

author had in mind, but the combined conceptual, methodological and theoretical weaknesses of this book unfortunately make such a reading possible.

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Maarten Van Bottenburg (translated from the Dutch by Beverly Jackson), **GLOBAL GAMES**, Urbana and Chicago: University of Illinois Press, 2001 (Sport and Society series), viii + 282 pp., \$29.95 (cloth).

The title of this volume must be considered carefully. *Global Games* is not about sports that have global impact and appeal, nor even about truly international sporting events such as the Olympics or the World Cup. Rather, the book is an attempt to explain why the people of different nations prefer and excel at the sports they do. 'Why,' as Maarten Van Bottenburg asks in the preface (p. vii), 'are the people of the United States devoted to American football and barely interested in soccer, while the reverse applies on the other side of the Atlantic? Why is China a stronghold of table tennis, The Netherlands a speed skating country, and New Zealand a rugby nation?'

What distinguishes Van Bottenburg's account of the 'differential popularization of sports' from the usual rationalist and functionalist treatments is that he does not just focus on the inherent qualities of specific sports and how they match the broader beliefs and practices of a given people. More than this, he conceives of differences in sport as part of a whole, historically evolving system of international relationships and distinguishing cultural practices. 'Today's popularity rankings can best be explained', Van Bottenburg writes (p. 43), 'by investigating the prior differential diffusion and popularization of sports within the context of changing power relations and status differences and by viewing them against the backdrop of the increased interdependencies of people and nations on a global level.' Sport preferences are 'based on the social and cultural meanings [social groups] attribute to each sport, meanings that alter in response to changing relations between groups of people, in particular between countries and social classes' (p. 196). Sport is thus global, in Van Bottenburg's view, not in the sense of being a single, monolithic phenomenon or form but rather in the sense of being part of an international system of social distinction, a field of forms each of which has its own distinct meaning and social significance. In the conclusion, Van Bottenburg goes so far as to portray international sport as a 'hidden competition' wherein peoples 'bind themselves to certain groups and distinguish themselves from others by their choice of sport' (p. 196).

Van Bottenburg's unique vision and method might best be characterized as a global application of Pierre Bourdieu's classic analyses of social distinction, and as such has significance far beyond the realm of sport scholarship. On its own terms, Van Bottenburg's approach yields a rich and compelling re-reading of the history of the development and diffusion of various sports in what he calls the 'centers of diffusion' – the United States, Britain, Germany, the rest of Europe and Japan. It is an account which is also sensitive to internal cleavages of class and struggles for control over national sporting agencies and organizations. Nevertheless, it would be a mistake to characterize Van Bottenburg's account as final or definitive.

For one thing, I am not entirely satisfied with the empirical foundations for the book's generalizations about national variations in sporting practice. Van Bottenburg uses membership figures compiled from official sport agencies and organizations, a technique which not only privileges organized, bureaucratic sporting forms (and nations) over more informal modes of athletic participation but which also discounts spectatorship and consumption altogether. Secondly, *Global Games* is surprisingly Eurocentric. Nowhere is this point underscored more clearly than in the tables that show differential participation

rates: while data from twenty-eight different countries is presented (twenty-nine if you believe the Appendix title) all but four of these are European. There are good practical and theoretical reasons for this. Still, one cannot but want more than a single chapter lumping all of Asia, Latin America and Africa together with the 'white dominions' of Canada, Australia and New Zealand.

Perhaps most disappointing, particularly in the light of Van Bottenburg's own racialized labels, race and ethnicity receive very little attention. I probably do not need to convince readers of this journal of the danger of analysing the cultural roots and contours of the modern world without taking racism, colonialism and imperialism into account. But given that the subject is sport, it is certainly worth recalling that a striking number of the most popular and prolific athletes in the world are racial and ethnic minorities, and furthermore of the myriad ways in which subordinated groups have used (or tried to use) sport to resist various forms of domination. Important in their own right, I believe a fuller treatment of these social facts could produce an even more sophisticated understanding of both the role sport plays in the global system as well as of the more general possibilities for resistance, transformation and change that may be inherent therein.

I raise these concerns not to minimize Van Bottenburg's contribution but, quite the contrary, to insist upon its significance and import. *Global Games* is one of those rare sport books that sport specialists and non-specialists alike can benefit from reading seriously and critically. We can only hope that more books like it will appear.

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G. Reginald Daniel, **MORE THAN BLACK? MULTIRACIAL IDENTITY AND THE NEW RACIAL ORDER**, Philadelphia: Temple University Press, 2002, xvii + 258 pp., \$69.50 (hb) \$22.95 (pb).

The recent publication of decennial Census data on both sides of the Atlantic has been marked by fresh attempts to document the growing number of people with multiple racial origins. Alongside recurrent press and popular interest in this phenomenon, a distinctive field of academic research into what in the United States are termed 'multiracial' people has developed over the last decade. An important figure in this movement is G. Reginald Daniel, assistant professor of Sociology at the University of California, Santa Barbara. This new book significantly extends his previous chapters in groundbreaking collections (M. Root (ed.), *Racially Mixed People in the United States*, Newbury Park: Sage, 1992 and M. Root (ed.) *The Multiracial Experience*, Thousand Oaks: Sage, 1996).

More Than Black? offers a sober sociological account of a highly charged set of issues. Starting with his own experiences as a child in school, struggling to come to terms with the lack of public recognition for his identity as neither black nor white, Daniel traces the development of multiracial identity, partly as a reaction against the so-called 'one-drop rule' in the United States, according to which anyone with traceable black ancestry has been designated as black.

The book is divided into four parts. Part 1, 'White Over Black' offers a compact, if fairly standard, account of the development of modern racial categories and the solidification of what he refers to throughout as 'the binary racial project', whereby the population of the United States is bifurcated into white and black. Part 2, 'Black No More', attempts to narrate the development of forms of resistance to this bifurcation on the part of multiracial individuals and communities in the United States. Drawing on Omi and Winant's racial formation theory (M. Omi and H. Winant, *Racial Formation in the United States*, New York: Routledge, 1994) Daniel explores the dynamics of racialized politics in the late nineteenth and twentieth centuries. Of particular interest is the attention Chapter Four