Abstracts for the

7th meeting of the

Transnational Working Group for the Study of Gender and Sport

‘Gender in Physical Culture’

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Locker rooms as feeling rules materialized – masculine displays of emotions, body conduct and space

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The paper examines the relationship between displays of emotions and the spatial features of men’s locker rooms. By participant observations in men’s locker rooms of several gyms, three displays of emotions were identified: (1) emotional neutrality, (2) masculine coolness and (3) intimacy. Each of those types of display serves different functions in maintaining the social order of the gym and each is tied to a respective conduct of the body.

1. **Emotional neutrality** serves the tackling of the ceremonial instability of dressing/undressing amongst (nearly) naked strangers. Emotional neutrality is tied to the display of merely present, *inconspicuous bodies*. Two forms were identified: Firstly, body displays of civil inattention sustain the interaction order and aim at avoiding situations of shame and embarrassment; secondly, an undoing of emotions and physical calmness may indicate the participant’s effort to get into the right mood for training or a relaxing after a workout.

2. **Masculine coolness** shows the participant’s involvement in the gym culture and is accomplished by a *body of and in control*. Such an embodiment of cool masculinity highlights stratification and different statuses amongst present bodies as it provides a no-nonsense, quasi-professional stance towards the gym and is made visible by checking the body for training results.

3. In contrast, participants who know each other well may interact on an equal level by displaying *mutual physical intimacy* by *close proximity of the bodies and even touches*. Such behavior renders the situation as one of male comradaship and the locker room as a place of socialbility.

Spatial features of the locker rooms are discussed on their potential to enable or even enforce such emotion displays vs. being an organized response to collective demands for proper gendered emotionality.

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Losing Ground: Exodus of Women Bodybuilders to Women’s Physique

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Abstract

In the recent years, women’s bodybuilding had been subjected to different changes in categories. One of them is the introduction of women’s physique both in amateur and professional bodybuilding organizations. On the author’s observation, based on different accounts in social media, many former amateur and professional women’s bodybuilding competitors are shifting their competition career to women’s physique category which is according to the International Federation of Bodybuilders (IFBB) is “aimed at women who prefer to develop a less muscular, yet athletic and aesthetically pleasing physique, unlike today’s current bodybuilders.” With this category, competitors are bound to choose a new path and prefer to compete in the women’s physique category and making contests solely for women bodybuilders to dwindle making the latter getting not much attention as seen with the removal of the 2014 Ms. International competition as well as reduction of women’s bodybuilding competitions as compared to women’s physique. That’s why the purpose of the study is to identify the reasons of competitors why they prefer to compete in women’s physique or stay as female bodybuilder. Through case studies both of women’s bodybuilding and physique competitors which include journal accounts, immersion, and interviews in a contest season, the study will try to find out what are their reasons in staying or moving in a bodybuilding or physique competition category which may cite personal and economic reasons. The research as well will try to assess how market forces in the discipline of bodybuilding affects the career path of women competitors. This study is of significance as it will help to further understand how women’s bodybuilding are subjected to changes which will enable
academicians and bodybuilding community to discuss issues for women in the sport as well as further understand context inside this discipline.

**Keywords:** Women’s bodybuilding, women’s physique, motivation, market forces, economics of sport, gender, counterculture

**Sub-theme:** Bodies in physical culture
GENDER CONSTRUCTION IN FREESTYLE SNOWBOARDING

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Snowboarding is a quite recent alternative sport whose audience is young, which could afford to give the illusion of “gender neutrality”, and which is more open to the women’s participation than other sports more ancient where the masculine dominates historically (Wheaton, 2000). However, several researches shed light on the fact that hierarchisation has not spared snowboarding, due to different factors – in particular the active role of men in building the masculine image of the practice (strength, aggressiveness, etc.) (Anderson, 1999; Laurendeau & Sharara, 2008) or the fact that women often try to reach and display these masculine “standards” to be accepted and perceived as “one of the guys” (Thorpe, 2008; Sisjord, 2009).

Using an inductive approach inspired by the “Grounded Theory” (Glaser & Strauss, 1971), we conducted life course interviews (Bertaux, 2006) and observations in order to see if there are individual determining factors active in participation in freestyle snowboarding and in the gender construction. The sociology of dispositions and the interactionism – especially the concept of career (Hughes, 1958; Becker, 1985) – and symbolic interactionism of Goffman helped us to understand core women snowboarders’ experiences against their social backgrounds, their practicing conditions and the larger structure of domination within freestyle snowboarding.

The aim of our research (work in progress) is to understand how gender is constructed and displayed through interactions taking place in the local order of the snowpark. Considering our first data, freestyle snowboarding seems to be a male territory, which is extended to the other “scenes” like the evenings. Thus, how do male snowboarders accept the presence of women in these contexts? How are the gendered hierarchies built? If some women try to challenge the existing gender order, they are often called to order by male snowboarders; paradoxically, they do not seem to question the traditional gendered patterns, which lead us to make the hypothesis that interactions and the gender construction are structured by men as well as women.

Keywords : snowboarding, gender construction, interactionism
Interested in contributing to the book.


Strategies of Exclusion: The Sporting Woman in Film and Literature

Susan J. Bandy

The exclusion of women from sport has been widely studied and research has shown that through language and visual images, representations of female athletes often misrepresent, distort, trivialize, marginalize, and heterosexualize female athletes rather than representing them as serious, talented, and hardworking athletes. Although, there has been much positive change in the recent past as female athletes have become seriously engaged in sport worldwide, there is still a need to consider the nuanced ways in which different forms of media represent female athletes as lesser than their male counterparts. Recently, U.S. filmmakers and writers of fiction, in particular, have begun to give more serious and authentic representations of the female athlete and there is an emerging and interesting motif in these representations. There is a gender reversal and female athletes accomplish that which their male counterparts cannot. These “masculine” and tough women are doing only what men are supposed to be able to do and are speaking directly to the unease with which society confronts the woman who pursues “masculine” success: she is taking away all that remains. Using several recent films and novels, it is argued that the patriarchal order and ideology are contested in some of these films, but in a subtle way, there is the recuperation of the social order. Few of these works concerning female athletes deviate from the conventional visual, moral, sexual, and racial codes of dominant culture. It is further argued that, although film and literature may challenge conventional notions of gender and sport and the female athlete, these representations are new, more nuanced and subtle misrepresentations of the female athlete, who has replaced the absent male athlete. She is a substitute, a replacement for a failed male athlete who is always present in “her” story.
Visual Representations of the WAG Gymnastic Coach:
A Discrepancy Between Two Bodies of Source Material

‘Produnova simply never knew [her father], but came to find her coach [Leonid Arkaev] as someone who could bring discipline and success to her life.’ ¹

Images of the elite-level women's gymnastics coach in visual (popular) culture creates and recreates a specific mould: a middle-aged man, ethnically white, of a significantly larger build than the gymnast, tracksuit-wearing, and flanked up a female assistant coach. He is there to give guidance, to comfort, to reprimand, to contest unfair scores on the gymnasts' behalf, to 'spot' during dangerous skills, to attend to injuries, to plan the next career progression, and instruct definitively on all matters. He is a father-like, authoritative figure, always watching from the sidelines and barking criticism. This image also has a darker side, with accusations ranging from pedophilia and participation in abortion-doping, to careerism and a ruthlessness with gymnasts health. It is to be understood from the coach's representation that the female gymnast needs him: they are inseparable, and to different extents, dependent upon one another. As Ann Chisholm notes regarding Womens Artistic Gymnastics, competitors and their performances are 'contained within familial structures and narratives that [reinforce the] logics of U.S. core (Anglo, bourgeois, patriarchal, heterosexual) culture,' ² and the figure of the male coach is a significant actor within such hierarchies.

My doctoral research looks at the representation of the gymnastic body in visual culture and art, as a means to track wider shifts in the relationship between sport and sporting art. However, it was only recently that I recognised that missing from all the examples of art with gymnastic subject-matter I had collected, yet eternally present in images from visual culture, was the figure of the coach. I do not think that such an omission is coincidental, rather that it denotes different agendas and uses of the gymnastic body in the two strands of source material I am drawing upon in my research. Via the proposed paper, I would like to analyse images of the male coach from visual culture, and to hypothesise why he has been omitted from gymnastics representation in art.

- Abstract Submitted Towards the ‘Bodies in Physical Culture’ | ‘Student Presentation’ panels
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EXAMPLE IMAGES

These example images are sourced from Gymnastic Blogs, NBC 'fluffs', Competition Footage and the Touchstone Pictures movie 'Stick It!'. The exception is the B&W image kindly passed on to me by Dr Natalie Barker-Ruchti, sourced from Swiss media archives.
Female participation at Olympic competitions -
the story of a medalist

As sport history shows, female participants had to walk a long way for the right to participate at Olympic competitions. But this was not the case for all the competitions of the modern Olympic Games. One exception are the Olympic Art Competitions, from which most people do not even know that these had existed.

From 1912 until 1948 seven Olympic Art Competitions took place, exhibiting art works that were "inspired by sport". According to the regulations, female participants were not ruled out. Olympic history research did not pay much attention to these artistic competitions, even less to their participants, respectively their female participants. There is a small group of mostly French and Anglo-American researchers who published some material about Olympic Art Competitions, but extensive research is still a desideratum in Olympic history research.

When looking at the participants’ lists well known artists like the French Aristide Maillol (1861-1944) or the German Georg Kolbe (1877-1947) are mentioned. But what about female artists? Had they been successful, too? This presentation focuses on the German artist Renée Sintenis (1888-1965), who won a bronze medal at the Olympic Art Competition in Amsterdam in 1928. In monographs about her, this fact is worth only a side note. By using biographical data this presentation draws a detailed picture of Renée Sintenis as artist and woman of her time.

This presentation reveals that she was an internationally known artist. She represented the New Woman and was a member of Berlin’s society. Particularly she was an active woman, who engaged in different sports. Renée Sintenis is an example of a female artist and sports woman who became, along the way, an Olympic medalist.

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Barriers to Women's Sports Participation in Saudi Arabia

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Abstract:

The aim of this study is to investigate the barriers to women's participation in sport within Saudi Arabia. Taking advantage of the researchers' contacts within the country, a series of qualitative interviews were conducted with female Saudi Arabian university students, as well as with sports professionals working within the Kingdom. An analysis of these interviews identified six key barriers to sports participation: Family Opposition, Interpretation of Islam, Lack of Government Support, Culture, the Education System and Personal Factors. Of these, it was established that it is a woman's family which has greatest influence on whether she participates in sport or physical activity.
Sex, Violence and Female Athletes: The Case of the Legends Football League

Dr. Alex Channon, University of Greenwich

This paper offers a critical reading of the presentation of female athletes within the nascent sports franchise, the Legends Football League (LFL) – a controversial organisation formerly known as the Lingerie Football League, wherein women play full-contact, 7-on-7 American football whilst wearing revealing uniforms. Since its inception in 2009, the LFL has been heavily criticised by scholars, journalists and other social commentators for marketing itself explicitly via the sexual attractiveness of its players. Such criticism frequently centres on the argument that the sexualisation of sportswomen undermines their status as ‘real’ athletes, thereby damaging the symbolic value of women’s participation in sport. Thus, critiques of the LFL typically invoke ethical arguments which polarise debates over the meanings of female (hetero)sexuality and tough, combative athleticism, such that sportswomen are seen to be either portrayed as powerful athletes, or constructed as passive ‘sex objects’. Using match footage posted online, along with an analysis of in-play commentary and post-game reports from the LFL’s 2013 US season, this paper questions the usefulness of reading overt, heteronormative sexuality and ‘real’ female athleticism within such a mutually exclusive frame. Ultimately, the paper suggests that the LFL’s construction of female athletes defies straightforward, either/or understandings of female sexuality and combative athleticism, and advocates that sociological studies of the league – and those like it – remain mindful of the complexities involved with reading athletic bodies, and attentive to the possibility for LFL viewers to interpret these in varied ways.

Dr. Alex Channon is a lecturer in the sociology of physical education and sport at the University of Greenwich, UK. His doctoral research, completed in 2011, explored the ‘subversion’ of gender in mixed-sex martial arts training cultures.

NB – please include this paper in the ‘contemporary combat sports’ stream
Transnational Working Group for the Study of Gender and Sport

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Theme: Bodies in physical culture

Man, woman and horse: Gendered bodies within equestrianism

The physical culture that revolves around riding and keeping horses is highly gendered. Equestrianism is one of the few sports in which men and women compete against each other on equal terms at all levels of competition. However, although both men and women can and do ride and keep horses, outside of the elite sporting levels equestrianism is dominated by girls and women in most western countries. Equestrianism thus offers an interesting milieu in which to explore dynamic gender relations within the masculine defined worlds of competitive sport and rural, land-based practices.

The physical culture of equestrianism is complex and encompasses a wide range of contexts and activities. As well as riding – training and competing horses – human participants in this world are involved in daily routines of horse care and interaction, land management and personal fitness and development. Equestrianism can thus be described as being produced and reproduced on and through bodies – human and equine, and the interaction between the two. In this presentation I draw on two complementary ethnographic studies (one of competitive sports riders and one of leisure riders) to consider how the embodied practices of equestrianism are both reflective of and challenging to gender norms that characterise the equestrian world, and the wider social contexts in which this subworld is situated. I argue that the presence of a non-human body – the horse – is an important element of the embodied practices of equestrianism, and acts as a medium for human gender performances.
'Sexy, smart and powerful': the paradoxes of gender, embodiment and reality in the WWE Divas' Division

This paper uses contrasting examples of the most recent Divas' Champions to explore some of the paradoxes and contradictions within the portrayal of women on World Wrestling Entertainment programming.

Although WWE is self-confessedly 'sports entertainment', with a 'creative' scriptwriting team, on-screen it maintains the position that what is being seen is 'real', often blurring the edges between reality and fiction by using real-life events in storyline.

This paper looks at the three strands of the WWE's slogan for the Divas - “sexy, smart and powerful” - and examines how these qualities are described and embodied in their programming through the characters of recent champions.

First, it looks at the careful negotiation and delineation of acceptable female heterosexual identity and activity.

Second, it looks at the ways in which 'smartness' is portrayed, both as “ring awareness” and very occasionally academic intelligence.

Third, it looks at how female power is defined and demonstrated: through physical strength and excellence; and also through celebrity status, marked by coverage in mainstream, ie non-WWE, media. This contrast has become much more marked since the launch of a new scripted reality TV series, Total Divas, which primarily features women signed to the Divas division who do little wrestling.

I suggest that WWE remains uncomfortable with “women fighting”, demonstrated historically by the Divas' positioning as “popcorn matches” - the filler or break before the “real business” of the men's titles. I argue that they now thus prefer their Divas to embody the apparently ultimately desirable qualities of “sexy, smart and powerful” within the Total Divas setting, removing them from the ring as well as the expectation of the “unfeminine” behaviours of fighting and competition, and securing further, broader mainstream media attention for the company.
THE AMAZING PARTICIPATION OF FEMALE TEAMS IN ROWING CONTESTS ORGANIZED BY THE SERENISSIMA REPUBLIC OF VENICE

In Venice between the Middle Ages and the Modern Era, a number of cultural entertainments as well as sporting contests and popular games were performed to celebrate the Carnival and other important civil and religious events; these might include weddings among the noblest families or state visits of important people from abroad. Under control of the government, the organizers of these events were of both noble and modest origins. Among them were such diverse participants as the Castellani and Nicolotti families, rivals among the common people living in the two main districts of Venice, and young members of the Venetian aristocracy grouped in numerous Compagnie della Calza (Companies of the Hosiery).

Much has been already written about the participation of the Castellani and Nicolotti who competed in dangerous battles over the Venetian bridges armed with pointed sticks, or who took part in the rhythmic Moresca dance which was reminiscent of military drills, in the highly acrobatic game called Forze D’Ercole (Struggles of Hercules) and in ball games.

Also the well-of youth and the aristocrats enrolled in the Compagnie della Calza enjoyed to personally practise sports such as hunting, fishing, horse riding and ball games. They were responsible for both theatrical performances as well as mock naval battles and boat races. Among the latters, the female rowing contests that had taken place starting in the early Middle Ages. This amazing performance was a unique, as in general the Venetian women were only allowed to be the gracious spectators in the numerous festivities organized for important visitors celebrating the glory of Venice. Was it an early sign of women’s emancipation, or rather a signal of the increasing use of women for state purpose?

The essay will draw on both ancient and modern sources.
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“Gender? What’s That?”: Working Together and Eliminating Gender Difference in Junior Korfball

Korfball was developed in 1902 as a game based on a non-contact philosophy in order for girls and boys to play in unison (Crum, 2005). Now there are over 50 countries affiliated with the International Korfball Federation (IKF). Korfball has been commended for ‘being ‘the answer’ for coeducation, ‘the solution’ for a sporting world where gender inequalities are a continual controversy, and the ‘proof’ that integrated sport can indeed serve the interests of men and women equally well’ (Thompson and Finnigan, 1990: 7). After some media attention received during the 1985 World Games, Womensports Magazine (Spring 1986) labelled korfball as a “truly egalitarian sport” (Summerfield and White, 1989: 146). Despite these assertions, previous research findings demonstrate a traditional male superiority in the sport (Summerfield and White, 1989; Thompson and Finnigan, 1990; Crum, 1988).

From 2011-2012, this study used ethnographic methods to investigate how junior korfball players perceived, understood and acted out gender. It endeavoured to discover whether gender was negotiated, challenged or recreated in this setting; and examined to what extent korfball provided an opportunity to express or promote gender egalitarianism. Using some of Foucault’s ideas during the analysis stage, investigations found that gender equality was highly visible in the junior korfball space. From observation and interviews it was clear that male domination was not evident when considering the vocal nature of the game, the physicality and competitiveness of players, or their general ability and skill. Players also verbally regarded boys and girls to be equal in korfball. This study demonstrates how, on the korfball pitch, the notion of gender difference and separatism within sport is challenged, and traditional gender constructions of both male and female players within sport are contested. It also shows the possibility that korfball could challenge traditional patriarchal structures and male hegemony within a sport setting.
Abstract for THE 2013 MEETING – Gender in Physical Culture.

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Sandra Günter

The unforgivable transgression.

A critical discourse analysis of the representation of Caster Semenya in Swiss print media.

A debate about Caster Semenya’s female sex began shortly after the South African runner won gold in the women’s’ 800m final at the 2009 Athletic World Championships held in Berlin. Her victory was disputed through questions about her right to compete as a ‘women’, with the International Association of Athletics Federation (IAAF) announcing she would be required to undergo a gender verification test before her victory could be confirmed.

Using the theoretical frame of social constructionism (Berger&Luckmann), poststructuralism (Foucault), gender- and postcolonial theories (Butler; Hall; Spivak) and the methodology of critical discourse – and dispositiv analysis (Jaeger), the paper explores the way the possible intersexuality of Caster Semenya was contextualised in mainstream Swiss German-language print media. The analyses will firstly look at the way in which Caster Semenya was constructed as a “fallen hero” and stigmatised as a double-dealer and unacceptable deviant body.

Through theoretical discussion the paper argues that the media response to Caster Semenya exemplifies Butler’s claim that the discursive framework of gender constructs and naturalises sex. A key question is therefore whether the designation of deviant bodies to a ‘field of deformation’ (Butler) works to pluralise the field of gender, or rather, as Butler suggests, it tends that those bodies might call into questions.

The final part of the paper discusses how gender, ethnicity and sexuality combine to constitute the black female sporting body as a spectacle of otherness. It is evident that this otherness is made manifest through the function of those bodies as a site of transgression, as the boundary between male and female, and often as the boundary between culture and nature (Hall).

Using the example of the controversy surrounding Caster Semenya, this paper aims to demonstrate how the post/colonial white female body is reproduced by western norms of gender, sexuality, beauty and sporting behaviour, in the sense of a feminine sporting genderperformance.

Keywords: sex, gender and desire; postcolonial theories; discourse analys; print media; Caster Semenya; deviant body; ethnicity.
Abstract

Fabienne Guggisberg

The meaning of exercise and physical activity within the everyday lives of mothers with young children

In this presentation, I aim to explore and understand the meaning of exercise and physical activity within the everyday lives of mothers with young children. Additionally I aim to close a lack in the existing literature, especially in the qualitative field of research. The sample of the research involves five mothers with young children under pre-school age in a German-speaking region of Switzerland. Data was produced through problem-centered interviews. A gender theoretical perspective was used to analyse the data. Within this perspective, the analyses aimed to understand the relation between the meaning mothers attach to physical activity and the fulfilment of the socially expected role as ‘good mothers’, but also how gender is (re-)constructed through their behaviours associated with physical activity.

The findings demonstrate that daily physical activity as it is defined by mothers does not fit the common sense definition of exercise. Mothers disclaim their great amount of physical activity, despite them being very active in caring for their children or doing housework. As a consequence, lack of time and lack of energy are important reasons for not participating in exercise (Jenkins, 2006; Bittman & Wajcman, 2000; Mattingly & Bianchi, 2003; Nomaguchi & Bianchi, 2004). In addition, the mothers of this study felt guilty leaving children in the care of others in order to take time out for themselves (Bialeschki, 1994; Thomsson, 1999). This can be related to ideologies of an ethic of care. Through the acceptance of such social expectations, the mothers reconstruct traditional gender order.

As a result, it can be said that cultural ideologies play a powerful role and the fulfilling of the ethics of care has great influence on the physical activity behaviours of mothers.

Bibliography


Keywords: motherhood - gender - exercise - physical activity - barriers
‘It’s really amazed me what my body can now do’: Creating a body-positive community in and through dance

Dr. Joanne Hill, University of Bedfordshire
Dr. Rachel Sandford, Loughborough University

Physical culture is acknowledged as a key site for the construction of embodied identities and a context in which discourses around gender-relevant/gender-appropriate behaviours are often central in shaping individuals’ understandings, engagements and experiences in the field (e.g. Kirk, 1999). Much research in this area has focused on the challenges faced by individuals as they negotiate the complex terrain, often citing negative impacts such as dissatisfaction or disengagement for those who do not conform.

Within this paper, however, we seek to examine the benefits of a physical culture context that is committed to body-positivity. We present data from an on-going study with adult learners and teachers in a dance school whose physical culture is founded on providing an LGBTQ-friendly, gender-neutral and body-positive environment. The case study research is part of a broader international project looking at positive movement subcultures through an appreciative inquiry lens; an attempt to investigate and build upon ‘what works’ rather than identifying and addressing perceived deficits (Enright et al., 2013).

Data were generated through observations, interviews and the collation of written materials and a thematic analysis was undertaken. In this paper, 3 themes are discussed. Firstly, the importance of community: all participants valued the relationships they developed within and beyond classes, suggesting that the sharing of values promoted inclusivity and safety. Secondly, the (re)development of embodied identities: physical changes to the body (and associated changes in perceptions of self) were celebrated and the gaining of a powerful physicality reconnected many ‘dancers’ to their bodies. Finally, body capability: individuals often commented that their perception of what their bodies could do developed positively when heteronormative and cisnormative boundaries (in dance movement and performance) were eliminated. It is argued that this work has relevance in creating an understanding of how a body-positive physical culture might benefit both individuals and communities.

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The Wounded Body in Public Space: Voices of Physical Active Breast Cancer Survivors

Breast cancer has been a taboo subject and stigmatized for a long time and still is in many societies. However, in recent decades breast cancer has become a public issue in some countries. It is no longer the patient’s “own” disease or that of the medical profession, but also belongs to beauty companies, the clothing business and other commercial enterprises. All want to be a part of the public discourse and profit economically from breast cancer. Following Peter Conrad’s formulations, this paper first discusses the “outsider perspective” on breast cancer and focuses on how society shapes this illness. Based on qualitative research conducted with German breast cancer survivors, the second part of the paper focuses on their “insider perspective” and especially how they deal with their private body in public, especially during physical activities. In this way the paper seeks to highlight and analyse both cultural attitudes towards the body as well as the manner in which breast cancer is socially constructed.
The concept of physical culture has a long tradition in Poland, which has developed in the frames of two trends. The first one was born in the turn of the 19th/20th century and was related to broader socio-cultural changes which took place in many European countries of that time. The second trend – specific to Poland – was born in interwar period and established ideological basis of “state concept of physical culture”. The term “physical culture”, contrary to the English speaking world, has never disappeared in the Polish lexicon. However, its meaning, content and using have been changed.

The biggest transformation in the perception of physical culture concerns its depoliticization, a declining role in the development of a nation or state. That affects the presence of women’s issues and view of female physical culture.

The main hypothesis of my paper are:

1) physical education of women was important in the past because it served a specific (national and state) purposes
2) in the past, handbooks described physical culture for women, nowadays, they describe neither physical culture for women nor women’s physical culture
3) the problem of inaccessibility / unequal access of women to physical education is seen as resolved, and the physical culture itself is presented as gender-neutral
4) this neutrality contributes to maintenance of male dominance in the sport and the marginalization of women

A content analysis will be used to verify hypothesis mentioned above. The choose of content (handbooks such as “Sociology of physical culture” from different years) lets analysis the changes in the frequency of appearance of women’s physical culture, as well as its perception. Through an analysis of the most recent handbooks, presentation of current approach will be possible.
Girls’ experiences of physical education and physical culture: an activist research perspective

David Kirk* and Kimberly L Oliver**

There is a repetitive narrative in the discourse of girls’ physical education that suggests girls are culpable for their non-participation and drop out, which we have learned from feminist critique is a classic case of ‘blaming the victim’. Little has changed in this narrative for over 40 years, which is sustained by regular reports in the media as well as the research literature. Drawing on Bourdieu’s dispositional approach to the social construction of gender and embodied identity outlined in *Masculine Domination* (2001), we argue that attempts to improve girls’ experiences of physical education must include but also go beyond critiquing popular physical culture in order to ‘raise consciousness.’ As Bourdieu recognised, critique by itself cannot achieve a transformation of the gender order since it is embedded in the bodies of women and men, requiring work at the ‘somatic’ level. We argue that the key challenge for physical educators is to develop forms of physical education that are responsive to the needs, interests and embodied identities of girls.

In this paper, as a counterpoint to other approaches to the so-called ‘problem of girls’, we build on a developing line of activist research to outline how to work with girls to identify and overcome barriers to their engagements with physical education. We argue that ‘girl-friendly’ physical education supports girls to value the physically active life. We propose that the aim of lifelong physical activity, which many physical educators espouse as their *raison d’etre*, has never been realised. We argue that, despite its ubiquity, this is a radical aspiration that could provide significant benefits to individuals and society. For girls, we conclude that the development of a disposition to engage in regular physical activity forms an experiential basis for their ongoing and critical engagements with potentially oppressive forms of popular physical culture.

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ABSTRACT

Sport, nation, national and international in the early Finnish woman gymnastics leaders' and activists' life histories

My presentation is part of my larger research project where I study the life histories of three leading Finnish woman gymnasts, Elin Kallio, Elli Björkstén and Anni Collan, who were born, educated and had started their professional career in the latter part of the 19th century. There my purpose is to investigate how these women's understanding of sport/gymnastics was interwoven in their ways to understand 'women', or gender relations in the rapid changes of the ideas of 'nation', 'national' and international in the processes where Finland was developing towards a national state. The very concepts of "nation", "national" and "international" were elementary parts in the discourses about modern physical exercises and education, in connection to the emerging national state. The body became a national political issue, intertwined with views on gender, class and biology. Those women, interested in physical exercises were challenged to implement or question the lines drawn in the public discourses. My main method in investigating women's possibilities and solutions is to use tree women activists and their experiences in making a professional and life career in gymnastics and sports, while the context is their life histories that writes them as part of the society of their time.

At our network meeting in Bath (2011) I spoke about Elli Björkstén and about the concept of intersectionality in the feminist research – meaning, according to Kathy Davis - "the interaction of multiple identities and experiences of exclusion and subordination". Davis also suggests that the concept opens up a new discussion contact between feminist research traditions – the one emphasizing the structural nature of sexism, class differences, or racism, and the poststructuralist view insisting deconstruction of identity as category, as well as the universalisms in the western thinking.

For me this opens up new possibilities in research in different women generations in gymnastics and sports, that I will discuss here.
Physical Culture as Etiquette: The Gendered Constructions of On-Court Behavioural Transgressions in Men’s Tennis in the 1970s and 80s

Robert J. Lake – Wilfrid Laurier University, Department of Kinesiology and Physical Education, Waterloo, ON, Canada

The 1970s and 80s represented an interesting period in men’s tennis with regards noticeable changes in on-court behaviour and the manifestation of a new breed of acceptable masculinity. When etiquette in tennis, as an aspect of physical culture, traditionally demanded the exercise of physical self-restraint, emotional control and the protection and promotion of sportsmanship ethics, primarily as a means to retain its high-class ideals, this period witnessed numerous incidents of behavioural transgressions from a new crop of players that seemed less swayed by the sport’s elitist traditions and more concerned to “win at all costs”. Players such as Ilie Nastase, Jimmy Connors and John McEnroe epitomised this new breed, and their influences, given legitimacy by their great successes, propelled elite-level tennis and hegemonic masculine ideals in a new direction. This is considered an outcome of burgeoning commercial opportunities and the appropriation of a more ruthless, business-like (rather than leisurely) approach to the sport, alongside changes in the women’s game, which witnessed more aggressive, powerful play and enhanced popularity that might have acted as a threat to patriarchal notions of male dominance. This paper considers how men’s tennis came to accommodate a “new” physical culture, which demanded different uses of the male body partly as a reaction to broader developments in the sport.
Gender positions in sport
Marie Larneby, Malmö University, Department of Sport Science
Student presentation

In Sweden, children and adolescents do sport in separate spheres; compulsory physical education in school and optional within sport organisations. Sport performed during leisure time is very popular among boys and girls, but number of participants are declining. This PhD-project is part of an interdisciplinary research project studying what possible factors influence adolescents to continue doing sports, whereas this study explores gender aspects. Some comprehensive questions are posed: Why, and when, is gender becoming important to young athletes? How does gender affect the sporting identity? How are young athletes negotiating their gender positions in their sport, i.e. how is gender used to enforce certain behaviors?

Informants for the study are adolescents attending a high school program that comprehensively include an explicit (elite) sport focus, a unique combination in Sweden. High achieving athletes are selected to attend this school and they are also the only pupils. The daily training at school changes their ordinary sporting contexts. How do these adolescents talk about and perform gender in (their) sport? Additionally, in comparison to the (often sex separated) participation experiences in their sport clubs, how are the adolescents affected by also attending an integrated sport setting; i.e. talking about and doing sport with the opposite sex? Based on traditional notions of how men’s and women’s sport are valued differently regarding performance and status, how do these adolescents reflect upon and (re)construct gender? The unique context also prompts questions if the physical and intellectual dimensions can stimulate each other in a traditional culture of learning valuing theoretical knowledge.

A qualitative methodological approach with interviews and observations will be conducted focusing different grades. The theoretical framework is influenced by a constructivist approach, specifically the concepts of performativity and hegemonic masculinity.

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When do gender-equality initiatives in sport become an encumbrance?

Håkan Larsson, The Swedish School of Sport and Health Sciences, Stockholm

This presentation is based on my chapter “Can gender-equality become and encumbrance? The case of sport in the Nordic countries” in the forthcoming (January, 2014) Routledge Handbook of Sport, Gender and Sexuality edited by Jennifer Hargreaves and Eric Anderson.

Gender issues have had a fairly prominent position within sport studies in the Nordic countries. A number of researchers have contributed to the knowledge formation, and many of them have played an important part in creating gender-equality policies for sport. However, they have also demonstrated that gender-equality as a political endeavour in sport is sometimes ambiguous and contradictory. A lot has been done in the name of equality, but at best these initiatives improve the situation within existing power relations. On occasions, they might even become an encumbrance to the endeavour for radical change.

A gender-neutral approach to equality – a participation-strategy – has to some extent been successful, although it has failed to radically challenge gender power relations. It has also promoted a somewhat fraudulent perception of individual choice. Further, this approach to equality has failed to take into account that the prevailing idea is that sex matters in sport. A gender-specific approach to equality – including a ‘female perspective’ – matches this idea about the significance of sexual difference in sport. This approach has, though, promoted stereotypical views on gender. Consequently, overall, the conditions for women and men has improved over the years, but there are few signs indicating that traditional views on women and men, i.e. girls and women being more socially-oriented and reliant on a coach, and boys and men being more competitive and confident in competitive situations, are challenged. The existing strategies have not problematised the category sex.
Research has focused on how coaches acquire and develop knowledge and practices, for instance that they learn progressively through large-scale programs and through their participation in coaching situations. To identifying significant events that impact on top-level women football coaches practice during their career may enable the coaching community and academics to better understand the learning pathways of top-level women football coaches.

The presentation aims to highlight the critical events in top-level women football coaches’ carrier that had a significant impact on their coaching. Data stems from semi-structured interviews with and biographical mapping (grid) completed by eight national women coaches from four different countries. The critical incidents are life-changing events that occurred in the professionals’ practice that influence their life for a long period of time. Through reflection on the impact of the event, the study of critical analysis is first situated within the top-level women football coaches’ experience. The specific questions posed are: What happened, where and when, who was involved as well as what has they learned about the outcomes of these critical incidents? What are the values and ethical issues which are highlighted by these incidents? Situated learning theory is used to interpret the outcomes. Early results from this analytic work will be presented.
Gender in physical culture – student presentation

Title: Passion for horses as gender positioning – boys and men ‘doing gender’ in equestrian sports

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Abstract: In Sweden, equestrian sports is greatly dominated by girls and women, and it is considered it to be a female-coded sport. Accordingly, boys and men who engage in horse riding have the potential to challenge traditional gender patterns. The aim of this master degree project was to investigate the construction of gender, or the ‘doing of gender’, in boys and men’s stories about equestrian sports.

19 boys and men, who were active on different levels in the Equestrian Sports Federation, were interviewed about their experiences of equestrian sports. In the first step of analysis five narratives – illustrating central themes and experiences in the informant’s stories – were constructed. In the second step a feminist post-structuralist reading of the narratives was carried out.

The results indicate that in order to manage everyday activities in equestrian sports you need qualities like initiative, strength and courage. At the same time you have to be sensitive, communicative and caregiving. In this way boys (and girls) in equestrian sports get to practice positions assumed as masculine as well as positions assumed as feminine. And by doing this, the boys and men challenge dominant discourses about women and men – how they “are” and what they like. At the same time the boys and men have to relate to dominant views of equestrian sports as a “girls sport” and to heteronormative gender discourses in which men in equestrian sports are competitive, goal oriented, don’t like to cuddle with horses and think that the best thing with horse riding is the girls. One strategy for handling this is to emphasize masculinity – and especially heterosexuality – to show that you in spite of everything are a “normal” guy.
Physical activities and their relation to physical education: A 200-year perspective and future challenges

Suzanne Lundvall, associate prof. (1) & Peter Schantz, prof. (2)

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Abstract

Over time the chosen bodily movement practices within Physical education and health (PEH) have created tensions in terms of power and control over what has been seen as legitimate in the educational sector of physical culture. The aim of the study has been to, through a macro level overview and by using a model, illuminate how different bodily movement practices in the world’s oldest physical education teacher education (PETE) have emerged over time, become embedded, remain, fade or disappear. By following this continuity and discontinuity of practices, four distinct phases have been identified and their contextual background is described.

The theoretical departure point is inspired by the work of Bourdieu. The analytical focus have been placed on how deliberate forms of bodily movement practices within the studied PETE program came to be defined and regulated through meaning making principles, or in other words: logic of practices (Bourdieu 1984, 1990). This departure point makes it possible to analyze how aspects of investment and intrinsic values have been put forward and related to views on body, gender and health.

Findings: The first phase is characterized by the establishment of Ling gymnastics from early 1800s, and its gradual fall in the 1900s. Next phase started in the late 1800s and dealt with the introduction of sport and outdoor life. The third relates to the rise and fall of a separate female gymnastics practice during the 1900s. The fourth phase is characterized by the introduction of everyday life physical activities in the beginning of the new millennium. The overview is followed by reflections on the future content of bodily movement practices and sought for values in PETE and physical education in the school system, seen from a gender perspective.
If sport is a domain used to construct and reproduce hegemonic masculinity (Connell, 1990), and violence particularly is constructed as an inherent ‘duty’ of masculinity (Bourdieu, 2001:53), then how do women place themselves within the mixed-sex training environment of karate? Through a combination of semi-structured interviews and observations, this study explores the gender relations in Scottish karate, and how they both reproduce, and challenge, established ideas of gender.

Karate is a sport societally understood to embody characteristics of conventional masculinity, but where men and women train and contend with one-another for sporting capital. Based on conceptions of the body, men are assumed a more ‘natural’ fit to karate and afforded higher status than women. Yet within the mixed-sex training environment, men and women learn a mutual respect for one another as training partners who can improve one another. In this environment, karate is a sport where women can, and often do, outperform men, and in doing so, reconstruct notions of femininity, and the gender order. As such, karate does not simply reproduce hegemonic masculinity. Rather, the tension between karate athletes learnt understanding of women karate athletes as strong fighters, combined with societal interpretations of women as weak, fragile, and aesthetically pleasing, constructs a gender arrangement where women are both subordinated and empowered simultaneously.
Boxing, Biology and Pastiche Hegemony

As knowledge about the biological foundation of the modern patriarchal gender order is increasingly challenged within late modern social worlds (Atkinson, 2011; Merchant, 1983), enclaves persist in which men and women can attempt to recreate their understandings of the 'natural' basis of sex difference (McCaughey, 2008). Within ‘Power Gym’ male boxers were able to symbolise their bodies and behaviours in such a manner. The language and logic of popular scientific discourses authored and authorised notions of an innate manhood. Furthermore, the reification of these narratives of manhood, through the embodied praxis of boxing, was then used as evidence to prove this ‘biology ideology’. Though the reflexive appropriation of the ‘biology ideology’ within appropriate gendered behaviour codes these men could negotiate taboos and restrictions that accompany such behaviours in most other late modern social worlds. The ability to instrumentally deploy one's ‘innate’ manliness in symbolically legitimate ways could then be represented and emotionally experienced as a man’s biological right and obligation. When considered in this way, the power of such scientific truth claims to explain and justify a certain level of violence, aggression and behaviours coded as masculine, comes to the fore. Through scripted performances of mimetic violence and self-bully, the boxers were able to experience this discursive naturalness and carve out a masculine validating enclave. As such, they accessed a ‘patriarchal dividend’ (Connell, 2005) by securing a local pastiche hegemony (Atkinson, 2011) in which discourses surrounding men’s natural place as physically and psychologically dominant remained largely uncontested.

**Keywords**: Men, Pastiche Hegemony, Biology, Testosterone, Violence, Boxing

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Anti-doping law in NIGERIA---the challenges of the World Anti-Doping Code. By Osuagwu Ugochukwu (Rights lawyer, Abuja NIGERIA)

Nigeria's fight against drug cheating can at best be described as lukewarm. There has been no independent seminar or program to educate athletes on its dangers or to promote a clean sport. No public relation attempt has been made by the National Olympic Committee to enlighten the public on steps it has taken (if any at all) to ensure drug cheats are discouraged and disciplined.

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During local competitions, which are avenues for anti-doping campaigns, no attempt has been made to show support for clean athletes. We have countless number of age group sporting competitions and we let them pass without taking the opportunity to put a word or two to the young sportsmen and women on the issues of drugs and it dangers.

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The fact that many young athletes do not know about the illegality of some substances is an indictment of the National Olympic Committee as well as the sporting federations. We also have repentant drug offenders within our sporting public, we should use them to educate others on the dangers these drugs possess, the shame it brings and the loss of financial rewards a cheat suffers. We could even make it mandatory as punitive measures for athletes caught on drugs to speak to youths about it as a prerequisite to being accepted back to competition after their suspensions.

Nigerian sports, has developed extensively since the advent of our democracy. This national awakening in sports owes its roots to the adoption of constitutionalism and the recognition, respect and upliftment of fundamental human rights in NIGERIA.

The World Anti-Doping Agency (WADA) has reacted to the problem of doping in world-wide sport by creating an international code in the form of the World Anti-Doping Code, to which NIGERIA is a signatory. At the heart of the Convention is the response by the international community to harmonize the rules relating to anti-doping in order to preserve fair play and prevent harm to the health of sports people.

The creation of the World Anti-Doping Code is a reaction to the reality of doping in sport which is a legal difficulty that is unique to sport. It is stated that, “a large part of sporting jurisprudence deals with disciplinary proceedings, many of them pertaining to doping cases. It is in the latter context that the Court of Arbitration for Sports (CAS) has developed principles, which it has applied consistently....
These principles were developed in an effort to fight doping in sport effectively and must be viewed against the backdrop of the increasing difficulty to be ahead of developments in laboratories."

The World Anti-Doping Code deals aggressively with doping in the international community. This was confirmed in the recent case of World Anti-Doping Agency (WADA) v United States Anti-Doping Agency (USADA). However Nigerian authorities’ unenthusiastic approach to dealing with the drug problems can be illustrated by its influence it plays in the international scene. Despite being the second largest financial contributor to WADA in Africa, we get zero influence on decisions and have no representative in the various WADA board and committees.

It is essential at this point to highlight the distinction between The World Anti-Doping Code discussed herein and the United Nations Educational Scientific and Cultural Organization (UNESCO) Convention against Doping in Sport. It must be pointed out that although this paper supports and calls for the WADA Code to be adopted into NIGERIAN law it must be noted that there is no legal obligation for countries to adopt the WADA Anti-Doping Code in such a manner. However, the UNESCO Convention against Doping in Sports does create an obligation on the ratifying countries to pass legislation that is consistent with it. With the understanding of the distinction between the Code and the Convention, it is respectfully submitted that greater good would be achieved in NIGERIAN anti-doping law if the Convention is adopted with the force of law. The proposed adoption of the Convention against Doping in Sport will give rise to the automatic application of the WADA Anti-Doping Code in terms of Article 2 (6) as the Code is an appendix to the Convention.

The World Anti-Doping Code, similar to the UNESCO Convention against Doping in Sports is based on constitutional principles and human rights therefore it is unlikely that the legality of the rules of the Code may fail when tested against the NIGERIAN Constitution. The Code itself appears to have no rules that may operate against public policy. The Code can be termed an instrument based on the promotion of human rights that seeks to promote such rights through the eradication of immoral practices in sports.

In conclusion, it is essential to remember that large investments to keep NIGERIAN sports from drug use have been made in the form of legislation and scientific research. It is also evident in the creation of the UNESCO Convention against Doping in Sports and World Anti-Doping Agency's efforts resulting in the creation of a World Anti-Doping Code that doping in sport is an international concern that seeks to undermine the integrity of fair play. Therefore, it is essential that our laws be amended to give effect to the World Anti-Doping Code and the UNESCO Convention against Doping in Sports so that matters relating to anti-doping law can be dealt with through a singular international standard. We live in a global village where sport forms a substantial aspect of that village thus harmonization and uniformity of laws relating to sport is clearly desirable. Clearly as a country we are not alone in the fight against drugs in sport, however, we are responsible for educating ourselves on the legal measures we have adopted in order to apply them in sporting bodies and in our courts.
The aim of this study is to gain insights into the development of women’s boxing through the experiences and perspectives of the women participating in this sport. Various sources will be used to gather information about the history of women’s boxing and the challenges which women faced when entering this domain of masculinity, both in the United States and Europe. In addition we will use published biographies and narratives of female boxers in order to understand the limited role of boxing in past lives and to provide a historical context. Current developments will be assessed by questionnaires delivered to the participants in boxing programs in the state of Illinois which will provide information on the aims and motives as well as on the social background and the sport biographies of the members of each club. In follow up interviews with selected women, we will explore together their past experiences and their future perspectives in boxing.

The theoretical frameworks will be constructivist gender theories, concepts of hegemonic masculinities as well as current socialization theories, and Bourdieu’s approaches to habitus and taste. These concepts will guide our questions to the material and to the informants; they will also be used for analysis and interpretations, and to assess changes in motives over time and interpretation of current conditions.
Abstract

Catherine Phipps

Motivation of professional female Muay Thai boxers in training and competition

Using a figurational sociological approach, this research analyses the motivations of professional female Muay Thai boxers in both training and competition, and ways in which they negotiate their elite status as females in a male-associated combat sport. To do this, I draw on fourteen semi-structured interviews to analyse the extent to which females in Muay Thai experience a quest for excitement. It is suggested females are motivated to participate in Muay Thai as it acts as an emotional and physical outlet and is used as a means to gain mimetic satisfactions which men have originally acquired through sports. Female Muay Thai fighters in this study experienced pleasurable satisfactions associated with taking part in an activity that is considered masculine and usually limited to male habitus. Moreover, female Muay Thai boxers’ experiences of the quest for excitement incorporate a desire for gender equality by resisting traditional female roles which are often more routinised, and feminine-appropriate sports which can lack in physical contact. Overall it is argued females can experience a specifically gendered quest for excitement in Muay Thai which differs to men’s experiences. This research supplements the minimal existing research on females in martial arts and serves as a comparison to former literature on men’s and women’s experiences of the quest for excitement.
Ballet Body Belief: perceptions of an ideal ballet body from young ballet dancers

Dr. Angela Pickard

Canterbury Christ Church University, UK

A four year longitudinal, ethnographic, empirical study of the experiences of 12 young ballet dancers, six boys and six girls, between the ages of 10 and 15 years at the start of the study, examined processes of construction and ‘becoming ‘a ballet dancer in non-residential ballet schooling. This paper explores what is perceived and believed to be an ideal ballet body by young ballet dancers. Such bodily belief, in Bourdieu’s term, becomes a core part of a habitus. Data was generated via a multi-method approach including observations, interviews and focus groups. Findings suggest that the young ballet dancers attempted to replicate and position themselves within what is perceived and believed to be an ideal ballet body shape and size. Ballet is a social practice that shapes the activity of the young dancer but is also shaped by that young dancer through a process of incorporation of the social into the body. The ballet dancer’s body and habitus is produced and maintained as the young ballet dancers’ accepted their bodies as an aesthetic project. It is argued that there is a strong connection between the size, shape and aesthetic of the ballet body and identity.
**Abstract**

Introduced in Switzerland in 1974, rhythmic gymnastics is a very specific discipline inside gymnastics’ world, because its an elite sport devoted only to women and girls. Looking to those singularities, our ambition is to analyse its development, from the top to the bottom and in the same time from its first beginning – as an elite team – in the middle of the 1970s to the development and its geographical spread during the 1980s and 1990s. Those processes may led us to ask the question of the link between a national organisation and local societies, between elite and mass (in a country where there is a huge tradition of mass gymnastics), but also the question of the link between modernity and tradition, as our research make clear that this was perhaps the main brake to the development of this type of gymnastics in the societies, and through the country before the 1990s. The presentation wants to make clear the link between all the different stages of sport organisation in the development of a specific practice, analysing the implication of individuals and exploring their collaboration. As far as rhythmic gymnastics is almost only an elite sport, we will also include an international level, especially for the “code” – basis of the judgment – published by the International Gymnastics Federation (FIG). Actually, our research is based on the archives of the Swiss Women Gymnastics Association, on archives from cantonal associations, on archives from local societies, on archives from international institutions (FIG, European Gymnastics Union, International Olympic Committee) and on about 50 interviews with older (and former) trainers, managers, gymnasts, and journalists. This makes more than 80 hours interviews and thousands of documents (minutes of congress, annual report, official bulletin, international report, etc.), to which we have to add all the private documents gathered beside the interviews.

**Keywords**

Rhythmic Gymnastics, Sport Organisations, Elite Sport, Switzerland.

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Health Identities in Youth Elite Sports: Practices and Constructions in a Culture of Risk

Episodes of health and illness are characterized as gendered both in their prevalence and in their origin. However, sociological research on health in (elite) sports notes strong similarities in male and female adult athletes’ handling of pain and injury (Thiel, Mayer, & Digel, 2010; Young, 2007). The dominance of health practices associated with concepts of traditional masculinity found in both genders is explained by their socialization into elite sports’ culture, which values taking risks with the body in order to excel (Nixon, 1992).

With this backdrop, we focus on adolescence as a central phase for the development of social identity and question how socialization into a risky health culture informs youth athletes’ health practices and body-self relationships. We are particularly interested in the interplay between youth athletes’ athletic identity constructions and the adoption of gendered health practices.

Our analysis draws on qualitative interviews with athletes aged 15 to 18 performing at the national level in biathlon, handball, artistic gymnastic and wrestling. This sample is taken from a larger study on the health situation in German youth elite sports.

Initial findings indicate that male and female adolescent athletes’ body-self-relationships neither simply align with traditional concepts of masculinity and femininity nor do they align with an elite-sport specific masculinity. Rather, different patterns of body-self-relationships co-exist. Within this presentation, we focus on selected athletes who construct unorthodox body-self relationships by integrating ‘masculine’ and ‘feminine’ health practices, such as ignoring pain, controlling weight, and complying to medical advice, in order to become elite athletes.

(265 words)
**Literature**


Gabriele Sobiech

Struggle for cultural recognition: The lack of fit between coach and students in a football project

Introduction: Theoretical framework and research question

In this paper it will be illustrated how the social background of the family that equips children with different cultural, social and economic capital upon their start in school decisively affects the school practices of students, as reflected by Bourdieu (1981) in his practice-theoretical sociology of education. According to this understanding, the social background is not only determined by the structural parameters of class and an objective economic position of the parents. On the contrary, social groups, affected by economic pressure and cultural influences, aim at actively positioning themselves in practices and at giving this positioning sense and meaning.

How girls from a Freiburg ‘Hauptschule’ position themselves with and through bodily practices, should be shown on the available study (Sobiech & Gießstüber, 2012, 215). The girls take part in a football project offered in the extra-curricular programme of this school. The girls are on their own under the supervision of two top-class football players. The main question is: Could the girls profit from the physical abilities and knowledge of the coaches or increase their constructions of social space the lack of fit between their family prerequisites and the demands of the coaches?

Methods

Findings are based on data from interviews with the participating coaches, regarding their football career and their training concept and on data from the analysis of the video material of the training sessions. Referring to the theoretical frame of references, key scenes were interpreted and the resulting structural hypotheses were tested by comparative strategies (Dinkelacker/ Herrle 2009). The categorical emphases resulted inductively from the empirical material.

Results

The analysis of the available data shows how the girls in the football project create a social space within the gym and stubbornly deal with the expectations of their coaches and counteract these. The lack of fit leads to a tension between the desire for ever-mounting success by the coaches on the one hand and the primary family habitus (Bourdieu & Passeron 1971) of the students on the other. The differences result in struggles about the definition of power between coaches and their students, whose origins do not, however, becomes evident to the coaches. They only point out to the students’ practical utilization of the space and their forms of self-positioning as a lack of cooperation and commitment, which leads the coaches into resignation.

References:


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Abstract

When cross-country skiing was established as a sport in the late 19th and early 20th century, it was a sport heavily dominated by men. Training was something that was done on spare time, but the main bulk of physical training was due to heavy physical work, from forestry or farming. In Sweden, forest workers were common on the national team well into the 1970s. Cross country skiing was tightly linked to rural areas, and gender coded as male (Sommestad 1992). Especially in Norway, women’s skiing was not easily accepted (Wigernaes 1967). Female skiers in Scandinavia were depicted very differently than their male colleagues (Tolvhed 2008).

After poor results in international competitions in the early 1950s, the Swedish Ski Federation sought to improve performance of skiers by scientific means. They turned to physiologists at the Royal Central Institute of Gymnastics (GCI) in Stockholm. GCI had previously been the center for physical culture and Swedish gymnastics in Sweden, but had shifted towards a more scientific, ‘rational’ approach to physical education and training (Svensson, 2013, Yttergren 2010). During the 1950s and 1960s, GCI physiologists like Per-Olof Åstrand and Bengt Saltin were involved in testing and scientifically advising the national team (both men and women). Did the reception of scientific advice differ among male and female skiers? If so, how and why? Preliminary results suggest that female skiers, lacking the connection to forestry and long tradition in the sport, were more open to new training methods, while their male colleagues followed the tradition of training from predecessors and forestry. Female skiers, by adapting scientific advice more easily than male colleagues, may have functioned as change agents in the sport of cross country skiing. This indicates a strong connection between the (gendered) culture of a certain physical activity and the training conducted.
Literature

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Abstract of Master Thesis/Project

Gendering of coach-athlete relationships in boxing

My Master Project is a study focusing on the gendering of coach-athlete relationships in individual sports using boxing as a case study. The reason for my interest in this field is that I believe that through increasing our knowledge of the coach-athlete relationship we can discover new ways to develop elite athletes, create long, stable and successful coach-athlete relationship and decrease drop out from youth sports.

My goal is to combine sports psychology theory (such as Jowetts 3+1 Cs theory and Chelladurai’s MML) with theories used in sports sociology (feminist/gender theories) to study how gender and power relations affect the coach-athlete relationship and the coach’s behaviour towards the athletes. Focusing on a few coaches (both male and female) I wish to study how they interact with their athletes (both male and female, youth and senior athletes) and how they affect their athletes’ wellbeing (psychologically) and success (within their sport). Furthermore I will connect these factors of the coach-athlete relationship to sociological theory about power and gender to see if (and how) they influence the coach-athlete relationship. To achieve this I will use both qualitative field methods (observing and following the Norwegian Olympic Box Team) and a larger sample (including Norwegian boxing clubs/teams and possibly some from Sweden and Denmark) questionnaire (quantitative). For more information on my Master Project, feel free to contact me via e-mail or phone.

During my Master Project my supervisors are Jorid Hovden and Ingar Mehus (professors – Department of Sociology and Political Science, NTNU).

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”It must be a little more close-fitting…”

On clothes’ contributions to constructions of femininity within football

Football players at elite level often live up to ideals coded as masculine, like muscular strength and good staying power. But research on clothes in connection with football has shown that male footballers can also be “new men”, interested in fashion-consumption, some willing to show off their well-trained bodies in rather sexualizing advertising photos. No similar studies regarding female footballers’ relations to clothes and fashion have been made before. But this paper aims at beginning to fill this gap in research by presenting results from a qualitative study regarding how football clothes used by women’s teams and female players’ everyday clothes contribute to constructions of femininity, primarily based on interviews with Swedish players at elite level. Utterances from one coach and two sport directors of women’s teams are also analyzed. Thoughts about “feminine design” and female players’ experiences of their bodies (trained to play football just like men’s bodies) in relation to fashion are brought up in the paper.

Furthermore some ads for football clothes are discussed. Postmodern tendencies like aesthetization of the body and blurring of borders between nature and culture (body and clothes) are themes within consumer research. Clothes are seen both as decorations on the surface of the body (sometimes a “bricolage” that can express an individual’s shifting identities) and as body-modifying technologies [”body-techniques”] (often enhancing achievement). Gender-constructions made through clothing have to relate to these two concepts of functions of clothes today. But why could Lotta Schelin’s long, well-trained legs be so well spotted in a Puma ad, where she threw herself forward to kick a volley-shot, while it was Fredrik Ljungberg who got robot-legs and became a goal-striking cyborg (human-machine-hybrid) in advertising from the same brand?
Alongside Agatha Christie and Dorothy Sayers, Gladys Mitchell was widely regarded as one of the three leading ladies of Golden Age British detective fiction. In conjunction with her prolific writing career, Mitchell's day job as an English, History and Games teacher, as well as an athletics coach, provided inspiration for a number of her school based mysteries. A member of the British Olympic Association, sport was central to Mitchell's life as well as her fiction (Sarjeant 1985). This paper examines attitudes to girls' physical education in Mitchell's post-war children's mystery novels, focusing primarily on On Your Marks (1954), set in a physical training college, as all as The Malory Secret (1950) and Pam at Stone Castle (1951). Mitchell's earlier physical training college murder mystery, Laurels are Poison (1942), reflected the interplay between competing philosophies surrounding the physical education of women in the period during and after the Second World War. Seeing physical education as central to the emancipation of women and the well-being of a nation, Mitchell's Laurels Are Poison meditates on the darker side of this honing of physical specimens that was reminiscent of the eugenicist totalitarianism of the Nazi regime (Macdonald 2011; Jensen 2010). According to David Kirk, the two decades that followed the Second World War were a 'watershed' for physical education in British schools (1992). In contrast to her earlier adult novels, Mitchell's 1950s girls' adventure stories offer a seemingly much less complicated reverence for competitive games and physical education at a time when education systems were undergoing radical changes and discourses on the history of physical education were coming into existence (Van Dalen et al. 1953).
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Thematic Session: Contemporary combat sports and gender studies

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**Note: 1** I am a PhD student and I would like to be assigned a senior tutor to offer feedback on my presentation 2) If appropriate I would like the paper to be considered for the book on Gender in physical culture

**ABSTRACT:** *'Jesus didn’t tap’: developing gendered ways of knowing pain in the local, non-elite Mixed Martial Arts gym*

Mixed martial arts (MMA) is a mediated, contemporary hybrid-full contact combat sport in which contestants utilise a combination of strikes, submission holds, takedowns and grappling techniques to overcome their opponent (Mayeda and Ching, 2008). In an examination of technical evolution of MMA, Downey (2006) observes how producing pain and damage along with the developing the ability to resist pain are central to this sport. In this paper I discuss empirical data which offers insight to the intersections of pain, gender and the embodied
processes of sports pedagogy, enskillment and socialisation into a particular culture of pain in the context of non-elite MMA. I focus on how gendered ways of knowing pain are developed and negotiated in the day to day practices in the local MMA gym. I shed light on 1) how the MMA coaches and practitioners learn to produce and develop resilience to pain, 2) how the practitioners come to value pain and see it as productive and comforting, yet simultaneously pain emerges as something to be resisted, suppressed and overcome 3) how the practitioners negotiate their experiences of pain in practice and in relation to the paradoxical meanings of pain in the highly gendered space of the MMA gym and 4) how their experiences are informed by the wider discourses of pain MMA and sport in general. I argue that examining pain as phenomenologically informed, experientially grounded way of knowing, using the ethnographic research method, offers valuable insights to the way in which gender operates, is negotiated and made meaningful in the contemporary MMA culture in which the grobal/glocal intertwine closely (Andrews and Ritzer, 2007). The discussion is based on ethnographic data from 12 month participant observation and semi-structured interviews in two MMA gyms in the North-East of England, collected as a part of my PhD Thesis project.
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Abstract

**Nanna With and sports journalism in Norway (1914-1919)**

Nanna With (1874-1965) was a pioneer of her time. She was both a journalist, musician, author and editor. From 1914-1919 she was both the editor of the `Sportsmanden` and a feminist. This was and is an extraordinary combination. Sports and sport`s journalism was clearly a male preserve in Norway and most of the rest of the world at that time. With point of departure of her period as the editor of this sport`s paper, the following questions are asked:

1.
What strategies did she produce to make `Sportsmanden` the most popular sport`s paper of the time in Norway?

2.
In what way did she hide and deal with this oxymoron – contradiction- of been a female feminist and an excellent sports editor at the same time?

All available numbers of `Sportsmanden` from 1914 -1919 are analyzed in a rhetorical perspective (Aristoteles, 2006; Nordhaug, 2010; Lippe, von der, 2010; Lippe, von der & Tønneson, 2013a; Lippe, von der, 2013b).
Gender and the ageing body in physical cultures: an embodied approach

Taking part in a physical or sporting activity incorporates a range of corporeal and emotional sensations that are interwoven with the individual body as well as the social context in which the experience occurs. In my attempts to explore the contrasting ways in which sport and physical activity are experienced I have incorporated a reflexive lens in order to shape the focus for empirical investigations. Much of this has been influenced by an awareness of the centrality of a body most often read through gender, sexuality and ability. However, with the physical onset of middle-age, the context of the ageing body has increasingly influenced not only my engagement, but also my interpretation of sporting experience, although this has not necessarily diminished the ways that I am able to enjoy participation.

In this paper, I explore the processes through which a physical activity is experienced, in an attempt to qualitatively account for the multitude of individual and external influences that determine whether participation is considered enjoyable, and, ultimately, worth doing again. This paper incorporates the concept of body-reflexive practices, as initially described by Connell (2005), in order to explore the notion of body reflexive pleasures (Wellard 2013) which incorporate an acknowledgment of the physiological, psychological and sociological factors which contribute to a sporting activity being considered pleasurable or not.

By adopting an embodied approach to the gendered and ageing body, the intention is to challenge many of the restricted formulations that invariably determine who can or cannot ‘do’ sport and physical activity.

References:
