose to offer three papers from Australian researchers, and provide a cohesive forum for other individual papers that will address these issues. We expect that the Session will stimulate discussion, feedback and networking that will stimulate further research that is interdisciplinary and transnational in nature.

**Associate Professor Lionel Frost** (Department of Economics, Monash University) will present a paper titled: *Racial vilification in Australian football: the background to the Australian Football League's Code of Conduct*.

Few Indigenous Australians played football at the elite level in Melbourne before the 1980s. This low participation rate was the result of custom and practicalities, rather than any rule or policy. I will examine the nature of these obstacles, comparing to similar cultural and institutional frameworks in American and British sport. I will then examine the circumstances that encouraged Indigenous players to speak out against racial vilification, and how changes to the administration of Australian football at the elite level increased the opportunities that were available to Indigenous players.

**Miss Ciannon Cazaly** (Australian Centre, University of Melbourne) and **Dr Keir Reeves** (Tourism Research Unit and National Centre for Australian Studies, Monash University) will present a paper titled: *Testing times: Assessing the implications of the Racial Vilification Laws in the Australian Football League and anti-racism policies in first class cricket in Australia*.

During 2008 the AFL expanded the rule in its code of conduct that bans racial and religious vilification to also prevent vilification on the basis of a special disability (which includes a disease or illness) or sexual orientation, preference or identity. It is therefore timely for us to go back to the origins of the rule - almost 15 years on from its introduction - to consider the

impact its introduction has had on racism in the game, the experience of indigenous and multicultural players in the game and on reconciliation and harmony in broader society. This paper will ask whether the rule has been successful in its aims? It considers what the expansion of the rule will mean for the future of the AFL as a leader for harmony and reconciliation in the Australian community and as a driver of social capital formation. The AFL case study will be briefly contrasted with the experience of first class cricket in Australia. While grounded in a country case study the broader implications of promoting harmony and diversity through national sporting codes and cultures have major international ramifications.

**Assessing a community cohesion initiative: Specialized sports education programs in Western Australia**

**Sean Gorman**, Curtin University of Technology, Perth, Australia

The state of Western Australia is seen by many Australians as the engine room of nations primary producing industries and mining sector. WA is also leading the nation in another area, specialized sports education programs. The Clontarf Foundation and the Swan Nyungar Sports Education Program are two very good examples of how sport programs are being used to take Indigenous youth who are 'at risk' and enable them to capacity build through education. With the Federal Government becoming increasingly interested and seriously willing to fund such programs (A\$10 million over the next three years) the question needs to be asked why are these programs so successful in maintaining retention and graduation rates for Indigenous youth and what are the future projections for such programs to be incorporated at a Federal level?

**INDIVIDUAL PAPER ABSTRACTS:**

THE BRITISH MUSLIM WOMEN'S FOOTBALL TEAM: CHALLENGING MISCONCEPTIONS.

**AHMAD**, Aisha

**The University of Birmingham, Departments of Education and Theology, Birmingham, United Kingdom.**

Introduction

This paper presents the findings of research exploring the sporting experiences of representatives in the British Muslim Women's Futsal Team (BMWFT) and their involvement at the Women's Islamic Games (WIG) 2005, held in Tehran, Iran. As a committed member of the BMWFT this research offers a unique 'insider' perspective into issues of gender, ethnicity, religion and competitive sport. Grounding this study within a social constructionist (Burr, 2003, Gergen and Gergen, 2003) and Islamic feminist (Odeh, 2003, Ahmed, 1992) framework enabled critical understanding of the interlocking discourses which shape the sporting experiences of British Muslim women. Despite the success of feminist movements in sport some groups remain marginalised from mainstream opportunities (United Nations, 2007:15). There are local (BASS/UoB 2008) and international efforts (Benn and Koushie 2008) to improve opportunities for Muslim women, the latter operating under the aegis of IAPESGW (International Association of Physical Education and Sport for Girls and Women). Opportunities remain small and the WIG offered a special chance to British Muslim women interested in international competition held under Islamic regulations of sex-segregation and in all-female 'safe' environments.

Methodology/Methods

Research involved a multi method approach (Denscombe, 2003) within a predominantly interpretivist paradigm (Burgess, 1988). Data collection spanned four years and included participant observation (Burgess, 1989), forty-two semi structured questionnaires (Oppenheim, 1999) and sixteen semi structured interviews with participants, coaches, observers and organisers at the WIG 2005 (Hargreaves, 2000, Hashemi, 2004). Documentation on the WIG 2005 and the British involvement in the games was also collected, including newspaper/magazine articles, radio footage, television coverage and publications at the WIG. Critical discourse analysis, both quantitative and qualitative was employed to deconstruct and interpret data (Potter and Wetherell, 1992).

### Summary of results

Findings revealed subtle forms of power relations in sport and also within wider structures of society. British Muslim women's experiences of sport were understood in terms of different discourses of power, including discourses of sport, *hijab* (*headscarf*), Islam, culture and the challenges facing these British Muslim women. The BMWFT found an avenue in which they could continue to be 'visibly Muslim' and compete in sport. Their early childhood experiences of sport shaped their involvement in competitive sport, where both the school and family structures were influential (Greendorfer, 1992).

Results highlighted 'relative power' being exercised by the BMWFT and also the WIG in general (Fairclough, 1999, Foucault, 1981, Townley, 2005). Within wider structures in society the BMWFT were positioned as an ethnic minority, and a marginalised group, therefore positioning them as powerless. However, this small group of women exercised relative power and challenged this position in their choice to compete in sport and in the WIG. Some of the women who observed *hijab* (headscarf) illustrated a contradictory image to the heavily veiled oppressed Muslim woman, which often forms the dominant stereotypical image of Muslim women in the West, fuelled by media coverage after the terrorist attacks (Bullock, 2007).

### Discussion/Conclusion

Conducting 'gender conscious *ijtihad*' (re interpretation of Islamic texts using a more gender sensitive approach) became a powerful tool for women's liberation in Islam (Fernea, 2004, Mernissi, 1991, Moghadam, 1994, Moghissi, 1999). In this study key Islamic texts were investigated in light of references to women's involvement in sport, dress codes and sex-segregation. Islamic feminist theorists offer a critical understanding of dominant 'Islamic' discourse, which involved the reinterpretation of holy texts that have for centuries been interpreted by men in favour of men (Bahlul, 2000). This new understanding of Islamic text placed the BMWFT in a powerful position within Muslim communities, in challenging these dominant male interpretations of religious text.

The BMWFT had to travel to Iran funding their own flights, to find a space which was compatible with their religion and love for sport (Benn and Ahmed, 2006). This highlights the extent of current sporting opportunities for Muslim women in the UK, where they had limited funding and facilities; pointing to the UK's limited sporting infrastructure, which failed to facilitate the needs of these British Muslim women.

The research highlighted religious discrimination as an emergent factor intertwined with class (Bourdieu, 1988) and race (Carrington and McDonald, 2001, Chappell, 2002) inequalities in sport, and the need for more extensive research into the experiences of *British* Muslim women in sport.

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### **Black women, sport, and the media in the United States: A question of representation and participation**

Akilah R. Carter, Texas A&M University, College Station, Texas, USA

The purpose of this paper is to explore the ways in which the mediated image of Black women in sport in the 21<sup>st</sup> century impact Black female participation and representation in sport and physical activity in the United States. Over the past few years, the mediated images of minorities (e.g., African American) and women in sport have been examined and the results of these examinations indicate an underrepresentation in both the quantity and quality of the sporting images. In addition, the images of women present themes of passive rather than active sporting roles, sexualized poses, hyper-femininity appearances, and a focus on a heterosexual lifestyle. David Rowe (2006) states the image is where the "ideology, power and media representation connect" (p. 123). Rowe (2006) continues stating, "...issues of visibility and invisibility, and images of domination and subordination are central to the reading of the media sport text" (p. 123). Therein lays the Black female athlete, whom have been at the fore of media attention these past few years. Black women such as the 2007 Rutgers basketball team, Marion Jones, Serena Williams, and most recently Caster Semenya were the media focal. For these women, images include the aforementioned themes and a keen reverence to the stereotypical historic images (e.g., mammy, matriarch, jezebel, welfare mother). The pervasiveness of these negative historic images place Black female athletes in a "double bind" based on their race and gender (Smith, 2000). Utilizing a critical feminist perspective to determine ways to thwart negative imaging and empower Black females whom participation in sport and physical activity is of interest. More specifically, employing Black feminist thought to examine the intersectionality of race, gender, and class; and how the overlapping oppressions manifest within the media context is essential to discern their impact in the sporting context.

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### **"Who do 'they' cheer for?" Cricket, hybridity and divided loyalties amongst British Asians.**

Thomas Fletcher, Leeds Metropolitan University

Sunday June 14<sup>th</sup> 2009 saw another landmark event for the sociology of sport's growing fascination with Britain's South Asian population. On that day England played India at Lord's, the English 'home of cricket', in the International Cricket Council (ICC) *Twenty20* World Cup. But despite England pulling off a memorable victory against the defending champions from

2008, the contest was overshadowed by the day's earlier events off the pitch, in England's pre-match warm-up. After England's win it was revealed that the team had been jeered and booed by hundreds of British Asian fans of the India team (*The Guardian* June 15<sup>th</sup>, 2009). Since this incident happened at the home of English cricket and the majority of the perpetrators were British Asians, the familiar arguments over who British Asians should be supporting, and whether their presence in sport is welcomed, were given a new lease of life. Using ethnographic evidence from my PhD research this paper explores interplays, such as those brought to the fore by the June 14<sup>th</sup> event, between British Asians' sense of nationhood, citizenship, ethnicity and some of their symbolic manifestations in relation to sports fandom. It pays particular attention to notions of hybridity and divided loyalties in terms of how cricket is used as a means of articulating diasporic British Asian identities.

### **Australian Football's "Indigenous Team of the Century"**

Sean Gorman, Centre for Aboriginal Studies, Curtin University, Perth, Australia

In August 2005 the Australian Football League announced its first ever Indigenous Team of the Century. The team consisted of Australian Football's elite Indigenous players from across several decades. As Australian football is seen as one of the very few pathways to social inclusion in Australian history the team presented a unique opportunity to engage with specific themes and issues that have impacted upon Australia's Indigenous peoples. Dr Sean Gorman has travelled across Australia to compile an oral history archive of all the members of the AFL's Indigenous Team of the Century. He will discuss what issues he found were significant to the collective but also discuss individual struggles and how they overcame them.

### **From JJ "Boerjong" Kotze to Hansie Cronje: Cricket and Afrikaners in 20<sup>th</sup> Century South Africa – Diffusion and Representation**

Albert Grundlingh, University of Stellenbosch, South Africa

There is a lively historiography pertaining to the history of cricket in South Africa, either aimed at the popular market in the form of biographies of cricketing personalities, accounts of test series and general overviews of the game, or in more analytical format by locating cricket within the structures of South African society. For very good reasons, given the country's volatile history, much has been made of the impact of segregation and apartheid on the game. While perfectly understandable, this has perhaps had the effect of preventing a more and even spread of attention covering a wider outfield. A surprising omission, when one takes into account the crucial role of Afrikanerdom in shaping the contours of 20<sup>th</sup> century South African history, is that Afrikaners' association with and interest in the game have not been subjected to a sustained analysis.

This paper attempts to address the shortcoming by focusing on the trajectory of Afrikaner involvement in cricket, trying to account for the initial reticence to embrace the game as enthusiastically as they did with rugby. Afrikaner interest though, grew apace during the 1960's and the conditions which facilitated such a turnabout are explored. Equally, the intricacies of the way in which prominent cricketers from an Afrikaans background have been portrayed and represented in terms of identity politics are outlined.

### **Sport, Racism and the 'New' Irish**

David Hassan, University of Ulster, Northern Ireland &  
Ken McCue, Sport Against Racism Ireland

## ***Abstract to follow***

### **Cross Cultural Convergences: Contemporary Caribbean Dance Practices in the Diaspora --A Critical, Self-Reflective Narrative**

Mark Headley, Barbados/Berlin, Germany

#### Introduction and Context

Caribbean people in the International Diaspora are a diverse set of people, hence being that they come from different islands, ethnic groups, social classes and geo-political cultures within the region, many are already part of a second generation in the country where they have somewhat settled. But despite of this, migration and geographical relocation, many people from the Caribbean have continued to identify with its music, history, folk traditions and achievements. They have participated in community organization, religious affiliates, cultural events and artistic practices. Caribbean transnational migrants have and still are continuing to forge a complex matrix of social relations, while being engaged in developing a new inter-island consciousness, they are also struggling for a sense of identity, while connecting various localities.

All human societies define their identities through the sensory accounts of their origins that interweave elements of spiritual belief, myth, and history. These accounts are invariably and directly related to contemporary experience and diverse circumstances that link people throughout the world: the unique power of human communication. In a globalized world, human communication takes place in a cross-cultural context and, dance forms central aspects of human communication and intercultural interaction, but its behavior and artistic practices are to this day, not fully comprehended and as a result, are often overlooked .

During the late 1970's, I came to Europe as a Caribbean national and artist and eventually settled in the Western part of the then still divided city of Berlin, the former and new capital of a re-united Germany. While working in a variety of capacities as an artist and in many different countries across Europe, I have encountered numerous challenges.

In particular, I was confronted with many questions relating to race, culture and identity. Since the fall of the Berlin Wall in 1989, I have witnessed tremendous socio-political and historical changes and I have unexpectedly found myself once again in the middle of a new identity formation process taking place in a re-united Germany, which also had an effect on me as an independent Caribbean artist.

#### Contemporary Caribbean Dance Practices in the Diaspora

Today many Caribbean artists, living in the large metropolitan areas of global cities are finding it increasingly difficult to advance their interests and to make a living. Some find themselves in a seemingly on-going process of migration, i.e. relocating after a specific period of residence in one place, moving to a new country in order to find better socio-economic conditions to work in. I have witnessed artists who in this process, lose their original cultural frames of reference.

These states can be described as a kind of "metamorphosis", a condition of "in-betweenness" and "cultural hybridity", which cannot be fully understood without reference to the ideological and institutional structures from which they emerge. Nor can they be understood without addressing the complexities of the cultural, economic and socio-political demands and their paradigms, which unfortunately are often discussed in unimaginative abstract rhetoric. Such discussions are far removed from the actual and creative dynamics of new cultural formations, interaction processes and emerging convergences, oriented towards building a common ground and a new context in which new meanings can be jointly co-created.

Caribbean people cannot go back to the idea of a collective pre-colonial culture, as Stuart Hall argues, *...the past continues to speak to us, but no longer addresses us as a simple factual past since our relation to the mother is always ready, "after the break"*. (Stuart Hall in

Williams, P., L. Chrisman, L. Eds., 1994, *Colonial Discourse and Postcolonial Theory: A Reader*. New York: Columbia University Press, p. 395)

This discourse reflects the idea of change, a metamorphosis process perhaps, if one can define it as that, which I feel parallels the organic process found in nature: trees and plants die and thus provide nourishment for the soil, out of which eventually new growth begins.

The divided experiences that are represented in contemporary post-modern Caribbean society, become my agenda and build part of my self-reflective narrative on the journey to self-discovery. In this presentation, I wish to comment from a double consciousness perspective as a Caribbean artist living now in Europe, on the role of movement and dance as foundational ingredients of the human communication process, addressing the aesthetics of contemporary Caribbean dance practices which I teach here in Europe.

As an artist and independent researcher, I focus on dance as an inter-active and inter-cultural medium that is able to bridge divergences, employing pedagogic dance experiences towards the stimulation of new inter-disciplinary convergences in the form of dance seminars, educational workshops, public performances and cross-cultural discussion forums.

Art, for me, becomes a research strategy for investigating and affecting the changing cultural modes of perception, emotions and experiences constructed in various movement techniques found in the many-layered knowledge of Caribbean dance identities and its convergences. Caribbean dance has different meanings in different cultures. Contemporary Caribbean dance does not necessarily have to relate to the history, but can also be considered the result of a desire that is manifested in the many convergences of knowledge.

### Conclusions

As the Caribbean today offers a rich texture of modernity, Caribbean contemporary dance experience can be seen as a set of aesthetic values designed at a certain moment in time by Diaspora Caribbean artists who are searching for truths, but rediscover that none of those ideologies of the past are in themselves useful to enter the future.

Caribbean artists need to metamorphose away from the cloying temptation to stagnate, to find a place of location that offers her/him some immediate rewards and recognition and to break free from consolidated roles which history have dictated to be hers/his. However, only by turning back, s/he paradoxically finds her/himself coming forward.

The duality and dilemma of the multiple Caribbean cultural places, pose yet another irony for the artists: the longer one stays away in the first place, the more difficult is the process of identifying with and experiencing a sense of belonging. This search seems to be an on-going process, deeply embedded in a mind-set and, in my particular situation as a dance artist, embedded also in the body's multiple sensory experiences and original movements, readily accessible through the "tropes of memory".

It is against this background that the stage continues to be set for raising topics for the reflection and emergence of a new Caribbean philosophy as Caribbean artists attempt to forge new identities in Europe, thus contributing to a new consciousness among artists who are seeking to accomplish cross-cultural convergences in a new homeland.

### **'White Men Can't': Submissive Responses to Musical and Athletic 'Racial' Aptitudes Since 1960"**

John Hoberman, University of Texas, Austin, Texas, USA

The unprecedented self-assertive initiatives undertaken by African-Americans during and following the Second World War gradually altered to some degree the racial balance of power in the United States and improved the status of black Americans in important ways. White reactions to the enlarged role of African Americans in public life, and in institutions such as schools, the military services, and various employment venues, covered the spectrum from bitter resistance at one end to approval and encouragement at the other. Commentary on white reactions to this social transformation has focused more on racist

intransigence directed against black progress than on “liberal” support for black rights and needs. At the extreme sympathetic end of this spectrum have been whites who take their embracing of black people to the point of adoration and even self-abnegation, and their principal role models have been black musicians and athletes.

Given the limitless variation of human personality, it is not surprising that the new prominence accorded black victims of racism has provided new self-expressive opportunities for whites determined to offer their own kind of reparations for white abuse of the black population. One response of this kind has taken the form of adulating black musicians and athletes, who are sometimes thought of as analogous types who perform within a single expressive category; for example, both black and white critics have compared jazz with athleticism. White admiration of black musicians has often assumed extreme forms that can include forms of masochistic self-denial, a kind of hyper-repentance or self-annihilation that is intended to invert the racial balance of power that has always favored whites. Similar reactions can be seen as some whites have responded to superlative black athletes. For example, David Shields’ *Black Planet: Facing Race During an NBA Season* (1999) includes a self-abnegating “white” narrative in the context of its powerful treatment of race relations in the NBA. In summary, white reactions to black musicians and athletes over the past half-century have included some conspicuously over-compensatory behaviors that have contributed little to improving race relations or promoting interracial dialogue.

### **Race/Ethnicity and the Globalization of Sports: Stories of US College Athletes**

Anastasios Kaburakis, Southern Illinois University Edwardsville

Amanda L. Paule, Bowling Green State University

Aikaterini Glyniadaki, University of California Riverside

Augustine J. Kposowa, University of California Riverside

A growing body of literature has contributed to a better understanding of race, ethnicity, and the impact of contemporary National Collegiate Athletic Association (NCAA) policies on student-athletes from all walks of life. Conversely, the impact of race and ethnicity on NCAA policy requires further academic investigation. Participation numbers for minority student-athletes as identified in each NCAA Student-Athlete Ethnicity Report over the past ten years have fluctuated, and new categories and measurements have contributed to a better understanding of college sport opportunities’ evolution for prospects from all over the world, and every conceivable socio-economic background. The purpose of this study is to examine the effects of NCAA Division I policy on the experiences of minority student-athletes. The report also explores possible effects of student-athletes’ stories on NCAA policy. Using a mixed methods approach, this interdisciplinary study sheds light on the confluence of NCAA policy and the experiences of minority student-athletes. The extensive data collection from this research allows for an elaborate policy analysis, attending to questions such as: Does contemporary amateur policy have a negative impact on scholarship opportunities for minority student-athletes? Did past amateur policy impact on minority student-athletes lead to legislative amendments within the Division I membership? It is imperative for policy makers and governance entities to consider the impact of policy on individual student-athletes and the collective body of the Division I membership. This line of research provides value to decision-makers, by investigating such policy consequences.

### **Better Britons/Worse Britons/Bad Britons: New Zealand, Britain, and Early Twentieth Century Rugby Union**

Malcolm MacLean, University of Gloucestershire, UK

The tour of Britain in 1905 by New Zealand's national rugby union team has achieved mythic in New Zealand rugby and historiography as a time when the colony began to assert its cultural distinctiveness, yet there is little in early twentieth century New Zealand political and cultural practice that suggests that there was a significant sense of independence. Rather, New Zealand at the turn of the twentieth century is better seen as a settlement colony that was concurrently a lesser Britain, part of a greater Britain, and populated by better Britons. This paper, part of a larger exploration of the tensions of colonial nationalism in sport the British Empire, extends recent analyses of the 1905 tour as an invented tradition by exploring the British media responses to the New Zealanders as testing and violating the limits of the ethos of the gentlemanly game to argue that as far as the British were concerned there was little that was 'better' about the cream of the colonial 'Britons'.

### **Australian Responses to the 1960-61 West Indies Tour of Australia**

Dave Nadel, National Centre for Australian Cultural Studies, Monash University, Melbourne, Australia

Australia in 1960 was still a very racist place. The country was in the midst of a mass immigration program, but immigration was still governed by the White Australia Policy. This policy, dating from the foundation of the Commonwealth of Australia in 1901, restricted entry to Australia to immigrants of European descent. By 1961 there had begun to be significant criticism of the White Australia Policy, most Universities had student groups involved in campaigns against White Australia. More significantly, younger politicians in both the Liberal Government and the Labor Opposition were beginning to question the policy. However their party leaders, Prime Minister Robert Menzies and Opposition Leader Arthur Calwell, remained loud and enthusiastic supporters of White Australia.

On indigenous policies the picture was even grimmer. Indigenous Australians were not automatically recognised as citizens and governance of Aboriginal Affairs was largely in the hands of the States, where it was conducted under a mixture of paternalism and blatant neglect. The majority of white Australians lived in cities where they could ignore the plight of the largely rural indigenous population.

The arrival of Frank Worrell's West Indian touring party was greeted with enthusiasm by most Australians, including both cricket fans and the wider public. This was the first West Indian team to be captained by an Afro-Caribbean and most of its members were of Afro-Caribbean or East Indian descent. They were the most popular team to tour Australia throughout the fifties and sixties. Some critics credit Worrell's tourists with rekindling an interest in cricket in a whole generation of Australians. This paper looks at contemporary sources to ask why a nation which still regarded "non-whites" with a combination of hostility, fear and delusions of superiority became so enamoured with a team of "non-white" cricketers.

### **Two World Cups: One Nation?: The Rugby and Soccer World Cups, Race and National Imagining in the New South Africa**

John Nauright, George Mason University, Virginia, USA

The late 2009 world release of the movie *Invictus* occurred within one week of the final draw ceremonies for the 2010 FIFA World Cup was held in Cape Town, South Africa. While the former depicts events of the 1995 Rugby World Cup in which the formerly racist symbol of white power – the national rugby team, the Springboks – was transformed into one of national unity through the sheer force of will of President Nelson Mandela, the latter event brings the world's leading single sport event in a sport long identified with black South Africa by whites. Even though several leading soccer players on the national Bafana Bafana team

have been white, many white South Africans still equate soccer with blackness and black South African culture.

This paper analyzes the discourses of nationalism and identity surrounding the two World Cups held 15 years apart as well as the racial discourses that appear in official and unofficial circles. The methods used include interviews, first hand observation, and discourse analysis of media and official sources. It examines the legacies of the two World Cups for the project of nation building in Africa's youngest democracy and most multi-cultural society.

**Eric Khululekile Majola: A Unique African Sports Hero and Culture**  
**Philani Nongogo, Tshwane University of Technology, Pretoria, South Africa**

This paper discusses a uniquely African people's modern sporting culture during the colonial and apartheid South African society. It documents the history of the black people's (the indigenous African folk and specifically *AmaXhosa* of the then Cape Province) sports (cricket and rugby) and way of life. This is illustrated through the life story of one of the foremost celebrated African sport personalities of this period: Eric Khululekile "kokkie" Majola. Majola was born in New Brighton Township, near Port Elizabeth, in the Eastern Cape, and played "test" matches in both cricket and rugby between the 1950s and the 1960s. The history and the development of a sporting culture within the commonwealth countries, including South Africa is well-documented. However, the stories of black (Africans: the indigenous folk; the people of mixed races or the so called Coloured population and the Indians: the people of Indian descent) people's sports and life in South Africa are still in the periphery compared to that of their white compatriots. This should be understood within the context of the broader colonial and apartheid history of the country and the African people's socio-political life during this period.

This is a qualitative study. A semi-structured questionnaire was completed by 50 former black rugby and cricket "provincial and national" players of the Eastern Cape. The former, allowed the respondents an opportunity to comment on other relevant issue(s) not raised in the questionnaire. Furthermore, a population of documents within the public domain (personal documents such as letters and brochures; the official and or government documents; the vernacular and the general regional and national newspapers, academic articles and books) was sampled and analysed. Thematic content analysis was carried out on the semi-structured questionnaires. This paper has a critical theoretical framework; and diverse issues about sport and society and specifically the origins and development of black cricket and rugby in the context of racial division, and the difficulties and ambiguities of uniting sports in South Africa are discussed. Further, issues such as: the role of schools, migrant labour, class and gender, in the development of cricket and rugby, in the Cape societies; the relationship between sports, politics and life under apartheid; the emergence of non-racial sports in South Africa, and Eric Majola's influences and contribution thereof, are discussed.

**Globalization and Nationalism in Football: Contestations in African Football**  
**Sandra Ochieng', University of the West Indies, Cave Hill, Barbados**

Globalization has become part of established vocabulary for addressing economic, political, cultural and social relations on a global scale. It denotes growth in international exchange and interdependence between countries. Modern sport is not exempt from globalization and is also bound in a global network of interdependency. Football especially epitomizes international exchange with European clubs being the most popular destination and chief employers. Professional footballers are often cited as one of the best known examples of the globalization process with increasing diversity on player origins from Latin America, Africa, Asia and Australia.

For the African continent, the exodus of its most elite players has been glaring. There is evidence to support this claim, of the 345 players in the 15 squads that qualified for the recently completed Africa Cup of Nations in Angola, 205 of them ply their trade outside of Africa. Seven of the squads had three home-based players or fewer, while two, Cameroon and Nigeria, had none at all.

Globalization has had certain consequences on the nation state. These have centered on the notion of the retreat of the state as an entity. In the current era therefore under the pressure of globalization, the nation is undergoing profound change as the world embraces fluidity and becomes more open. However, in sport, national identities are being re-negotiated. Despite the globalization of football and the migration of elite African players, or perhaps because of globalization, the internationalization of the sport has simultaneously had the effect of enhancing nationalism among African states. Football is increasingly seen as a unique and powerful symbol of national unity. It is against this background that this paper seeks to examine how football merges the two extremes of nationalism and globalization in the African context with the later facilitating the former.

### **Body Cultures in Diasporas: Life, Leisure and Physical Activities of Turkish Women in Denmark**

Gertrud Pfister, University of Copenhagen, Denmark

This contribution focuses on the life histories, living conditions and body and movement cultures of Turkish women in Denmark. Based on extensive material on immigrants, including information about their participation in sport and physical activities, I will present an overview of the situation of women who were born in Turkey and have chosen Denmark as their home country. In-depth interviews with six women (conducted by a Turkish PhD student) provide narratives which allow a deeper understanding of their migration history and their lives in Denmark, as well as their attitudes and practices with regard to their bodies and physical activities. A specific focus will be on the interrelations between religion, embodied faith, dress codes, life-styles and their participation in or lack of physical exercise.

The paper will provide explanations of the sport-related tastes and habits of Turkish women, using theoretical approaches to gender, ethnicity and physical cultures. A special focus is on culturally rooted gender relations which provide rules and roles for both sexes, but restrict the range of accepted behavior for Turkish women more than for men. In addition, lack of sensitivity, tolerance and support on the part of the mainstream population are barriers which prevent sports participation among (female) members of the Turkish minorities in Denmark.

### **White Men Jumping: The All-American Basketball Alliance and Whites Only Basketball in the USA**

S.W. Pope, West Virginia University

#### **Abstract to follow**

### **Isaiah Bud Mbelle, the Father of Black Sport in South Africa**

Cobus Rademeyer, National Institute for Higher Education, Kimberley, South Africa

Isaiah Bud Mbelle, 1870 – 1947, would have been a remarkable man in any era in any country. He could speak six languages fluently, but more important was his ability to organize people. Bud Mbelle was the first man to organize inter-provincial tournaments for black cricketers and rugby players in South Africa. He was responsible for organizing the first non-racial inter provincial rugby tournament in August 1898 and then four months later the same for the cricketers. He was also the man responsible for getting the Barnato Trophy donated so that black cricketers could play cricket on the same level as the white cricketers with their Currie Cup, and he did the same with the Rhodes Cup for rugby. From the start of his career as a sport administrator he was determined that discrimination in any form should not be part

of sport. When the South African Colonial Rugby Football Board was formed in Kimberley in 1897 he was again elected as the body's first secretary. Using his position within the Board he ensured that the platform was laid for the future of sport among black people in South Africa. With a sister who was married to the famous African journalist and writer, Sol Plaatje, it came as no surprise that Bud Mbelle would end up in politics. In 1917 he was elected as the Secretary-General of the African National Congress (ANC). The man behind black sport in its infant years in South Africa was Isaiah Bud Mbelle. Others took the chair, but almost in every case the power behind the throne was Bud Mbelle – the man with the vision that sport should unite not divide and the man who could organize. More than sixty years after his death Isaiah Bud Mbelle was inaugurated into the South African Sport Hall of Fame, hailing him as the “Father of Black Sport in South Africa”.

### **Ethnicity, National Identity and Cricket in Contemporary Trinidad**

Anand Rampersad, University of the West Indies, St. Augustine, Trinidad

#### **Abstract:**

This paper argues that cricket as a social space in contemporary Trinidad reflects the visibility of Indo-Trinidadian identity as a group in itself and as part of the national identity of Trinidad and Tobago. The cricketing sphere - players, administration, coaching, umpiring and spectators - has seen a shift away from the traditional Caucasian/Afro-urban dominance to the geographical locations dominated by Indo-Trinidadians. Cricket has become a social space of contestation for legitimization of existence and national representation for Indo-Trinidadians. This shift in dominance can be seen as the 'Indianisation' of cricket similar to the 'Africanisation' of other sports such as football (soccer) and basketball.

Unlike earlier periods such as the 70's and 80's, the ascendancy of Indo-Caribbean players to the various levels of West Indian teams further legitimizes the cricketing social space as one that reinforces national and regional identity that no other sport offers to the Indo-Trinidadian and by extension the Indo-Caribbean.

### **Football, race, nationalism and the politics of social control in Latin America**

Elaine Pereira Rocha, University of the West Indies - Cave Hill, Barbados

Introduced in Latin America under British influence in the late 19<sup>th</sup> century, football started among elites, but soon it became the most popular sport in all Latin American countries. More than a sport or game, by the middle of the 20<sup>th</sup> century it became the symbol of national identity and pride, influencing the culture and the politics. At the beginning of the 20<sup>th</sup> century, the roles of European immigrants, together with the ideologies related to scientific racism defined the construction of national identities, especially in Argentina and Brazil.

Black players were, at first excluded from the important teams, until the industries started to invest in sports to build a strong link between workers and companies. As part of the workers, mulattoes and Black players soon found their way to the major leagues, however the rampant poverty among these people challenged the rules of the sport, imposing its professionalization.

During the age of populism, dictators like Vargas and Peron used football as political propaganda, to improve their images as “men of the people”, at the same time, every victory of the national teams were considered as victories of the nation, a practice exploited also by the military dictatorships.

In Latin America, football has been an excuse for war, a reason for economic development, an instrument for social inclusion, a way out of poverty and marginality.

### **African Americans, Latinos, and Major League Baseball's Imperial Agenda**

Rob Ruck, University of Pittsburgh, USA

The fates of African Americans and Latinos, once linked inextricably by baseball's color line, have since diverged. Although African Americans breached the barriers that prevented darker-skinned Latinos from playing major league baseball and made up a quarter of all players in 1975, their presence in the game has diminished ever since. By 2005, only eight percent of all major leaguers were African American and the game's disconnect from the black community had become a chasm. While Jackie Robinson's success had profound social consequence, baseball's integration meant a loss of control by African Americans over their sporting lives and the devastation of the game's infrastructure in black communities.

Latinos, however, have emerged as the game's best cohort of players, currently comprising almost thirty percent of all major leaguers and half of all minor leaguers. They represent an even greater share of the game's elite players. If baseball's meaning to African Americans has diminished, its social and economic significance in the Caribbean has grown immensely. Both African Americans and Latinos saw baseball's center of gravity move from their own communities to the major leagues after integration. But Latinos have been better able to withstand integration's downside because of their geographical and political distance from the major leagues. While Latin control of teams, leagues, ballparks, academies, and other aspects of the game has expanded, that sort of ownership in black America, absent for almost half a century, is unlikely ever to return.

### **Cricket and Minstrel Shows in Australia's Colonial Far North: 1869–1911**

Dr Matthew Stephen, Northern Territory Archives, Oral History Unit, Darwin, Australia

When Australia's colonial authorities conceived a trading entrepot on Australia's far north coast during Britain's Age of Empire, they hoped to create a rival to Singapore and Hong Kong. Palmerston, established in 1869 (renamed Darwin, in 1911), was a great disappointment to them economically, but at least created a British bridgehead on Australia's distant and isolated northern frontier.

The ensuing struggle to occupy and possess the land, between traditional Aboriginal owners and White settlers, often resulted in violent exchanges. However, unlike other Australian colonies, the northern frontier did not recede in the face of a growing White population resulting in the development of a distinctive northern Australian socio-racial hierarchy. The small White minority set aside the social, economic, religious and class differences that defined and differentiated other Australian colonial societies in favour of a society that divided, yet also cohered, along lines of 'colour'. White 'us' were self-identified as the superior and dominant group, while Aborigines and other coloured immigrants were stereotyped as an alien, 'them'. A hybrid imagined community evolved that combined the 'tropical Gothic' of Britain's far eastern empire with the plantations of the American South or British Caribbean.

Aboriginal involvement in sport was strictly controlled and restricted to segregated voyeuristic 'entertainments' to bolster and protect White self image and prestige. Direct competition between Black or non-White athletes and Whites was very rare. During the colonial period in the Northern Territory, there were much fewer opportunities for Aboriginal athletes than in other Australian colonies.

Cricket was one of the few organised sports played continuously throughout the Northern Territory's colonial period. As publicly contested social terrain, it provides a microcosm to examine and understand the complex social interrelationships of the Northern Territory. This

study highlights that, although conflict and difference were essential to the maintenance of colonial imagined communities, these themes convey only a partial understanding of a society that was also characterised by hybridisation, accommodation and adaptation.

### **"Race" Horses: African Horse Racing under Apartheid**

Sandra Swart, University of Stellenbosch, South Africa

#### **Abstract:**

This paper discusses black African horse racing in South Africa, from Apartheid's inception in 1948 to the coming of democracy in 1994. Under Apartheid, sport, leisure and gambling were highly politicized. The paper thus explores how the racing industry was both legally and socially patrolled in terms of the industry's own rules and the Nationalist government's Apartheid Sports Policy. In 1975, for example, the Jockey Club ruled that "non-whites" could not own registered racehorses yet many did covertly. So this paper traces an alternative history of black horse racing which opens up a previously 'secret' narrative of indigenous racing. Even under the authoritarian Nationalist state, there were fissures within the state's hold over the racing industry. The paper examines the possibilities of agency and even insurgence offered by the world of the track. The world of horse racing provided not only leisure pursuits and possibilities for success, but also the socio-political space in which to challenge some of Apartheid's repressive codes.

### **"War to the Knife":- The Use of Violence in the Process of Liberation in West Indies Cricket**

Oliver Thomas, University of the West Indies

#### **Abstract:**

Whilst the origins, diffusion, creolisation and globalization of cricket has been the focus of considerable debate within West Indian cricket historiography, no attention has been paid to the use of violent cricketing techniques by non-white West Indian cricketers and spectators. This paper uses a Fanon perspective as the medium for analysing the significance and the implications of this use of violence in the game. Using Fanon's violence thesis, the paper highlights the widespread use of violent game play among various non-white West Indian cricketers throughout history, and to reveal the existing nexus between player on field violent play and spectator violent reciprocity. The study revealed that violence within the context of West Indian cricket origins provided a panacea for the oppressed non-white West Indian cricketers and spectators and hence was a critical element in the process of liberation. Violent game play then became so necessary that it was assimilated into West Indian cricket culture and was also a critical part of the West Indian male cricketing psyche. Without violence, West Indian cricket became meaningless. The paper concludes by considering the consequences of removing or prohibiting the use of this violent game play in West Indian cricket and cricket culture. Keywords: violence, West Indies, Fanon, masculinity, culture, liberation, cricket.

### **Calypso Cricket: The Eastern Caribbean's Contribution to the Art Form**

Judith Toppin, University of the West Indies, Cave Hill, Barbados

Much of Caribbean culture and identity are expressed through the oral traditions. An event is captured, praised and repeated in song or as a story/folktale. In many instances the songs and stories are inter-twined. Much of our heritage is documented through musical renditions such as the calypso. The language used in the lyrics and the stories also reflects the essence of Caribbean identity of which cricket is an integral part. The game is embraced by a large cross section of the population with an almost passionate zeal.

This paper will focus on lyrics penned in the eastern Caribbean which highlight the achievements of Caribbean cricketers such as Beckett's (St Vincent and the Grenadines) "Courtney Walsh" and Gabby's (Barbados) "Maco". It will also discuss the introduction of the phrase "Calypso cricket", its international acceptance and its general impact on Caribbean culture and identity. This analysis along with the contribution made by the Eastern Caribbean to calypsos about cricket will add to the existing knowledgebase of cricket literature.

### **Masculinities beyond Otherness: Cricket, gender, and ethnicity in Oslo, Norway**

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Cricket is in Norway dominated by people of Pakistani descent. Included as a federation under NIF only in 2007, cricket has struggled for recognition, funding, and media attention since the 1980s. The paper is based on ethnographic fieldwork in 2003-04, focusing on cricket as a social space and network where issues of gender, ethnicity, diasporic sentiments, social capital, and community leadership come to expression.

For the Pakistani men, the image of the Muslim man predominant in public discourse is a reality they must cope with daily. Cricket becomes a source for expressing resistance against this "othering", negating popular perceptions, playing up to the stereotypes in a mockery way, and arguing for a refinement and complexity in cricket that is lacking in the country's dominant sports. However, cricket also opens up to world "beyond otherness", a place where the men can interact free from the position as a marginalized minority. Through cricket, a set of masculine ideals and male practices that often escape academic attention come to expression.

The paper suggests that there are methodological and theoretical implications of this reality. Much research on ethnic minorities ignores the existence of social contexts "beyond otherness", and do not fully recognize how the self-presentation of ethnic minorities must be understood in conjunction with their need to negate popular stereotypes. Furthermore, there is a need to examine critically the interrelation between gender and ethnicity in contemporary research. In RW Connell's influential theoretical framework, black and ethnic masculinities are inevitably locked in a state of tension with the *hegemonic masculinity*. Ethnic identities, it is argued in the paper, are manifested in relation to other groups, and maintaining a focus on the hierarchies of power that are operational between these groups, may divert attention away from other social contexts where gender identities become evident.

### **"Like an Invasion When the West Indies Landed in England": An Examination of Jackie Opel's 1965 calypso *Worrell's Captaincy***

Elizabeth F. Watson, University of the West Indies, Cave Hill, Barbados

The nexus between cricket and calypso has been well documented by cricket/calypso scholars such as Beckles, Midgett, Rohlehr and others. In addition to discoursing the game itself these writers have considered the relationship of cricket calypsos to the game that have been penned by well-known Trinidadian calypsonian. These include Beginner's (*V is for Victory*, 1950 [aka *Cricket, Lovely Cricket!*]); David Rudder's (*Rally 'Round the West Indies*, 1988); Relator's (*Gavaskar*, 1970/1); and Sparrow's (*Sir Garfield Sobers*, 1966). However, reflections on the several cricket calypsos penned by non-Trinidadians are virtually non-existent. This presentation will examine a non-Trinidadian calypso on cricket: *Worrell's*

*Captaincy* (Beverley's, 1963) crafted by Barbadian, the late Jackie Opel who was resident in Jamaica when the song was composed.

The 1963 West Indies cricket team that toured England had at its helm its first Black captain. While much has been written about the skill/s of the late Frank Worrell as captain of the West Indies cricket team, *Worrell's Captaincy* is the only calypso that has been composed in his honour. This song text was composed at the end of the first test of the 1963 West Indies tour to England, which was played at the Old Trafford Cricket Ground in Manchester. (Old Trafford as it is familiarly known is one of England's hallowed cricket grounds.) In addition to lauding Worrell's skills as a captain, the song also celebrates and extols the team's demolition of the English in the First Test of the series – indeed this game was a harbinger of what was to follow during the remainder of the tour. The West Indies won the series resoundingly by a margin of three wins, one loss and one drawn match. The success of the team enabled the West Indies to be the first team to lift the Wisden Trophy, launched in 1963, as a symbol of supremacy between these two cricketing sides.

The presentation will analyse the song both musically and textually. It will also discourse the composition from issues of cricketing history, identity and nationalism the musical signatures used to support the lyrics and their intent will also be critiqued. The presentation will be supported by images and sound bites as appropriate.