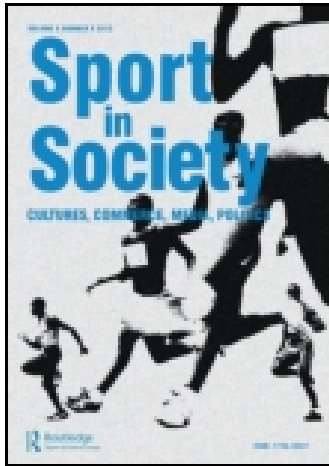


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African women and sport: the state of play[†]

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African women and sport: the state of play[†]

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This discussion of the ‘state of play’ of writing on sports in Africa gives particular emphasis to the study of female athletes across the continent. It highlights the rich seam of work that has been forthcoming about athletics in southern Africa as well as conceptual frameworks that have been used to good effect. Empirical historical material is introduced to demonstrate, following Bourdieu, how far sport requires management of the body, which is ‘central to the acquisition of status’.

Introduction

Africa certainly has arrived on the global sporting map. African successes have occurred primarily in athletics and soccer and have been achieved by athletes from all over the continent over the past 30–40 years. If the achievements of white South African athletes in rugby, golf, tennis, swimming and athletics are included, then the record for the continent is even more impressive. Yet prior to the early 2000s, it was possible to count on one hand the academic historians of sport in South Africa and also to count on the other the number of quality papers published on sport in the rest of Africa. The FIFA World Cup held in South Africa in 2010 generated greater academic and public interest in sport on the continent, but sadly African sports history and sports studies are in much need of further development, particularly with respect to sports other than soccer and to women in any sport.

Historians have been aware of the role of sport in African societies. John Iliffe recounted the significance of football clubs in the emergence of nationalist political movements in colonial Tanganyika in his work in the late 1970s and 1980s.¹ Phyllis Martin, in her path-breaking book on leisure and culture in colonial Brazzaville, gives sport a more central presence.² In South Africa, historians such as Jeff Peires and Tim Couzens wrote about football though their primary focus was on other areas.³ Albert Grundlingh, Andre Odendaal and Rob Morrell, who are each accomplished in a range of historical literatures, have published excellent works on the history of sport in South Africa. However, after these scholars, the well dries up rather quickly. Even well-known sport-fanatical historians such as Phil Bonner and Bruce Murray of the University of the Witwatersrand largely avoided writing on sport as they developed their careers, though Murray in recent times has done excellent work on cricket during the segregation and apartheid eras. Most of the leading historians of Africa barely mention sport before the 2000s and most continue to ignore one of the most potent arenas of popular culture that developed in Africa during the twentieth century.

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A handful of historians from South Africa and beyond began to transform our understanding of sport in Africa particularly after 1990, though the most comprehensive history of rugby in South Africa is still the one produced by Difford in 1932.⁴ Most histories of sport in South Africa written inside the country before the 1980s were institutional histories of white sports.⁵ Then during the 1960s, 1970s and 1980s, a literature emerged that historicized sport as part of campaigns for sporting boycotts against South Africa.⁶ This work was important but political objectives, lack of resources in other parts of the continent, hierarchies of significance among historical topics promoted by leading historians, among other factors, meant that the literature on the history of sport in Africa was poorly developed in comparison to that of other regions of the world.

By the 1990s, Andre Odendaal, Albert Grundlingh, Robert Morrell and Christopher Merrett and occasional others were producing quality works on the history of sport from within South Africa,⁷ while Douglas Booth, John Nauright, and later Peter Alegi, Chris Bolsmann and others wrote from the outside though they spent much time 'on the ground'.⁸ During the 1990s and the first decade of the 2000s, these works sought to situate sport within broader social, cultural, political and economic contexts. While women were not central to their work and class and race were usually accorded a higher priority, these studies and others contributed to understanding the role of sport in the creation of gendered identities.⁹

In other areas of Africa, a small but academically rigorous body of research dealing with African sporting histories began to appear during the 1990s, most notably John Bale and Joe Sang's *Kenyan Running* and Bale's *Imagined Olympians*.¹⁰ Since 2000 and particularly since the FIFA World Cup was awarded to South Africa for 2010, there has also emerged a new 'scramble for Africa' to write about the continent and the world's most popular sport.¹¹ Numerous works emerged to capitalize on the World Cup taking place in Africa for the first time. I participated in this academic 'gold rush' when an American publisher offered to print a new edition of my 1997 history of sport in South Africa under the title *Long Run to Freedom: Sport, Cultures and Identities in South Africa*. Peter Alegi, the most productive scholar to date writing on soccer in South Africa, produced no less than three books on soccer in Africa as part of this 'explosion' of scholarship, one in collaboration with soccer historian and sociologist Chris Bolsmann. Peter, Chris and I have spent the bulk of our careers writing about sport in Africa, and more particularly on South Africa. Many other journalists, academics and others fell out of the sky almost like the coke bottle in *The Gods Must Be Crazy* to put African football and sport 'on the map', sometimes to the dismay of many who exerted great effort to situate sport within wider analyses of African history. This attention has not been all bad, but it has to some extent served to entrench thinking about sport and sport history in Africa as largely one of association football with runners appearing from time to time (a caveat being the case of white South Africans and sport where teams or individuals have achieved international success in the sports of rugby, cricket, netball, golf, tennis, swimming, field hockey, cycling, rowing, yachting and equestrian sports as well as in track and field and soccer). Yet with the exception of forthcoming special issues of academic sports journals and a book dedicated to post-World Cup analysis edited by Alegi and Bolsmann, the usual suspects remain to work on South African and African sports while many of the others have moved on to London, Rio, Russia and Qatar.

But what about women and sport in Africa?

What this newfound attention means for women and sport in Africa may or may not prove beneficial. What is clear is that the percentage of coverage of women in histories and

contemporary analysis of sport in Africa is actually less than it was before the World Cup circus arrived though there is now more focus on women and sport, due in part to the efforts of Michelle Sikes and John Bale to host a seminar at Oxford as well as to develop this special issue.

Gender has been a subject of keen debate among historians for many years. Western women from various feminist theoretical backgrounds did much of the early work that put women into historical studies.¹² This began to present a rich and complex history of women during the colonial and postcolonial eras, some of which are impressive in their detailed local analyses. Examples include Louise White's work on prostitutes in colonial Nairobi, Belinda Bozzoli's study of the women of Phokeng and their migration to and from Johannesburg, and the collection edited by Kathleen Sheldon entitled *Courtyards, Markets, City Streets: Women in Urban Africa*. Others including Deborah Gaitskell and Shula Marks examined specific groups of women.¹³ All of these have been significant and path breaking in their analyses, yet these works do not discuss sport. These interventions pushed male historians to take women more seriously even if far too often women were still relegated to the first or second footnote, while the bulk of historical discussion returned to men.

In sports history, the case was no different. For example, my main writings on the history of South African sport make little mention of women.¹⁴ I have collected information on the history of netball and my findings suggest that netball was as central to female political and racial identity for whites, particularly Afrikaners, as rugby was for men. White women and some black women competed in field hockey, swimming, tennis, golf, athletics and more. My recent overview of the sports history of 'Africa' in *The Routledge Companion to Sports History* demonstrates that the literature on women and sport in Africa remains limited and what we do know is disproportionately centred on South Africa.

Women and sport: South African experiences

White women of southern Africa (namely South Africa, Zimbabwe and Namibia) have had a long history of engagement with modern sport. As international competitions became more common for women from 1960 onward, however, southern African women involved in the South African sporting system were largely excluded from international competitions due to apartheid in sports and society in South Africa and similar systems of segregation in other southern African countries. Since the end of apartheid, several South African white female athletes have had tremendous international success, notably Penny Heyns, Marianne Kriel, and the inspirational Natalie du Toit in swimming and Irene van Dyck in netball, though van Dyck moved to New Zealand and subsequently starred for the latter.¹⁵

What roles did race and class play in sport choices and in sports operations for white women? It is clear that the racial boundaries in sport among women were little different than in men's sport but we know very little about how the colour bar operated and was sustained in women's sport. The uncovering of women's sport history in South Africa began in the 1990s with Cheryl Roberts and Denise Jones writing about women and sport while internationally respected scholar Jennifer Hargreaves has also contributed important studies on sport and women in South Africa.¹⁶ I have done some oral history work in this area and the further away we get from the apartheid era, the more difficult it is to obtain solid information about motivations, though many barriers to participation have remained remarkably consistent. Organizational information is at least as hard to come by as it is in

men's sports and thus it is difficult to develop or recreate institutional histories of women's sport in South Africa unless one is trained to do critical analytical history and has a long period of time in which to establish insider credentials and relationships.

Once 'Unity' was achieved in sport in the early 1990s, few administrators have been keen to 'come clean' about apartheid era sport and have instead focused on the tremendous challenges that sportswomen face in post-apartheid South Africa, which is no less gender-biased than it was in previous eras or than other societies in Africa. While much more of a record exists of the participation of white women in sport in Africa, there are still many unanswered questions that researchers need to address.

Women and sport in East, Central and West Africa

Some of the patterns that have been prevalent for black women in South Africa and similarly on a smaller scale in Zimbabwe and Namibia can be found in other areas, as the work in this volume demonstrates. While many male athletes have succeeded in becoming household names – for instance soccer champions such as Samuel Eto'o or Didier Drogba and runners such as Kip Keino or Haile Gebrselassie – the names of African female athletes are much less well known. While it is true that fewer women and girls are active in sports than men and boys, African sport for both men and women is integrated into the global elite sports system through international federations, national governing bodies and regional and global competitions. Yet vast differences remain between men and women in sports participation numbers across the continent. Addressing how and why this is the case as well as what are the barriers to democratizing sport for all is imperative. In particular, critical analyses of embodied gender relations should be a starting point.

Theoretical and structural issues: bodies, gender and physicality

We need to understand more fully the historical development of embodied practices in Africa, particularly in urban Africa where Western culture began to influence social and cultural mores by the early twentieth century. Although the approach is valid for other regions of Africa, as I know it best, here I primarily provide examples from South Africa.¹⁷

'Domination', writes Hildi Hendrickson, is always 'grounded in ... face-to-face relations' in which the 'visual language' of the body assumes an especially critical dimension.¹⁸ The works of Erving Goffman, Pierre Bourdieu and Michel Foucault and their discussions of embodied practices and embodied signs as means of body management provide valuable insights into this language.¹⁹ Their contributions are pertinent for understanding non-coercive relationships typical of the segregation and apartheid eras and are particularly relevant for gender relations today.

Goffman conceptualizes the body as a vehicle for social interaction, where identity is the outcome of a process of negotiation between demeanour (public presentation) and deference (how others respond to that presentation) or absence thereof. In Goffman's words:

Demeanor ... behavior typically conveyed through deportment, dress, and bearing ... serves to express to those in [their] immediate presence that [they are people] of certain desirable or undesirable qualities. ... The 'well' or 'properly' demeaned individual displays such attributes as: discretion and sincerity; modesty in claims regarding self; sportsmanship; command of speech and physical movements; self-control over [their] emotions, [their] appetites, and [their] desires; poise under pressure; ... Rightly or wrongly, others tend to use

such qualities diagnostically, as evidence of what the actor is generally like at other times and as a performer of other activities.²⁰

Correct demeanour was a critical aspect of body management and identity among the black middle classes in the Cape Colony by the late nineteenth century. Educated on Christian mission stations in the Eastern Cape, they subscribed to cultural assimilation and the British civilizing mission that placed heavy emphasis on the correct presentation of the body. Indeed, sportsmanship, which Goffman explicitly calls a system of bodily presence and deportment, symbolized British ethics and morality, and defined civilized behaviour. Nowhere was this truer than in the game of cricket, which according to British tradition could only be mastered by civilized gentlemen. African middle-class men adopted cricket as a means of embodying respectability and status, or in Goffmanian terms, as a tool to demonstrate that they could manage their bodies and stage appropriate performances. 'By enthusiastically playing the most gentlemanly and Victorian of games', writes Andre Odendaal, Africans showed that they could 'assimilate European culture and behave like gentlemen – and by extension to show their fitness to be accepted as full citizens in Cape society'.²¹

Mission-educated black men identified the cricket club as a form of finishing school for the body, a place to learn correct posture, dress, deportment and speech, and how to position one's body in both space (respect the private space of social betters) and time (adopt a measured, self-assured tempo). Brian Willan argues that it was as joint-secretary of the Eccentrics Cricket Club in Kimberley that Sol Plaatje (a founder of the South African Native National Congress, later the African National Congress [ANC]) embodied middle-class qualities and values.²²

Building on the premise that sport requires 'management of the body' and that such management is 'central to the acquisition of status and distinction', Bourdieu shows how different classes and class factions use their sporting bodies to display and distinguish themselves and thus maintain status.²³ In the nineteenth century, the African middle classes trained their bodies to convey prestige and power and to distinguish themselves from those they considered socially inferior. Jabavu endorsed legislation introduced by the Cape parliament in 1891 to ban 'obscene' tribal amusements. Heathen boys submitting to the 'barbarous rite' of traditional initiation dances and appearing in public places, Jabavu warned, will set a 'bad example to young men endeavouring to cultivate good morals'.²⁴

In the twentieth century, the black urban middle classes continued to emulate 'civilised' European culture as a way to distinguish themselves from the working classes and portray themselves as 'civilised' and worthy of the political and material opportunities that they believed accompanied the cultural appellation 'civilised'. They preserved British manners and airs, and played tennis and cricket at clubs with classical English nicknames such as Daffodils, Morning Stars, Primroses, Winter Roses, Eccentrics and Duke of Wellington. Ordinary township dwellers referred to them as the 'scuse-me-please' class. By contrast, working-class Africans and Coloureds played soccer and rugby, respectively, to demonstrate a robust, physical and aggressive masculinity consistent with their rougher, less-refined, more hedonistic habitus.²⁵ While soccer is a less combative sport than rugby, African soccer teams called themselves Wild Savages, Wild Zebras, Canons, Lions, Vultures and Assegais to evoke images of 'viciousness, fury and savagery'.²⁶

The language adopted by African sportsmen was not a simple form of cultural mimicry. Nor was it solely a means by which officials and players communicated technical information about the rules of the game or the organization of forthcoming matches. 'Proper' accent, vocabulary and syntax were as much prerequisites for social acceptance

and status as bodily deportment. Not surprisingly then, aspirants to the black establishment sought office in leading sports clubs where they could ‘perform’ and display their language as well as their corporeal skills. Moreover, language, an essential component of Foucault’s concept of discourse (sets of principles that underscore, generate and establish relationships), is critical in the production, monitoring and controlling of bodies. According to Foucault, discourses impose society on malleable bodies, linking the practices of day-to-day life with the organization of power at the societal level.²⁷

All of these examples relate to the African male sporting body. What of women and physicality? In the West, with very few non-mechanized tasks remaining that cannot be performed by anyone, sports has been a last bastion of masculine power. Mariah Burton Nelson, a great athlete herself, coined it well in the title of her incisive book on the subject: *The Stronger Women Get the More Men Love Football*, in this case referring to American gridiron football.²⁸ A similar process may be emerging in Africa, which in part explains both men’s resistance to women entering sports in larger numbers and the empowerment of women as a result of their participation. Thus, the theoretical discussions of raced and classed bodies should be at least as useful in examining gendered sporting bodies.

Jennifer Hargreaves has pointed to the notion in wider literature on women in South Africa that the segregation and apartheid systems attacked the dignity and power of black men, but left them largely in control of black women.²⁹ I would add that this included physical domination – indeed the practice of so-called ‘corrective rapes’ is still all too common in a country that has a Constitution banning such hate crimes. One well-publicized case involved the brutal murder of South African national football team member Eudy Simelane in 2009. If sportswomen face rape and murder as a potential outcome for their efforts, it is clear that much education and developmental work needs to be done on the ground.

An additional long-term structural factor was the migrant labour system that operated in South Africa and meant that more men than women moved to cities while women’s domestic roles were sustained and increased. These interconnected factors made sports participation difficult for most black women.

Goslin, in a 2006 discussion of barriers and prospects for women in sport in South Africa, outlined several structural factors that are discussed in greater detail here. The African Renaissance Policy and the *Ubuntu* philosophy are critical documents that guide the South African social change strategy and process. In South Africa with the majority of its population living in rural areas, traditional law and customs still form the foundation of day-to-day governing strategies. According to customs of different ethnic groups, women are subordinate to men and cannot hold leadership positions outside the immediate household. So although South Africa’s modern Westernized constitution guarantees equal rights to men and women, in reality a discrepancy exists between traditional law and national laws. Women in rural areas involved in sport are therefore still severely disadvantaged and marginalized in terms of leadership positions on the basis of their cultural values.³⁰ Traditional laws and customs also impact the priority of access and equity as stated in the national sport and recreation policy. Girls in rural areas simply do not have time or opportunity to participate in sport due to the demands of their household chores. Some women aspiring for leadership positions in sport are clearly caught in this juxtaposition between African values and Western values. Sport participation by South African population group (Black, White, Coloured and Indian) also indicates this tendency. Of the 10 top sports, only soccer, netball and track and field have evidence of diverse racial representation. In tennis, aerobics, swimming, golf, cycling, cricket and rugby, participation representation remains skewed towards the white population.

In South Africa and in other parts of Africa, access to space and control over designating and scheduling sports space is a crucial factor in girls and women being able to participate in sports. Martha Saavedra, for example, examined the situation for women in sport in Senegal, Nigeria and South Africa, finding that the boundaries of who can play and who cannot rests on relations of power far more than it does 'indigenous culture'. In Senegal, for example, women's basketball is among the most popular sports – third only to men's soccer and African wrestling. The Senegalese claim that is partially because basketball is a more graceful, feminine sport than the 'brute' game of soccer. Yet when we dig a little deeper, it is the lack of access to football fields that is a fundamental issue for women who are thus manoeuvred towards basketball.

Saavedra points out that men are usually well-embedded in the power structures and national federations that oversee the game, women in many African communities have less leisure time than men and there are many other social issues that may necessarily be priorities for African women's activists more than sports equity (e.g. violence against women, HIV, limited access to education and malnutrition).

Other obstacles are subtler. Saavedra points out, for example, that female beauty norms in many parts of Africa do not mesh with athleticism required of football players:

Unlike discussions in the West, a consideration of muscles, femininity and sexuality in Senegal is not (yet) an issue about suspected lesbianism, but about fertility and socio-economic status. Competing femininities reflect this: the rural, muscled, toiling agrarian woman versus the more privileged, urban woman who does not need to labour physically. In the urban environment where sport is most common, there exist two idealized femininities that are decidedly non-muscular: the *disquette* (young, slim, Western-oriented) and the *drianke* (large, soft, round and economically established).³¹

Empowerment

Despite these examples of violence against sportswomen or the differences between rural and urban female bodies, the focus of much recent sport development work in Africa has been on the empowerment of girls and women. Some ideas for empowerment have come from within and others have infused Western-sponsored projects. In Eritrea, for example, football became popular among women during their liberation struggle. Here it seems that female athletes translated their passion for sports into a passion for protecting their country. Several of the most inspirational Eritrean commanders were women who had participated in sports.³² This suggests that the translation of skills from sports to political and military realms has been similar for men and women in Africa though its periodization is different.

Empowerment is the key theme that emerges in an analysis of sport development projects aimed at women. The Association of Kigali Women in Sports (AKWOS) project in Rwanda places empowerment of women, as players, coaches and administrators, at the core of its work while an associated aim is to raise participation rates in sport from the current estimate of 3%. Secondary aims include family planning, HIV/AIDS education and nutrition education.³³

Frameworks for research on the history of women and sport in Africa

Much of what we have learned about women and sport in Africa begins with the emergence of competition in sports formerly defined as male, most prominently soccer and basketball, from about 1990 onward. It is therefore possible to examine the women who have participated and the factors that led them to sport. We know from research on women and sport in other continents that most women who play soccer, rugby and basketball had

mothers or aunts who played netball or hockey or similarly more accepted sport for women in the past or came from families with a strong history of sport participation by males. As societal boundaries began to shift in the West during the 1960s and 1970s, women's sport participation levels increased dramatically. Yet in the Global South, women's acceptance as sports participants has come at a slower pace and with levels of resistance and denigration remaining powerful. Sasha Sutherland, for example, is exploring the tremendous resistance that women footballers face in the Caribbean particularly in Trinidad and Barbados, the latter with only a recent history of widespread male involvement in the game. Such comparative analyses are important in developing methodological approaches and in examining issues of constraint and opportunity.

It appears from emerging research that women's movement into formerly male-only sports in increasing numbers has not followed the transgressive model in the USA, particularly evident in rugby, but rather the inclusive or 'me/we too' model. Yet still we see a massive disparity in sport development programmes that target girls compared with girls' much lower participation in supposedly gender-neutral programmes. The issues of sexuality and homophobia are also tremendous obstacles to the progress of women's sport in Africa as parents or community members may resist development programmes. My students and I have worked on Gansbaai in the Western Cape and found that the teenage girls play netball but not football. Netball is accepted for girls, while football is not, echoing the findings of Saavedra in Senegal and Mansfield in Malawi (the latter in this volume).

The fundamental questions are: if women only began to play sports in significant numbers in the 1980s and 1990s, what were women doing for leisure and recreation before that time? At what point, and in what sports did women begin to participate?

Key questions for future research include:

- How might we try to explain the relative success or otherwise of women's sport in different places?
- How do national politics influence the development of women's sport?
- How can we understand the development of women's sport in Africa in relation to other economic and social trends?
- What is the relationship between men's and women's sports?
- To what extent are international relationships in women's sport shaped by inequality, power and colonial or post-colonial relations?
- How is women's sport in Africa integrated into sport at the global level?

Specialist seminars and journal issues are a good beginning to open up the field of study of African women and sport. There have been many seminars on sport in Africa, and on women in Africa, but only two that have placed gender or women at the centre of analysis and in the former conference most of the papers on gender dealt with men and sport. Therefore, a vast field of possible research topics remains for historians, sociologists, policy and development studies specialists and others examining women and sport in Africa. It is time for both research and action to advance the role of women in African society and to create spaces for future opportunities in sport for African women of tomorrow.

Acknowledgements

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Notes

1. [Iliffe](#), *Modern History*.
2. [Martin](#), *Leisure and Society*; and Martin, 'Colonialism, Youth and Football'.
3. [Peires](#), 'Facta non verba' and other papers presented at the South African History Workshop conferences in the 1980s and early 1990s discussed sport as part of a wider focus on social history particularly in urban South Africa. See also [Couzens](#), 'Moralizing Leisure Time'; Couzens, 'Introduction to the History of Football'; and [Jeffrey](#), 'Street Rivalry and Patron-Managers'.
4. [Difford](#), *History of South African Rugby*.
5. Some of these are of high quality, particularly the several rugby histories and biographies written by Paul Dobson and other excellent chronicles of white cricket history.
6. [Thompson](#), *Race and Sport*; [Hain](#), *Don't Play with Apartheid*; [Kidd](#), 'Campaign Against Sport'; and [Lapchick](#), *Politics of Race*. A partial exception can be viewed in the Marxian political economy approach in [Jarvie](#), *Class, Race and Sport*.
7. [Grundlingh](#), [Odendaal](#), and [Spies](#), *Beyond the Tryline*; [Odendaal](#), *Story of an African Game*; [Murray and Merrett](#), *Caught Behind*; and [Merrett](#), *Sport, Space and Segregation*.
8. Sports histories of disadvantaged people required an array of methods to achieve real understanding of the role of sport within black South Africa. Nauright's work on 'Coloured' rugby in Cape Town and Alegi's work on soccer cultures in Johannesburg relied on interviews, club and association records, rumours, textual analysis and more to expose hidden layers of sports participation, organization and cultures. This approach will be invaluable to the exposition of women's sports history in Africa.
9. [Black and Nauright](#), *Rugby and the South African Nation*; [Booth](#), *Race Game*; [Alegi](#), *Laduma!*; [Allen](#), 'South African Cricket'; [Nauright](#), *Long Run to Freedom*; and [Bolsmann and Alegi](#), *South Africa and the Global Game*.
10. [Bale and Sang](#), *Kenyan Running*; and [Bale](#), *Imagined Olympians*.
11. For example, [Bloomfield](#), *Africa United*; and [Korr and Close](#), *More Than Just a Game*.
12. White South African women are included here.
13. [White](#), *Comforts of Home*; [Walker](#), *Women and Gender*; [Bozzoli](#), *Women of Phokeng*; [Marks](#), *Divided Sisterhood*; and [Sheldon](#), *Courtyards, Markets and City Streets*.
14. In one instance, the stated purpose was to focus on rugby, and in another, it was to examine cricket, soccer and rugby in the formation of wider identities. Still the question of selectivity remains – why only men's sports, how and why were women's sports different?
15. Natalie du Toit is a Paralympian (2004, 2008) and Olympic athlete (2008). Du Toit is the first amputee to qualify for the Olympics.
16. [Roberts](#), *Against the Grain*; [Hargreaves](#), *Heroines of Sport*; and [Jones](#), 'Women and Sport'.
17. Some of the following discussion was developed in collaboration with Douglas Booth. Our collaborative work was also published in *Contours: Journal of African and Diaspora Cultures*, though that journal did not stay in print. An updated version of the paper appears in [Nauright, Coble, and Wiggins](#), *Beyond C.L.R. James*.
18. [Hendrickson](#), *Clothing and Difference*, 15.
19. See [Shilling](#), *Body and Social Theory*, 88 and 146 for further discussion. It must be stressed that the social constructionist approaches highlighted here conceptualize embodiment as 'determined by sources ... located outside of the body which are out of reach of the individuals subject to them'. While Goffman views the body as significant for individuals, its true significance derives from the evaluations, judgments and classifications made by others. Foucault believes that the meaning of the body is inscribed by discourses (see below text) and Bourdieu maintains that embodiment corresponds to pre-assigned class bases. In Bourdieu's terminology, social location, habitus and taste assign individuals their corporeal trajectories.
20. [Goffman](#), *Interaction Ritual*, 77. See also [Goffman](#), *Behavior in Public Places*; Goffman, *Stigma*; and Goffman *Presentation of Self*. Dunbar Moodie applies a Goffmanian approach to mining as a masculine occupational culture in South Africa. One particular focus of his work is how black mine migrants maintained personal and social integrity while moving between two worlds, peasant proprietorship and industrial exploitation. See [Moodie and Ndatshe](#), *Going for Gold*.
21. [Odendaal](#), 'South Africa's Black Victorians'.
22. [Willan](#), 'African in Kimberley', 252.
23. [Bourdieu](#), *Distinction*, 218.

24. Odendaal, 'South Africa's Black Victorians', 201.
25. Bourdieu defines habitus in several different ways, none of which readily translate into English. John Loy defines it as a system of lasting unconscious dispositions and acquired schemes of thought and action, perception and appreciation, based on individuals' integrated social experiences under specific sets of objective social conditions (e.g. socialization into a given class) of the respective classes and in their inherent body schemes. See also Booth and Loy, 'Sport, Status and Style', 5. For a more detailed discussion of traditional working-class sporting practices, see Reid, 'Beasts and Brutes', 14; and Hargreaves, *Sport, Power and Culture*, 67.
26. Magubane, *Sports and Politics*, 12.
27. For example, Foucault, *Discipline and Punish*; Foucault, 'Body/Power', 57–8; and Foucault, *History of Sexuality*.
28. Nelson, *Stronger Women Get*.
29. Hargreaves, *Race, Politics and Gender*.
30. The impact of the rural–urban divide on sport is an additional topic that needs to be addressed more fully.
31. Saavedra, 'Football Feminine'.
32. Saavedra, 'Dilemmas and Opportunities'; and Saavedra, 'Women's Football in the Horn'.
33. Saavedra, 'Dilemmas and Opportunities'.

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