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## National identity and sport: An annotated bibliography

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## Executive summary

This annotated bibliography summarises studies on the ability of sport and events to contribute to national identity, national pride, psychic capital and a 'feel-good' factor.

Key themes that emerged from the literature were:

- Sport is well placed for the development of both national identity and national pride.
- Although there is evidence that national team success and hosting events can contribute to increased self-esteem and national pride in the short-term, the longevity of these emotions is questionable;
- It is erroneous to conclude that all members of a community utilise sport to construct their national identity. Similarly, it should not be assumed that all people within a community would derive pride from associating themselves with sporting success. Sport is likely to be just one of a number of factors that influence perceptions of national identity and national pride.
- There are likely to be numerous identity narratives within a nation that all speak to the 'idea' of a national identity. National identity is likely to be dynamic continually being constructed and negotiated from a contest as much historical as it is contemporary.
- A multicultural society should allow its members to entertain dual and even multiple national identities without arising fears of divided loyalties. Indigenous peoples are often 'used' as a marketing tool when projecting national images.
- Dominant groups within society will emphasise a preferred national identity as a means of accomplishing their different political and economic goals.
- In an era of increased globalisation, sport and sporting events provide a site for national identities to be expressed. Some sports are more likely than others to become vehicles for the development and expression of national identities - these vary from nation to nation.
- The media is extremely influential in formation of national identities. Reflecting this, most studies analyse media transcripts and broadcasts. National identity is often expressed through an 'us versus them' theme. Stereotypes are created for national and opposing teams. References to history, especially war, are used as metaphors.
- People can display immense emotional involvement in the fate of the national teams, without demonstrating the same level of attachment to the nation - in other words, a person's identification and pride associated with

the All Blacks for example, may not be reflected in their identity/pride with the nation.

- Sports teams and events provide a community with psychic income which leads to community pride which in turn contributes towards a community's quality of life.
- Sport has the ability to develop pro-social behaviour and social capital within a community - both of which promote the maintenance of mental well-being. Social interaction, social cohesion, a sense of place and community, trust, norms and networks that facilitate cooperation and mutual benefit are all possible, but not necessarily guaranteed outcomes of sport. Sport can also provide these outcomes at the local, community level, not just at the national level.
- A feature of the literature pertaining to sport and national identity/national pride is its non-empirical nature. The literature is theoretically dense, rhetorical, and replete with jargon and abstract terms.
- The majority of the empirical literature is qualitative in nature, relying on interview data or content analyses of the sports media.

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## **Definition of key terms**

Nation: a group of people possessing common and distinctive elements of culture, a unified economic system, citizenship rights for all members, a sentiment of solidarity arising out of common experiences, and occupying a common territory.

National identity: the individual's sense of belonging to the nation.

National pride: self-association with the success of the nation.

Psychic income: intangible gratification or value that is derived from products, services, or activities OR the subjective value of non-monetary satisfaction gained from an activity.

## Annotations

Abell, J., Condor, S., Lowe, R. D., Gibson, S., & Stevenson, C. (2007). Who ate all the pride? Patriotic sentiment and English national football support. *Nations and Nationalism*, 13(1), 97-116.

This article explores ways in which support for the England football team is represented in relation to constructs of national identity and national pride. The growing popularity of English national insignia in international football tournaments has been widely interpreted as evidence of the emergence of a renewed English national consciousness. Qualitative interviews with enthusiasts and non-enthusiasts provided the data. The authors concluded that 1) people associated with far-right political groups did treat national football as a vehicle through which to express a chronic personal identification with, and sentimental attachment to, England as an imagined national community; 2) people were inclined to distinguish their support for the England team from matters of national pride, 3) to distinguish their expressions of national pride from national football support. In the case of English national identity and pride, people can display immense emotional involvement in the fate of the England football team, without expressing any such concerns over the nation as an imagined community. These results indicate that fan support for the national team cannot be interpreted as patriotic sentiments nor presumably any increase in national identity.

Armstrong, G. A., & Hognestad, H. B. (2003). "We're not from Norway": Football and civic pride in Bergen, Norway. *Identities*, 10(4), 451-475.

The study is focused more on the difference between civic identity and national identity and pride. Analysing the history and the behaviours of Brann (the main football team in Bergen) football fans shows how Bergen and Brann fans have developed a more sensitive civic identity which allows them to believe that they are "something different" from the rest of Norway. Bergen has a reputation for being something of a city-state in its own right, with an often-strained relationship to the nation-state and its political and economic centre, Oslo. This is partly due to its past and history, being once an important trading centre with England and Germany. Even the name of the town, Bergen, refers to the German term for "mountains". Supporting the football team of the city has to be seen as a reaffirmation of Bergen own identity. The club is integral to the common civic identity and the 17th May (the day in which the Constitution is celebrated) event is an occasion in which the citizens reaffirm who they are. It is an occasion to celebrate the city more than the nation although the patriotism of the city can sometimes be transferred onto a national frame of reference. However, this is usually conditioned by events taking place in Bergen rather than in other Norwegian towns. The research highlights that identity with a club representing a city, may occur at the expense of national loyalty.

Bairner, A. (1996). Sportive nationalism and nationalist politics: A comparative analysis of Scotland, the Republic of Ireland and Sweden. *Journal of Sport and Social Issues*, 20(3), 314-335.

This article strives for a better understanding of the relationship between sport and nationalism. Research questions were: 1) What types of relationships exist between sportive nationalism and national politics in different settings? 2) What role does sport play in the construction of national identities?; and 3) To what extent can sportive nationalism be at odds with political nationalism? Case studies in Scotland, the Republic of Ireland, and Sweden were conducted. A major conclusion drawn by the author is that in nations, such as Scotland and the Republic of Ireland, where issues of national identity are highly political in nature, it is impossible to construct a cohesive sportive nationalism. In Sweden, however, national identity is less of a political issue thus paving the way for a greater possibility for the development of an inclusive sportive nationalism. It is stated that 'sport's capacity to help build national identities is undermined by the fact that sport is also intimately bound up with divisions that are a feature of even the most homogenous country'. Also, the author argues that it is important to distinguish between 'true sportive nationalism and the process by which political nationalists seek to make use of sport, either for the official purpose of strengthening the nation-state or for the unofficial purpose of challenging the existing order'.

Bishop, H., & Jaworski, A. (2003). 'We Beat 'em': Nationalism and the hegemony of homogeneity in the British press reportage of Germany versus England during Euro 2000. *Discourse and Society*, 14(3), 243-271.

Critical discourse analysis is used to investigate the press reports during the Euro 2000 football game between Germany and England. The authors note that in recent years an increasing interest has been seen in studies concerning a variety of issues relating to "the nation", "national identity" and "nationalism". Media coverage of special sporting events are said to be an exceptionally "rich site for the study of 'national identity'". "Imagining a national community in time is achieved through the telling and retelling of a shared history, which stretches back into a primordial past". The sport page of the daily newspapers is the section where the national flag most blatantly flies. The reproduction of national stereotypes in sports reporting is a frequent link depicting "what we are and are not". The article shows how the press appealed to the nation as an "imagined community" generating a sense of national identity by using the 'us' vs. 'them' expression. The nation is also imagined through its past and history of war with Germany, using military imageries, metaphors and a war-related vocabulary. Some English supporters were during the games involved in civic disturbances. These events were reported on as 'national shame' and the British government was blamed for not controlling the hooligans. This "othering" of the disturbance makers creates an image of a homogeneous nation via marginalising those 'who do not fit in the moral norm of a 'member of the nation'".

Black, D. R., & van der Westhuizen, J. (2004). The allure of global games for 'semi-peripheral' polities and spaces: A research agenda. *Third World Quarterly*, 25(7), 1195-1214.

This paper argues that "international sport and major games intersect pivotally with core themes in international studies of identity, inequality and, above all, power". Major international sporting events, such as the Olympics and Soccer World Cup, have an extraordinary capacity to generate powerfully emotional experiences. These events are socio-cultural touchstones that have the capacity to "cause otherwise sober people to suspend their critical faculties on a mass basis" and "point to both the appeal and elusiveness of sport as a political force." The main argument to justify the costs and risks involved is that these major events bring major developmental, political and socio-cultural benefits to the host. On another level, these events are used by various dissenters and social forces to advance their own causes by emphasizing the costs of opportunities and to bring attention to issues of injustice, inequality and the environment. To win these competitions, the countries aim to establish a country's status as a brand to attract investment and migration. To host a high profile international event in authoritarian or weak democratic regimes offers the opportunity to showcase the country and to "demonstrate its 'acceptability' to the international community." Regarding identity building and signalling, international sporting events create an intense "we feeling" among supporters and community, whether it be in a city, region, ethnic group or nationality. The article concludes, "international sport is closely implicated in core theoretical themes in international relations -notably identity, inequality and, above all, a more nuanced and persuasive conception of power."

Bogdanov, D. (2005). *Measuring nationalism as a sport fan motive*. Unpublished master's thesis, Florida State University, Tallahassee.

Numerous variables have been found to influence sport consumption; however, research examining nationalism as a construct has yet to be fully examined. The purpose of this study was to develop a scale to measure nationalism as a motive for sport fan consumption. The seven items in the scale are: 1) Watching the national team gives me a sense of connection with my fellow countryman; 2) Watching the football team provides a sense of belonging to my nation; 3) Reading about the team provides a sense of belonging to my nation; 4) I enjoy reading about the national team because it gives me a sense of pride in my country; 5) Talking about the football team is one way I express my national pride; 6) Watching the football team gives me a feeling of national pride that I do not get from any other activity; and, 7) When my national team is playing, I am proud to be a citizen.

Bradley, J. M. (2003). Images of Scottishness and otherness in international football. *Social Identities*, 9(1), 7-23.

Scottish football (i.e. soccer) fans were randomly approached and asked to complete a questionnaire at the home qualifying ties for the European Championship, as well as three finals played in Birmingham and London. Almost 90 per cent of those surveyed believed that the Scottish international side was

important to their sense of national identity. The sporting environment, particularly the football one, can contribute to a heightened awareness of being Scottish and offer substance to the idea of the imagined community. Numerous 'other' identities in Scottish football and society are often excluded in a range of acceptable manifestations of Scottishness. This study illustrates that the culture of football in Scotland, and the international fan base, is "masculine dominated in relation to attitudes, behaviour and discourses." Football "functions as a site for social, cultural and political representation and it is likely that its sustenance as the world's most popular sport evolves considerably from such manifestations." Football is the medium for expressing one's political, nationalist and religious allegiances through the team supported. The football stadium is where these thoughts are expressed and where one gains an awareness of who they are. Identities are constructed, not in isolation, but from the wider contexts. This research concludes that there is no single idea of what "Scottish" is and on how it should be reflected or demonstrated. The Scottish international football environment "displays the reality of numerous identity narratives despite the supporters'" or what the media believes and describes as the 'idea' of Scotland.

Burdsey, D. (2001). South Asians, English football and national identity: marginalised or multicultural? *Sociology of Sport Online*, 4(2).

This paper argues that the current (white, hegemonic) discourses and policies regarding the (non-) participation of South Asians in English football is characterised by an Eurocentric approach which 1) equates English national sporting identity with its white, Anglo-Saxon variant; and 2) marginalises the interests and identities of England's large, heterogeneous South Asian populations. This paper proposes that this is symptomatic of a widespread failure of English football to develop an inclusive, pluralistic national culture, which is able to 1) account for minority ethnic groups and 2) recognise those sporting practices, and institutions which operate outside established hegemonic structures and do not conform to "traditional" ideas of British sport.

Burdsey, D. (2006). 'If I ever play football, Dad, can I play for England or India?': British Asians, sport and diasporic national identities. *Sociology* 40(1), 11-28.

This article seeks to explain the contradictory nature of identity in the contrasting affiliation of British Asians in football and cricket. Sixteen interviews of professional, ex-professional and amateur British Asian footballers in England selected through "snowball" sampling and the observation of games, training sessions and social activities of four amateur teams, two of which composed of Bangladeshi Muslim players, one of Pakistani Muslims and the other of Punjabi Sikhs. The research shows that despite continuing ethnically exclusive manifestations of 'Englishness' - both in football and in wider society - increasing numbers of young British Asians are expressing their support for the England football team. This is in direct contrast to cricket, where large numbers choose to follow a team from the Indian subcontinent. These results show how social identities are constantly evolving, being the product of numerous different and often conflicting influences. The author concludes that 'although football is an important social space in which shifting notions of identity and belonging amongst young British Asians can be articulated and contested, the degree to which the

game can facilitate wider transformations in their social location may currently be limited'.

Campos, C. (2003). Beating the bounds: the Tour de France and national identity. *International Journal of the History of Sport*, 20(2), 149-174.

This article analyses the history of the Tour de France and its importance in recognising a French national identity. The founders of the race gave it a name which is strongly embedded in the nation's collective memory. The significance of the word tour has changed from a political meaning to the common contemporary one connected to leisure and travelling. The author highlights the different references to the notion of "Tour the France" that can be found in French literature and history. Nation states have, by a variety of methods, endeavoured to transpose the idea of territory from the scale of the traditional agricultural community to the larger scale of the nation. The national ideology needs to find ways of transposing local values onto a larger scale. Analysing newspaper articles and literature's quotations the author explains the strong linkage between the race itself and the national identity, highlighting that "people go out as much to share in a national celebration as to see the riders" and that "the estimated five million French citizens who turn out to watch something that they could see better on television are well aware that they are participating in a national celebration as much as in a sporting event".

Cashman, R. (2006). *The bitter-sweet awakening: The legacy of the Sydney 2000 Olympic Games*. Petersham, NSW, Australia: Walla Walla Press.

Many event organisers believe that the Olympic Games can act as a catalyst to promote an increased sense of national identity. This is regarded as a more indirect benefit of staging the Games. The contemporary opening ceremony plays an important role in the re-packaging of a national identity for both local and international consumption. Identity and community cohesion are important subjects as political leaders tout them as benefits, both before and after the event. These are vague concepts because of their non-tangible character and only few previous studies have focused on such subjects. Shortly after Sydney's the successful bid, Australian Prime Minister Paul Keating announced this "was a major step in Australia's search for a new international identity". The prominence of indigenous Aboriginal peoples and themes in the opening ceremony implied that Australia was dealing with what internationally was seen as a 'problem'. Aborigines were presented as an interesting and integral part of Australian culture, one in which Australians could take some pride. However, this did not lead to any greater public interest in Aboriginal life, nor did it advance reconciliation in any significant way". The chapter concludes that "the civic booster rhetoric is short-lived and any sense of community cohesion does not last long, as Games euphoria evaporates. An Olympic Games does not change identity and culture in any significant and continuing manner.

Chalip, L. (2006). Toward a distinctive sport management discipline. *Journal of Sport Management*, 20, 1-21.

The five most common current legitimations for government involvement in sport are health, salubrious socialization, economic development, community development, and national pride. In terms of community development, economic impacts of sport and events have been difficult to establish. Government justification for sport investment has turned instead to the social and psychological benefits that could be claimed for sport. Terms like 'psychic income', 'a community collective conscience' and 'community self-esteem' have been coined. Despite its ability to achieve these outcomes, sports can also have the opposite effect in terms of dividing communities. The issue is not whether sport fosters or thwarts community, but in how sport is designed or implemented as to whether the outcomes are positive or negative. Governments have sought to capitalize on the pride that sport can generate to forge a sense of national identity. The logic here is that if a shared sense of national identity can be forged, then a requisite foundation for nation building will have been established, and a shared sense of national purpose can be formed. However, it is problematic that 'sport symbolisms are so flexible that sport can exacerbate contentions over identity' - meaning that they may highlight differences within the community rather than an overarching sense of unity. Although sport might sometimes be a useful tool for building national identity, its utility clearly depends on how sport is linked to other initiatives.

Cingiene, V. L. S. (2004). A revitalized dream: Basketball and national identity in Lithuania. *International Journal of the History of Sport*, 21(5), 762-779.

The main focus of this article is to determine whether or not basketball has played an important role in the evolution of Lithuania's national identity. The authors conclude basketball has played and still plays a very meaningful role in the determination of Lithuania's national identity even if it cannot be considered the only factor. It cannot be claimed that basketball has been the only fosterer of national identity since artistic, intellectual and scientific movements have also existed and had impact. This confirms the statement that a nation is united not only through its common territory, history and the political and spiritual responsibility of its subjects, but also through the collective symbols and memories that make their actions meaningful. Sports can be one of them.

Crompton, J. (2004). Beyond Economic Impact: An Alternative Rationale for the Public Subsidy of Major League Sports Facilities. *Journal of Sport Management*, 18(1), 40-58.

Crompton asserts that 'the canard that substantial returns accrue from the direct economic impact of visitors to games has been discredited', prompting other justifications to be called upon - increased community visibility; enhanced community image; stimulation of other development; and psychic income. In contrast to the first three alternative rationales, psychic income focuses internally on a community's existing residents. Psychic income recognises that 'sports teams and events often engender community pride which is an element in a community's quality of life'. Sports teams provide a tangible focus for building community

consciousness and social bonding. It is suggested that the contingency valuation method -which places dollar values on goods and services not exchanged in the marketplace - is an appropriate approach for measuring the psychic income associated with sport. Proponents of public subsidies for major league sports facilities are advised to commission studies that measure the psychic income which residents ascribe to a sports team or event.

Cronin, M., & Mayall, D. (1998). Sport and Ethnicity: Some introductory remarks. In M. Cronin & D. Mayall (Eds.), *Sporting nationalisms: Identity, ethnicity, immigration, and assimilation* (pp. 1-13). London: F. Cass.

In the introduction to this book, the authors explain nationalism and national identity. Sport has been used to indicate a country's ability and success, but it is argued that this is a symbol that is benign. 'Sport cannot win territory or destroy an opposing ideology or religion which the nation seeks to demonise. It can only support the construction of a nation which has been imagined'. The concept of nationalism must be seen as a historic reality as well as a contemporary continuum, which is central to the construction of identity and also performs a 'vital function in sport'.

Danforth, L. M. (2001). Is the "World Game" an "Ethnic Game" or an "Aussie Game"? Narrating the Nation in Australian Soccer. *American Ethnologist*, 28(2), 363-387.

Danforth uses soccer in Australia to explore the complex process through which people negotiate national identity by constructing narratives that define the boundaries of these nations. He contends that sport, like literature 1) plays an important role in the process of "imagining" national communities, 2) serve as vehicles for the expression of national identities and nationalist ideologies, and 3) provide opportunities to "construct the field of meanings and symbols associated with national life". There exist competing narratives and counter narratives of the Australian nation itself. On the one hand, the narrative of traditional Australian ethnic nationalism emphasizes that Australia is a former British colony that has been, and should continue to be, dominated by a white English-speaking majority. Alternatively, debates within the soccer community argue that Australia is a multicultural nation of diverse languages, religions, and cultures. Australian soccer is a source of ethnic, national and transnational narratives. Soccer in Australia, then, is a national sport played by ethnic clubs and sponsored by a transnational corporation. He concludes that soccer in Australia is a sport in which many different groups of people—fans, players, team owners, leaders of ethnic communities, league officials, and corporate sponsors—strategically employ different ethnic, national, and transnational narratives as means to accomplish their different political and economic goals.

Eckstein, R., & Delaney, K. (2002). New sports stadiums: Community self-esteem, and community collective conscience. *Journal of Sport and Social Issues*, 26(3), 235-247.

Economists previously justified the use of public money for building new stadiums by stressing the economic advantages for the hosting communities. Nowadays the focus is more on intangible social benefits. This research focused on ten US cities

involved in different stages of new stadium construction. The author carried out interviews with politicians, members of the business community and community members who had supported or opposed the new construction. Moreover, ordinary people were interviewed in restaurant, bars, and hotels while the point of view of the media and the business press was analysed. The study was able to document a shift from the common economic benefits argument related to the construction of new stadiums to the new focus on the social benefits, such as the construction of community self-esteem and community collective conscience. Surprisingly those who still supported the economical benefits were mainly the politicians, while the business developers, aware of the non-existence of economical benefits pointed out the social benefits. Stadium supporters in many cities often manipulated community self-esteem by targeting another urban area that had been socially constructed as inferior. Stadium supporters' appeals to community self-esteem and community collective conscience seem most effective in smaller cities, newly emerging cities, and those cities that have suffered serious population decline.

Evans, B. (2004). *Commercialising national identity a critical examination of New Zealand's America's Cup campaigns of 1987, 1992 and 1995*. Unpublished master's thesis, AUT University, Auckland.

This thesis is based around how the New Zealand national identity was commercialised for the America's Cup campaigns in 1987, 1992 and 1995. The literature review explains national and cultural identity. A shared national identity does not necessarily preclude heterogeneity of cultural identities from co-existing in the same state. The demarcation process is referred to as the decision of which parts of the culture to focus on, which to include and which to exclude. For national identities to perform their duty it is important that they appear to be unaffiliated with any class, and to be operating on behalf of the general interest. National culture is in most societies demarcated by the dominant elite members in line with their interests. It is also argued that national identity is a politically invented concept 'comprised only of things that are in the interests of certain social groups, not taking into account people's different backgrounds and experiences' and thus fostering a 'fake unity expressed in terms like 'in the nation's interests''. The marketing and promotional campaign of the 1987 Americas Cup Challenge associated the syndicate as a manifestation of national identity. The media portrayed the America's Cup as 'an embodiment of New Zealandness'. The author concludes that 'the iconography of national identity is ideologically potent and can be employed by elites for the purposes of capital accumulation and legitimization'.

Evans, M. D. R., & Kelley, J. (2002). National pride in the developed world: Survey data from 24 nations. *International Journal of Public Opinion Research*, 14(3), 303-338.

The result of research conducted among 24 countries with over 300000 interviews is presented to understand what brings credit and prestige to a nation in the eyes of its citizens. This was done using a multi-dimensional approach, investigating national pride in different fields such as science, economy, art, literature and sport. Further investigations were made in order to understand how in each field national pride can be affected differently for each country. Findings show that

sports have a bigger influence on national pride for small countries rather than bigger ones. Sporting successes might be especially important to the sense of nationhood in new countries lacking a rich heritage of common memories. New Zealand and Ireland show scores over 80% regarding pride in their nation's sporting successes. Citizens of smaller countries are more proud of their nation's sporting achievements than citizens of larger nations. In other fields, such as economy, there are no large differences between small and big countries.

Fraser, D., & McMahon, K. (2002). When too much sport is barely enough: Broadcasting regulation and national identity. *Entertainment Law*, 1(3), 1-52.

"Sport remains a defining element in the formation of Australian national identity." When the Sydney 2000 Olympics were rated the "best Games ever", Australians felt 'strong sentiments of national pride'. The broadcasting of sporting events has recently seen a 'migration' to pay TV, which often is compounded by government decisions to regulate access to broadcasting rights. However, the government also mandates that some sporting events of national and cultural significance, the so-called 'crown jewels', be shown on Free to Air television. The authors note that 'watching sport on television can result in a nation of couch potatoes', but it can also result in people gathering at a local pub to watch the game on Pay TV to share their experiences. Australian identification of sport is argued to be a key influence in the development of broadcasting relations.

Funk, D. C., Mahony, D. F., Nakazawa, M., & Hirakawa, S. (2001). Development of the Sports Interest Inventory (SII): Implications for measuring unique consumer motives at sporting events. *International Journal of Sports Marketing & Sponsorship*, 3, 291-316.

This paper describes the development of the Sports Interest Inventory (SII) that measures ten unique attributes of a sporting event and examines their relative influence in explaining level of consumer interest in the event. Ten dimensions were selected to examine spectator interest in attending the 1999 FIFA Women's World Cup: drama; vicarious achievement; team identification; interest in player; interest in soccer; national pride (I attended the WWC to support my country's team, When my country's team wins, I feel proud to be a citizen, and Patriotism is a big reason I attended this year's WWC); aesthetics; excitement; social opportunities; support for women's opportunities in sport. The data were collected during the opening round matches in 5 different venues during the Women's World Cup Soccer. Respondents agreed that aesthetics, excitement, interest in soccer, drama and support for women's opportunities were important to them (all averaged above four on a scale of one to five). The only item rated below neutral on the five-point scale was interest in players. Respondents ranked national pride low as a motivation.

Funk, D. C., Mahony, D. F., & Ridinger, L. L. (2002). Characterizing consumer motivation as individual difference factors: Augmenting the Sport Interest Inventory (SII) to explain level of spectator support. *Sport Marketing Quarterly*, 11(1), 33-43.

There has been a consistent increase in participation in women's sports, and more recently an increase in spectator interest. A better understanding of the factors contributing to spectator motivation is crucial. Extending the Sport Interest Inventory (SII), this study examines how individual difference factors can be used to explain various levels of consumer support for a specific sport property. Data was collected using spectators at the 1999 US Nike Cup. The questionnaire contained 15 behavioural and demographic items, including 42 items measuring 14 individual difference factors. The sample included males and females 12 years and up. Of the 580 surveys distributed, 520 were returned. Over 61% of the respondents were female, Caucasian, and indicated a high interest in the 1999 FIFA Women's World Cup. Gender was not an important factor in their preference for watching soccer by 45% of the respondents. National pride was ranked 10th of the 14 factors with a mean of 3.81 on the 5-point scale.

Funk, D. C., Ridinger, L. L., & Moorman, A. M. (2004). Exploring origins of involvement: Understanding the relationship between consumer motives and involvement with professional sport teams. *Leisure Sciences*, 26, 35-61.

Focusing on the spectators of women's professional sports, this study examines the potential origins of their motivations for attending such events. Utilizing the Team Sport Involvement (TSI) model, researchers were able to integrate involvement and fan behaviour research into a comprehensive framework that confirmed and extended previous research related to involvement and behavioural research on sport spectators and sports fans. Focus groups and pilot tests were used to develop and refine the Sport Interest Inventory (SII). Random sampling selected 800 season ticket holders and 800 single game attendees from a database provided by the WNBA organization (N=1600). From the surveys distributed, 623 were usable. The sample was predominantly female (72.7%) with two main ethnic groups represented: Caucasian (76.9%) and African American (20.0%). Reasons for becoming involved as a spectator are: attraction, self-expression, centrality to lifestyle, and risk. Community pride was one factor but ranked 16 out of the 18 with a mean of 4.78 on the 7-point scale.

Gardiner, G. (2003). Running for country: Australian print media representation of Indigenous Athletes in the 27th Olympiad. *Journal of Sport and Social Issues*, 27(3), 233-260.

Australian mainstream media held an apparent fascination with promoting indigenous athletes as the face of the Sydney Olympic Games and for national unity. The exposure of indigenous athletes was one of the principal means by which the Games were promoted to a national and international audience. Indigenous athletes were configured to reassure the imagined Australian community of the ongoing centrality of sport in Australian culture itself, the pre-eminent capacity of sport to overcome division and disunity. These athletes were able to provide a connection and continuity with past achievements, glories, and heroes in national culture—a culture that historically links sport with warfare and

mateship and with the highest forms of national expression. In an era of deep cynicism concerning national political life and the country's direction, the athletes provided reassurance that those traditions and notions of egalitarianism and opportunity were still applicable to contemporary Australia. This study of the Australian media highlights the role of the media in creating images and impressions that may not be representative of truth/fact, but far more concerning, may be treated as 'gospel' by the viewing audience.

Grainger, A. (2006). From immigrant to overstayer: Samoan identity, rugby, and cultural politics of race and nation in Aotearoa/New Zealand. *Journal of Sport and Social Issues*, 30(1), 45-61.

This article examines the discourses, complexities and contradictions of "Samoanness" and "New Zealandness", and how they are played out in, and through, the sport of rugby. The author views rugby as text and as text is described as "a cultural product, social practice, or institution that embodies and actively produces relations of class, race, gender, sexuality, and nation". A critical analysis of the practices, forms, organisations, institutions, and bodies in, and on which racial identity, inequity, and hostility are played out and inscribed relating to rugby are described. Nationality, citizenship, and eligibility have become increasingly relevant issues in the sport of rugby. The professionalisation of the game in the mid-1990s has led to an expanding movement of players crossing international borders. Tagata Pasifika is a form of diasporic identification for people from the Pacific region. It contests local discourses of power and race, and challenges pakeha hegemony and 'transforms ethnicity'. Rugby has become an important stage for the "political mobilization of Tagata Pasifika". The All Blacks are seen as the "very bastion of New Zealandness". The emergence of players of Samoan descent in New Zealand rugby suggests a "significant symbolic shift" in New Zealand's national identity. Rugby has become a space for articulating new identities and "transcend the boundaries of nationality and nationalism". This article reveals that there is a need for the further discussion of the ways how the issue of diaspora can be used as a theoretical and political tool for analysing sport within the context of identity formation.

Guoth, N. (2006). Loss of identity: New Zealand soccer, its foundations and its legacies. *Soccer and Society*, 7(2/3), 187-207.

Rugby has been portrayed as the national sport of New Zealand. This study investigates why soccer was unable to occupy that place. Secondary research on 19th century New Zealand football is used to understand how soccer developed in New Zealand and how it succumbed to rugby as the country's national sport. Findings suggest that timing was the key as were soccer's failures generated rugby's emergence. Masculinity was not significant when the separation occurred, but provincial identity was, and through rivalries, assisted the development of rugby. Public schools played an important role in the development of the football codes. As in England, Association rules and rugby fought each other for the rite of passage as the main sport, yet unlike in England it was to be rugby that persevered in New Zealand. Soccer did not die out, but it was placed into secondary role. The lack of organisational aptitude on the part of the early clubs playing Association rules to formulate regional teams prior to that of the Auckland

rugby tour meant they were unable to fill a void in provincial identity; one that rugby filled. Research implies that religion, social and class interferences and other aspects of New Zealand culture also influenced soccer and its participants.

Hargreaves, J., & Ferrando, M. G. (1997). Public opinion, national integration and national identity in Spain: The case of the Barcelona Olympic Games. *Nations and Nationalism*, 3(1), 65-87.

This study analyses the impact of the Barcelona 1992 Olympic Games on national integration and national identity in Spain with respect to the conflict of interests that developed around the Games between the centre and Catalonia. Findings suggests that the Games boosted Spain's national identity and the problems that cropped up between Spain and Catalonia were amicably resolved through: 1) the rest of Spain becoming reconciled to the idea that the major benefactors would be Barcelona and Catalonia, and in this sense there was an openness towards, and tolerance to Catalan nationalist sensibilities and Catalan interest, 2) Catalan nationalists took a form of nationalism that did not threaten the integrity of the Spanish state, 3) the unprecedented success of the Spanish team was perceived as an achievement for the whole of Spain and not just for one region. The Games tested the capabilities of Spain to withstand the tension between Catalan nationalist and centric forces as it was a significant step in the delicate process of negotiating a greater autonomy for Catalonia within the existing democratic constitution. This served to accommodate antagonisms between them and maintain balance of power. Research concluded that the 1992 Olympics increased Spain's national confidence and strengthened national identity to 'some significant extent'.

Hassan, D. (2003). Rugby union, Irish nationalism and national identity in Northern Ireland. *Football Studies*, 6(1), 5-18.

This article examines the role that sport performs in the construction of identity for Irish nationalists within Northern Ireland's Catholic minorities (northern nationalists). Rugby union has traditionally been a sport played by the Ulster Unionist community in the Province (i.e. those wishing to keep Northern Ireland as a part of Britain), thus not many of the northern nationalist have traditionally been associated with this game. The author of this article suggests that rugby union as a sport offers these northern nationalists the opportunity to demonstrate a form of quasi-unionism with Britain in a Northern Ireland context; a function that other sports traditionally played by this community do not posses.

Heinrich, A. (2003). The 1954 soccer World Cup and the Federal Republic of Germany's self-discovery. *American Behavioral Scientist*, 46(11), 1491-1495.

This study considers the win by West Germany in 1954 Soccer World Cup as a starting point of a new German national identity. This victory can be considered as significant step by West Germany towards integration in the international community of nations. The importance of this victory, the author says, is that for the first time after the war, Germany could re-enter into the world in a civilized fashion. Moreover Germans could finally celebrate themselves as a community. The rapid economic growth underway in Germany was celebrated in more

individualistic ways. The win meant that Germany were 'back again', had demonstrated' self-assertion', permitting Germany to 'rake in the appropriate recognition' - all in 'a thoroughly civilian field'.

Hobsbawm, E. (1983). Introduction: Inventing tradition. In E. Hobsbawm & T. Ranger (Eds.), *The Invention of Tradition* (pp. 1-14). Cambridge: Cambridge University Press.

Hobsbawm argues that traditions, which appear or claim to be ancient, can be quite recent in origin and were sometimes literally invented in a single event or over a short time period. Hobsbawm defined invented tradition as 'a set of practices, normally governed by overtly or tacitly accepted rules and of a ritual or symbolic nature, which seek to inculcate certain values and norms of behaviour by repetition, which automatically implies continuity with the past...However, insofar as there is such reference to a historic past, the peculiarity of 'invented' traditions is that the continuity with it is largely fictitious'. Every time and place has seen the 'invention' of tradition, and it is most likely to occur during times of rapid social transformation when 'old' traditions are disappearing. Hobsbawm distinguished between three types of invented traditions which each have a distinctive function: 1) those establishing or symbolising social cohesion and collective identities, 2) those establishing or legitimatising institutions and social hierarchies, and 3) those socialising people into particular social contexts.

Hogan, J. (2003). Staging The Nation: Gendered and Ethnicized Discourses of National Identity in Olympic Opening Ceremonies. *Journal of Sport and Social Issues*, 27(2), 100-123.

This study examines gendered and ethnicised constructions of 'Japaneseness', 'Australianness', and 'Americanness' in the opening ceremonies of the Nagano 1998, Sydney 2000, and Salt Lake City 2002 Olympic Games respectively. Olympic ceremonies are seen as 'elaborately staged and commercialized narratives of nation'. Hogan argues that symbolic and material processes are inextricably intertwined. And concludes that the 'winners' during the Games are: 1) capital interest groups other for-profit enterprises (e.g. manufacturers, service providers, broadcasters, advertising firms) because they realise gains from constructing widely palatable gendered and ethnicised discourses of national identity; 2) groups who are socially dominant on the basis of such characteristics as class, gender, ethnicity, national origin, or religious affiliation. 'Discourses of national identity that mirror that mirror positions of dominance, potentially legitimise and help sustain long-standing hierarchies of power...'; and, 3) the state, because of its improved bargaining position in international negotiations and social control of domestic affairs. The 'losers' in the opening ceremony-national identity construction are women and ethnic minorities - the naturalised way in way these groups are presented helps sustain their continued subordination. Opening ceremonies and other symbolic elements of sport are likely to reflect and even exacerbate current social hierarchies by showcasing behaviours and attributes that delineate membership of the 'national imagined community'.

Holmes, M. (1992). Symbols of national identity and sport: The case of the Irish football team. *Irish Political Studies*, 9, 81-98.

Sport is unlike other symbolisms of nationalism - flags and anthems remain the same whereas sporting success can ebb and flow. This article describes the success of the Irish football team in the late 1980s and early 1990s. The success of the team is argued to have made Ireland a more 'outward looking' nation, in sharp contrast to its traditional isolationist views. The success also increased Ireland's profile and assisting Ireland to assert more confidently its 'place among the nations'. Victory over England in the period encouraged a more confident, self-assured Ireland to emerge, thus assisting Ireland to overcome its long-standing inferiority complex with respect to England. The team built connections to expatriate Irish men and woman throughout the world.

Horak, R., & Spitaler, G. (2003). Sport space and national identity. Soccer and skiing as formative forces: On the Austrian example. *American Behavioral Scientist*, 46(11), 1506-1518.

Due to Austria's earlier history as a republic of Germany, an Austrian identity only appeared after World War II. In 1964 only 64% of Austrians agreed with the view that Austrians are a nation, in 1980 this was 67% and in 1994 72% agreed. Traditionally soccer and skiing contributed to two national identities - skiing was rural, Catholic and conservative whereas soccer was urban, left-wing, and liberal. Since the 1970's the Austrian sport space can be considered 'national' and it is argued that Australia's 'two defining sport disciplines of football and alpine skiing had in the course of their evolution contributed to the emergence of a national identity'. This was evidenced in 2002 where the presidents of the football and the skiing association appeared in a joint press conference 'as national role models and publicity instruments' and acknowledged that both sports were of equal social and economic importance to the country.

Houlihan, B. (1997). Sport, National Identity and Public Policy. *Nations and Nationalism*, 3(1), 113-137.

Governments of many countries have increased their funding for sport at a greater pace than other services. States increasingly recognised the capacity of sport to promote a sense of national identity and then to project that identity abroad. National identity is more likely to be based on historical invention and reinvention than fact. The state is not only concerned with developing national identity to promote social cohesion, but also to differentiate itself from other nation-states. This research examines the use made of sport by governments of Canada, Ireland and Britain to help manage identity. Elite sport is more likely to provide the focus for defining national identity. This is important because elite sport is more likely to be insulated from disadvantaged groups. The cultural symbolism of a sport and in particular an event can be intense but it is often very short. The challenge for the state is not so much how the state can manipulate sport for national identity purposes but 'sustaining the effect so that the symbolism becomes rooted in the personal mythology of the people' - sport symbolism often has a short shelf life and can undermine its capacity to exert a lasting effect on national identity.

Hunter, J. S. (2003). Flying the flag: Identities, the nation, and sport. *Identities*, 10(4), 409-425.

This article explores the links between national identity and sport by examining the complexities of citizenship and identity. It is argued that people can have 'temporary' national identities, such as the Swedish manager of the English national soccer team - 'he cannot be English in more than a temporal dimension; he is Swedish and, in all probability, will remain so'. The article concludes that 'the impact of sport, in a commercialized, increasingly global era, on nation and identity may be one of the most powerful factors to influence the shaping, indeed reshaping, of identities in the twenty-first century'. The author notes the lack of attention to this subject matter from anthropologists, and requests for future multi-disciplinary investigations.

Ikhioya, O. S. (2001). Olympic Games as instruments in fostering national identities. *Journal of the International Council for Health, Physical Education, Recreation, Sport & Dance*, 37(1), 14-17.

National identity connotes social immersion, identification, involvement, and loyalty- 'a state of patriotic infusion and commitment to the cause of one's nation'. The Olympic Games foster opportunities for social exhibitionism. Therefore the Olympics provide an ideal vehicle for the projection of national identities. Nations participate in the Olympics because they wish to 1) be known and recognized in terms of a nation's unique attributes and status; 2) provide opportunities for political, social, and economic diplomacy; 3) alleviate political, social, and economic problems - at least for the period the Games last; 4) enhance image and credibility of national governments and their people; 5) be known as a sovereign and independent nation among other nations; and, 6) show to the world the capabilities of their people.

Jackson, S. J., Batty, R., & Scherer, J. (2001). Transnational sport marketing at the global/local Nexus: the adidasification of the New Zealand All Blacks. *International Journal of Sports Marketing & Sponsorship*, 3(2), 185-201.

Rugby union has been synonymous with New Zealand for well over a century. Rugby has played a central role in both shaping and reinforcing New Zealand, particularly male, national identity. The article outlines how Adidas, through various nostalgic marketing techniques, 'clearly appropriated aspects of a local culture, while simultaneously fusing the Adidas brand with an invented tradition, nostalgic past, and national identity'. The article also outlines how Adidas' use of the haka was challenged by Maori suggesting that Adidas had failed to understand the complexity of the socio-historical context with respect to the Maori cultural renaissance and in particular the debates surrounding the Treaty of Waitangi. Article highlights the ways in which national identity can be annexed and even manufactured by corporations.

Jackson, S. J., & Hokowhitu, B. (2002). Sport, tribes, and technology: The New Zealand All Blacks Haka and the politics of identity. *Journal of Sport and Social Issues*, 26(2), 125-139.

It is rugby's 'mythical and popularized' role in defining New Zealand identity and in uniting Māori and Pakeha that helps explain the significance of the haka. The haka, as one of New Zealand's most identifiable national sporting rituals, is performed and displayed during heightened moments of national significance, that is, when facing foreign opponents. In recent years, there have been numerous examples of haka-related imagery being used in advertising campaigns, including AMP Insurance, McDonald's, Lion Red beer, Steinlager beer, Lotto, Ford Motor Company, and, most explicitly and recently, Adidas. The authors conclude that the 'implications of global capitalism, new media technologies, and transnational advertising for indigenous cultures are immense'. Maintaining authority over the representation of indigenous, and other, cultures will be increasingly difficult.

Jackson, S. J., & Ponic, P. (2001). Pride and prejudice: reflecting on sport heroes, national identity, and crisis in Canada. *Culture, Sport, Society*, 4(2), 43-62.

This article is based around two Canadian athletes, Wayne Gretzky and Ben Johnson. The article explores how media-generated stories have constructed a particular social memory for Canadians based on the lives of these two athletes; one a hero, the other a villain. The case study highlights the ability of sport to be a key site for confirming of a set of images, narratives and social bodies from which a 'selective social memory' can be constructed. The article demonstrates how successes and failures of national sporting icons can affect a nation and its identity. The authors also assert that 'the very idea of homogenised cultures and national identities has all but vanished'. They conclude that the increasing impact that globalisation has on national economies, cultures and people, will most likely have a 'dramatic impact on how nations see and define themselves in the future'.

Johnes, M. (2000). Eighty minute patriots? National identity and sport in modern Wales. *International Journal of the History of Sport*, 17(4), 93-110.

This article looks upon national identity and sport in Wales during the 20th century, and suggests, that national identity is built upon the eighty minutes play of rugby union and/or 90 minutes of soccer. National identity is one of the central themes of the historiography of sport. Wales is divided geographically and linguistically, and sport has always been seen as a central belief in projecting the idea of a single Welsh national identity in and outside its 'blurred borders'. Sport has also helped people to stress their "Welshness" among internal division and the in the 'all-encompassing shadow of England'. Regarding internal divisions, 'Rugby offered a useful way of binding new communities made up of an agglomeration of people from different localities and nations'. Based on the historical context the article describes, the authors argue that national identity is invented or constructed rather than being a true reflection of the people who live there. They conclude that in history, sport has indeed been part of Welsh national identity and that 'sport will continue to play an important role in the nation's identity in the eyes of outsiders and the people who live there'.

Jutel, A. (2002). Olympic road cycling and national identity: Where is Germany? *Journal of Sport & Social Issues*, 26(2), 195-208.

Sport is an important tool for imaging nationhood. Athlete migration is posing a problem for national identity. This article focuses on how 'real' relationships within the environment of professional road cycling interfere with national identity to create a paradoxical concept of nationalism in the 2000 Olympic road cycling event. In this argumentative essay, the author contends that in Olympic cycling, despite riders wearing the jersey of their nation, their 'real' allegiance lies with their non-Olympic teams. A corporatist organisational model is applied to explain how the relationship between cyclists in a professional team (the German team) becomes strong enough to supersede national identity. Therefore, cycling at the Olympics, or at least in Sydney 2000 as the author argues, is not an event undertaken so much with national pride but rather for other reasons linked to non Olympic teams, such as money, responsibility, formalised roles, team ethic, and honour.

Karkatsoulis, P., Michalopoulos, N., & Moustakou, V. (2005). The national identity as a motivational factor for better performance in the public sector: The case of the volunteers of the Athens 2004 Olympic Games. *International Journal of Productivity and Performance Management*, 54(7), 579-594.

National identity as a social phenomenon involves being proud to be a national of a country, sharing in problem solving, believing the country is fulfilling its goals within constraints, appreciating the nation's problems, taking personal pride and joy in achievements, introducing openly self as a national, and encouraging friends and close acquaintances to see ones country in a positive light. Nationalism is usually studied in the context of conflict between nations but can equally be applied to the promotion of solidarity within a nation. Nationalism can therefore become a basis for 'mutual obligation' and social solidarity'. National identity provides the social glue that holds a nation together'. The argument of this paper is that hosting a sporting event such as the Olympics, is a useful way to bolster national identity and pride. The most popular reason for volunteering was to 'serve their county'.

Keane, W. F. (2001). 'Ex-pats' and 'Poofters': The New Zealand All Whites. *Culture, Sport, Society*, 4(3), 49.

This article is an argumentative essay that examines the New Zealand All Whites World Cup soccer qualifying campaign of 1982 and links this event to the issues of national identity and masculinities. The author contends that national identity was called into issue due to the fact that half of the 1982 qualifying squad were 'ex-pats'. The issue of masculinity was also a contentious topic due to the fact that most New Zealanders were reserved to the notion that soccer is a game played by 'sissies' and not real men. The author also asserted that success brings flexibility - a team is more likely to be forgiven if they are successful. The author asserts that 'the notion that sport unites nations is one of its greatest myths. It divides societies on the basis of race, gender and class'. Despite this, the 1982 All Whites did garner maximum media exposure and achieve broad public support.

However, once the team returned from World Cup 1982, the momentum could not be sustained.

Keating, M. (2000). The minority nations of Spain and European integration: a new framework for autonomy? *Journal of Spanish Cultural Studies*, 1(1), 29 - 42.

Offers a key definition for the term nation-state. [The nation-state] represents the coincidence in space of a number of principles of social and economic organization. It is the primary force of collective identity, reinforced and transmitted through culture and socialization. This collective identity in turn provides the basis for social solidarity. The state is the framework for internal and external security. It frames an economic system, allowing us to talk of national economies, with definable, if not impermeable boundaries. It is a set of institutions and a mechanism for policy-making. Where the state as an institutional form coincides with the national as cultural or felt reality, then we can speak of a nation-state. In short, the state refers to institutional organisation, whereas the nation is underpinned by cultural belonging - the two do not always overlap.

Lawson, H. A. (2005). Empowering people, facilitating community development, and contributing to sustainable development: The social work of sport, exercise, and physical education programs. *Sport, Education and Society*, 10(1), 135-160.

Empowerment and community development, both separately and together, are integral in social welfare and economic development policies around the world. The authors argue that Sport, Education and Physical Education (SEPE) programs contribute to sustainable development in five related areas. SEPE programs 1) may enhance human health and well-being across the lifespan; 2) mollify the harms caused by poverty, social exclusion, social isolation, and inter-group conflict; 3) contribute to human capital development, especially in vulnerable youth; 4) develop collective identities, thereby facilitating collective action; and 5) foster social networks and voluntary associations, which cultivate civil society in strong democracies. However, the authors argue that the present system of "pro-olympic sport" is too selective, fails to serve the masses, offers selective benefits, and has moral, ethical, and violence problems. Pro-olympic sport benefits the elite for a short time at the expense of general population.

Maguire, J. (1993). Globalisation, sport and national identities: "the Empires Strike Back"? *Society & Leisure*, 16(2), 293-321.

This article reflects on the British/English culture and identity dilemma, and how these identities are affected by sport and globalisation. National cultures are usually thought of as "something" into which a person is born and that this 'something' forms a principal source of cultural identity'. Maguire argues that it is better to view national identities in terms of representations that may be contested. Discourses provided by dominant groups construct identities. Sport is well placed to contribute to the process of identity formulation and invention of tradition. Sport binds people to the dominant invented traditions associated with the nations. In the national identity and globalisation debate, the authors argue that 'national identities appear to be undergoing a process of dislocation'.

References are made to the multicultural British community, how the Indian immigrants have been criticised for supporting the Indian cricket team when playing England, thus contesting the nature of British national culture and identity. 'For some migrants, an adherence to and celebration of two or more cultures and identities is possible'.

Maguire, J., & Poulton, E. (1999). European identity politics in Euro 96: Invented traditions and national habitus codes. *International Review for the Sociology of Sport*, 34(1), 17-29.

The emotional bonds between individual and nation are described as 'sleeping memories, which tend to crystallise and become organised around common symbols—national sport teams being one example'. International sports are, in essence, "functions of nations" and forms of "patriot games" that assist in the construction of national habituses. Habitus refers to the modes of conduct, taste, and feeling which predominate among members of particular groups. Sportspeople representing "their" countries (in either individual or team sports) become highly visible embodiments of these nations—they are, as it were, "sporting patriots." These individuals are significant actors who both define and reflect the "special charisma" of nations and, through their heroic endeavours, sport becomes one of the "fantasy shields" whereby "imagined (and 'real') charisma" is both fuelled and protected.

Maguire, J., Poulton, E., & Possamai, C. (1999). The war of the words? Identity politics in anglo-German press coverage of EURO 96. *European Journal of Communication*, 14(1), 61-89.

This article focuses on the role that the sports press plays in the construction and representation of national identity and identity politics, with specific attention being drawn to the media reporting within the German and English press during the 1996 European Football Championship. The key finding of this study was the English newspapers' more pronounced use of we/they and us/them, compared to the German newspapers. These were considered to have a powerful effect in generating feelings of inclusion and exclusion. Another interesting finding is the use of militaristic references, which were more evident in the English newspapers. The use of nostalgia is also used predominantly by the English newspapers to evoke emotions and resurrect national pride of past glory days. German newspapers, however, due to their history, tend to shy away from mentioning the past and try to stick with their present footballing and political power. This study shows that rather than unifying Europe, Euro 96 acted as a barrier on further European integration.

Maguire, J., & Tuck, J. (1998). Global sports and patriot games: Rugby Union and national identity in a United Sporting Kingdom since 1945. In M. Cronin & D. Mayall (Eds.), *Sporting nationalisms: Identity, ethnicity, immigration, and assimilation* (pp. 103-126). London: F. Cass.

This chapter investigates the nature of media representation relating to sport and national identity in the British Isles using discourses in 'The Times' national newspaper related to rugby union between 1945 and 1975. They define identity as

a 'social process through which various categories of people come to share a collective cultural consciousness'. National identities are positioned between the past and the present. Globalisation can have a weakening effect on national identities, as a result of increased global integration; it can be strengthening as it might foster resistance to globalisation within the nation; or because of declining national identities, globalisation can pluralise identities to create new 'hybrid' identifications (e.g. I am a Chinese-Australian). The authors conclude that there has been a general increase in national symbolism within the sport of rugby union and the importance given to it by the media, which was also demonstrated by the creation of the Rugby Union World Cup in 1987.

Malcolm, D., & Parry, M. (2004). England's Barmy Army: Commercialization, masculinity and nationalism. *International Review for the Sociology of Sport*, 39(1), 75-94.

This article examines the somewhat controversial English cricket supporters, 'The Barmy Army', who they are, what they do, and why they developed in this particular time and sporting context. Data was gathered during the 2001 home series against Australia by interviews with people from the original Barmy Army group, the 'administrator' of the Barmy Army website, and participant observation at the games. The article suggests that the Barmy Army has three main motivations: fun, influence and nationalism. Apart from having fun at the game, the Barmy Army believe that their presence and support by slogans and choruses help influence the game positively. The nationalism of the Barmy Army contradicts the traditional ideologies of English cricket. Cricket has usually defined and encapsulated English national character, and was a way of the elites to demonstrate their position. The Barmy Army supports a non-racist and non-sexist agenda, and are predominantly middle class, thus cutting across the traditional divide of class seen in English cricket. The Barmy Army has been associated with the kind of Englishness that characterises football supporters, the Hooligans; however 'members of the Barmy Army would (quite rightly) explicitly reject such a characterization'. The authors conclude by suggesting that the Barmy Army symbolise 'a qualitatively new form of English national identity', as its behaviour contrasts the traditional class-based forms of cricket spectatorship. The Barmy Army's relative influence also tests the traditional cricket establishments' powers.

Marschik, M. (1998). "Even the parliament interrupted its session...": Creating local and national identity in Viennese football. *Journal of Sport and Social Issues*, 22(2), 199-211.

Elite soccer in Australia was centred on the city of Vienna up until the 1950s - the Viennese champion was the de facto national champion. From the 1960s through the 1980s, provincial clubs entered into the picture, thus changing this identity. The authors argue that football was instrumental in the creation of an Austrian awareness that had hitherto been lacking. Marchick uses Smith's dimensions of national identity to explain how this occurred. Football conferred the 'same rights and duties' throughout all of Austria; provided a 'common mass culture'; provides 'common historical memories and myths'; showed territory clearly comprehensible; and showed 'traits of a common economy'.

McDaniel, S. R., & Chalip, L. (2002). Effects of commercialism and nationalism on enjoyment of an event telecast: Lessons from the Atlanta Olympics. *European Sport Management Quarterly*, 2, 3-22.

This study examined the effect of nationalism and commercialism on interest in and subsequent enjoyment of the broadcasting of the 1996 Olympics. An individual's level of patriotism - on a seven-point scale ranging from 1 (not at all patriotic) to 7 (very patriotic) - did not predict enjoyment of the telecast. However, higher levels of patriotism were associated with higher levels of interest in the event. Audience perceptions that telecasts were overly nationalistic or that the event was over-commercialised had a negative effect on enjoyment. These results are noteworthy given that propensity of the media to utilise nationalistic images and narratives during their broadcasts. When a broadcaster concentrates its focus on one nation's competitors, the raw material from which it can then build narratives and maintain them is artificially restricted. Not enough is known about the audience appeal of event narratives that do and do not appeal to nationalism or patriotic motives.

Mewett, P. G. (1999). Fragments of a composite identity: Aspects of Australian nationalism in a sports setting. *Australian Journal of Anthropology*, 10(3), 357-375.

It is argued that modern nations contain internally divided and diverse populations that are often lacking in 'cultural homogeneity'. This study examines the Stawell Gift, a professional running race in rural Australia and its ability to promote the 'idea of cultural homogeneity' [emphasis in original] within Australia by reinforcing myths about athleticism and the bush. No single occasion provides an all-embracing means through which everyone experiences 'sameness with their co-nationals'. People will utilise many different and varied ways to 'subscribe to a myth of cultural homogeneity'. Mewett concludes that the state needs to ensure that the many and highly varied ways in which people can express sameness with their co-nationals' persists. The state 'must be able to 'accommodate different perceptions of what it means to be a national' because 'there is no one experience of 'nationality''

Ministry of Social Development. (2006). *The social report 2006: Cultural Identity Section*. Wellington: Ministry of Social Development.

The Social Report monitors measures the wellbeing of New Zealanders across ten dimensions. 'Cultural identity' is one of those areas. Cultural identity based on ethnicity is not exclusive, as some people may identify themselves as New Zealanders in some situations, and as part of a particular culture in other situations (e.g. Maori, Pasifika, or British). How people define 'New Zealand-ness' is different from person to person. Some people might see 'a New Zealand identity in aspects of New Zealand history or in New Zealand achievements in sporting, artistic or other endeavours, while others might see it through a sense of national characteristics or traits, or through national symbols and icons'. A strong cultural or national identity can strengthen the economy and improve standards of living. One of the report's indicators of the strength of New Zealanders' sense of national identity is by measuring the local content programming on national

television, which is defined as 'material both predominantly made in New Zealand and reflective of New Zealand's identity and culture'. Television is a dominant cultural medium for New Zealanders and strongly influences their sense of local and national identity. The proportion of prime-time free-to-air television has increased from 24% in 1988 to 39% in 2005. Based on 2005, TV One has the most local content (61%), followed by Maori TV (50%), TV3 (46%), TV2 (26%), and Prime TV (9%). The local sports content appears to have decreased from 1988 to 2004 and 2005, from 24% to 14% and 11% respectively, with a peak in 1990 of 39%. The 2005 data, however, is not comparable as two new channels (Maori and Prime) were included in the data. This decline may also be attributable to increased New Zealand sporting content being broadcast on pay-TV.

Nauright, J. (2004). Global games: Culture, political economy and sport in the globalised world of the 21st century. *Third World Quarterly*, 25(7), 1325-1336.

This article analyses how the imaging of a city for a major event such as the Olympics, the RWC or the Commonwealth Games may not always reflect the true nature of the city, its history, culture and inhabitants. The author refers to the 'packaging of an imagined vision of local culture for global consumption', which has now become commonplace within the production of events. Using examples from the 1995 RWC in South Africa and the Salt Lake Winter Olympics in 2002, Nauright demonstrates how global sports events can lead to the promotion of imagined and biased representations of local identities and histories.

Platow, M., Durante, M., Williams, N., Garret, m., Walshe, J., Cincotta, S., et al. (1999). The contribution of the sport fan social identity to the production of prosocial behavior. *Group dynamics: Theory, research and practice*, 3(2), 161-169.

In this study, experimenters observed the number of sport-team-identified fans who contributed money to charity workers after a game. The charity workers were identified as supporters of one of the two teams or of neither team. More fans contributed to in-group charity workers than out-group workers. However, charity workers from either team received more donations than those who were not identified by a team. These results indicate that sport has the ability to encourage prosocial behaviour (i.e. "voluntary actions that are intended to help or benefit another individual or group of individuals"). There is clear evidence of the role that social identity processes in the production of prosocial behaviour.

Poulton, E. (2004). Mediated patriot games: The construction and representation of national identities in the British television production of Euro '96. *International Review for the Sociology of Sport*, 39(4), 437-455.

Habitus codes (i.e. embodied feelings and the practical consciousness of the individuals who comprise a nation) have been shown to play a powerful role in the foundation of cultural relations, identity politics and the construction and representation of national identities. This research explored the relationship between national identity and media sport, focusing specifically on the construction and representations of national identities in the television coverage of the (men's) 1996 European Football Championships (Euro '96). Findings suggests that while the newspaper coverage vividly evoked past and present political and

military hostilities between England and opposing nations, the television coverage reinforced invented traditions, and especially national habitus codes (i.e. embodied feelings and the practical consciousness of the individuals who comprise a nation), as commentators drew on taken-for-granted images and historically important dates, usually of a sporting nature, from the national consciousness/culture. Research implies that mediated sport provides a complex chain of interdependencies that can serve to stimulate the 'flow' of national habitus codes in various ways. In this way, the media is able to awaken, or reinforce, dormant identifications, so making the nation more 'real' than 'imagined'.

Putnam, R. (2000). *Bowling alone: The collapse and revival of American community.* New York: Simon & Schuster.

Putnam is essentially concerned with the erosion of social capital - trust, norms and networks that facilitate cooperation and mutual benefit - within communities. He argues that stocks of social capital result from long traditions of civic engagement and that such traditions have their modern expression in the form of high levels of participation in sports clubs, voluntary associations and choral societies. Putnam is particularly critical of sport spectatorship through media, arguing that it is responsible for diminishing the communitarian activities that are necessary to build community. The strengthening of communities can be achieved if a virtuous circle of civic trust, norms, networks and reciprocity are facilitated and sustained. Sport, Putnam says, can build community under communitarian conditions of participation but not as an anomic spectator activity. Accordingly, sport could help to build social capital but only if people participate in it and perhaps even organize it for themselves. He refers to these as horizontal networks. Vertical networks (i.e. patron-client arrangements) no matter how dense and how important, are often unable to sustain social trust and cooperation.

Sack, A. L., & Suster, Z. (2000). Soccer and Croatian nationalism. *Journal of Sport & Social Issues*, 24(3), 305-320.

Argues that national cohesiveness is at its greatest in time of war and during international sporting events. 'The presence of national flags, banners, anthems and other patriotic symbols, coupled with the inherently competitive nature of sport, can transform total strangers into a unified collectively struggling against a common adversary'. The main purpose of the article is to explain the role of soccer in inflaming ethno-religious passion in the Yugoslavia. The article highlighted a match between a Croatian 'national' team and the United States, despite Croatia not yet being recognised as an independent state. Yugoslavia was still a sovereign nation consisting of six republics, one of which was Croatia. The symbolism of the match, while reflecting Croatia's desire to present a positive image to the West and to the United States, was at the expense of the Serbian community.

Seippel, Ø. (2006). Sport and Social Capital. *Acta Sociologica*, 49(2), 169-183.

The aim of this study was to determine how social capital in relation to participation in voluntary sport organisations has implications for various kinds of social trust and political interest. Being a member of a voluntary sport organisation contributed to generalised trust; less than for members of other community organisations, but, nevertheless, with a significant positive effect. Involvement in a voluntary sport organisation was also conducive to political interest and voting. 'Satisfaction with democracy' and 'trustworthiness of politicians', were not influenced by involvement in sport organisations.

Smith, A. (2004). Black against Gold. In A. Smith & D. Porter (Eds.), *Sport and national identity in the post-war world* (pp. 168-193). London: Routledge.

This article explores the rivalry between Australia and New Zealand. The rivalry between Australia and New Zealand is a relative recent phenomenon. Argues that the All Blacks greatest rivals were the British Lions and South Africa. Australia's increased competitiveness in the 1980s coincided with the inability to play against South Africa, thus a new rivalry was developed. Yachting, cricket, rugby league and netball are other sports where this rivalry has emerged. Australia and New Zealand both utilise sport as 'cultural marker of nationalism' but the rivalry between the two is more fiercely felt in New Zealand than in Australia. Until recently, New Zealanders naively assumed that professional sportsmen and women would still be motivated by pure patriotism, indifferent to the lucrative rewards of an overarching corporate loyalty. Regarding the All Blacks, 'there is simply nowhere else in the world where a nation is so closely identified with one particular team in one particular sport'.

Smith, A., & Porter, D. (2004). Introduction. In A. Smith & D. Porter (Eds.), *Sport and national identity in the post-war world* (pp. 1-9). London: Routledge.

In their introduction to their edited work on National identity, the authors comment that 'the relationship between sport and national identity is complex and multi-faceted'. The breakdown of empires and the emergence of new nations in the latter half of the twentieth century has seen 'national consciousness' rise throughout the world. At the same time, regional cooperation between states (e.g. the European Union), mass migration and the consequential emergence of ethnic minorities and subcultures, globalised media networks and multinational corporation have threatened to 'submerge individual awareness of national identity in an ocean of globalised consumerism'. Notwithstanding the ability of the media to create a mass audience, there are remarkably few instances when a particular sport and or national team are able to galvanise an entire population. Mainstream commentators on nationalism usually pay little attention to sport. It is suggested that some sports are 'more effective than others in serving as cultural signifiers of national identity'. It is noted that sport is more instrumental to males in creating a sense of belonging to a nation.

Smith, P. K. (2003). *Desperately seeking a national identity an examination of narrative in the Heartland television series and its influence in defining New Zealanders*. Unpublished master's thesis, AUT University, Auckland.

This thesis analyses the way in which locally made television programmes can contribute to the promotion of New Zealand's national identity. Literature, sport and war are said to be great contributors to the formation of the New Zealand identity. Before television, the literature and the arts were areas where New Zealand could be seen a new nation separate from Britain, Well-known artists have through the 20th century carried on this contribution to New Zealand's national identity by composing images concerned with the uniqueness of the country which is deep-seated in the people. Both sport and war are vehicles that enable a country to test and measure itself against other countries. The All Blacks are the most popular New Zealand cultural symbol. Loyalty and the uniting of different groups can be a positive concept of a nation particularly when they live in a 'remote, perhaps globally insignificant, groups of islands'. Television is a media with the power to spread the word of national identity, it has the ability to show New Zealanders more about themselves. Therefore, programme makers, media institutions, advertisers and politicians easily influence national identity. The broadcasting media have the authority to create or degenerate national identity, yet 'the extent the audience picks up on messages that construct a national identity is an area demanding more research'. The media usually use little words that may seem insignificant to people, but actually could influence their concept of national identity. The importance of local television programme content is that it will in one way or another always reflect New Zealand through images, actors or presenters, words that are used, or even the acknowledgements at the end stating the names of New Zealanders that have been part of the production of the programme. 'Thousands of messages are created for the viewer to absorb and consume and develop a sense of nation'.

Sundeen, J. T. (2001). A "Kid's Game"?: Little League baseball and national identity in Taiwan. *Journal of Sport and Social Issues*, 25(3), 251-265.

This article looks upon the importance of little league baseball in constructing a Taiwanese national identity. Starting with a summary of the history of Taiwanese baseball the author explains how little league baseball helped in promoting a Taiwanese identity even though after the introduction of professional baseball the status of the sport has diminished. From the initial participation of Taiwan in the little league baseball in 1969, the Taiwanese teams dominated the competition during the 1970s and 1980s while in the 1990s the sport experienced a decline in interest. The author traces the roots of the sport in the beginning of the 20th century and shows how little league baseball successes helped to determine a Taiwanese national identity that differentiated Taiwan from mainland China. Little league baseball was an indicator of Taiwan's own modernization and showed that Taiwan 'could "compete" with the industrialized West'. Baseball was then included in the educational system as part of the curriculum.

Tonts, M. (2005). Competitive sport and social capital in rural Australia. *Journal of Rural Studies*, 21, 137-149.

The paper aims to get a better understanding of the role of sports in creating and expressing a social capital in a rural region in Western Australia. Social capital refers to the norms of reciprocity and associational life and is regarded as a resource that can contribute to social cohesion, resilience and adaptability. For a growing number of policy makers and academics, social capital is a positive attribute that can help communities to respond to challenges, such as depopulation, service withdrawal, environmental degradation and so on. An important vehicle for both the creation and expression of social capital is voluntary organizations and associations. One of the central reasons for people participating in sport as either volunteer or participant, is to interact and engage with other people. This has the potential to be an element in the production and maintenance of social capital. The study was conducted using the information gathered in two data sets, one composed of interviews with 40 residents, including representatives from sporting clubs, local voluntary groups, and local government and one containing the results of a questionnaire survey that was sent to 50% of the region's households. The study shows how sports can be not only opportunities for physical activity and exercise but also, and perhaps more significantly, a forum for social interaction and engagement. Despite the ability for sport to bring together people from different age, ethnic, class and status groups, there were certain instances whereby the networks served to exclude certain citizens on the same basis. On balance however, sports 'role in fostering social interaction, a sense of place and community, and the range of physical and mental health benefits contribute significantly to the well-being of rural citizens'.

Tuck, J. (2003). Making Sense of Emerald Commotion: Rugby Union, National Identity and Ireland. *Identities*, 10(4), 495-515.

The article analyses the relationship between sport, culture and national identity, focusing in particular on the rugby union in Ireland. Sport is an important arena for the construction, maintenance, and challenging of identities. Individuals are not tied to only one identity; they possess multiple and complex personal identities that are continually developed and shaped by social networks of interdependent relationships formed between individuals. These identities (of which national identity is one component) are constructed through a process of cultural representation that can be viewed as an exchange of dominant, emergent, and residual views. Exponents of dominant notions of identity tend to "invent" traditions, recall "common" events, and stress those who "belong" and those who do not. Cites Bale as stating that "'Whether at local, regional or national level, sport is, after war, probably the principal means of collective identification in modern life.'" Rugby in Ireland is the only sport in which the "real" Irish national identity expresses itself, being an example of a temporary union of two distinct nations through sport. The research is based on previous studies on sport and national identity in Ireland and was carried on using British media portraits of Irish rugby union, and the views of contemporary international Irish rugby players. The conclusions reached by the author show that rugby has been a unique arena for testing the British and Irish identity. Moreover, the

portraits of players and styles of play described by the media indicate them as symbols of Irish national pride. The research shows that the relationship between Britain and Ireland is founded upon 'invented traditions' that help to construct the 'fantasy shields' and the special charisma of nation. The article also highlights the important role played by the media in building a national identity when narrating sports events.

Turner, S. (2004). Representing the country: Adidas Aotearoa. In R. Horrocks & N. Perry (Eds.), *Television in New Zealand: programming the nation* (pp. 90-102). Auckland, N.Z.: Oxford University Press.

This book chapter highlights the role of the media and the corporate sector in shaping and in capitalising upon national identities. The coming together of masses of peoples through sporting interests to identify and unite them in a 'new common culture' is much dependent on technology and the mass media. There is a remarkable value in 'live' transmission - watching and playing sport become equally part of the 'shared doing'. Sport, more so than the media, the arts, or war, has arguably played the most significant role in establishing the identity of 'the greater mass of people in New Zealand'.

Tzanelli, R. (2006). 'Impossible is a fact': Greek nationalism and international recognition in Euro 2004. *Media, Culture and Society*, 28(4), 483-503.

This article examines the meaning of the Euro 2004 victory for the Greek 'nation'. The author argues that contemporary nationalism is often reflected in newspaper. The first section analyses the origins of nationalist symbols and rituals, which the Greeks used to celebrate their Euro 2004 victory. The second section examines Greek constructions of 'imagined community', which were seen as uniform but also plural and open. However divisions between southern and northern Greece question this self-image. The third section explored stereotyping of other nations through football styles, which further develops the author's argument that "Greekness" is defined through non-Greek identities. The final section focuses on the Greek need for international recognition. The author concludes that the coexistence of these modes creates a schizophrenic attitude that Greece shares with other nations, that is, its urgency to appear tolerant and liberal, multicultural and open, but without compromising its difference and particularity.

Van der Westhuizen, J. (2004). Marketing Malaysia as a model modern Muslim state: The significance of the 16th Commonwealth Games. *Third World Quarterly*, 25(7), 1277-1291.

This article is an argumentative essay, which analyses Malaysia's bid for and hosting of the 16th staging of the Commonwealth Games. Malaysia sought to host the event 1) because of Kuala Lumpur's 'desire for a showcase opportunity, 2) to appropriate the Games as a way of enhancing Malaysia's marketing power as a model modern Muslim state, 3) to reassert authoritarianism and restrict civil and political liberties. The Games provided the government with the ability to construct and celebrate notions of national Identity - in particular its multiculturalism and unique modernist take on Islamic values - as a means of shoring up their own political legitimacy. The opening ceremonies in particular, provided a perfect stage to portray Malaysia's multicultural identity.

Waitt, G. (2001). The Olympic spirit and civic boosterism: The Sydney 2000 Olympics. *Tourism Geographies*, 3(3), 249-278.

Two dominant themes in urban geography are drawn together in this paper: cities as spectacle and social polarization. A Marxian political-economy perspective and the 'bread and circuses' metaphor were the basis for analysing this research. According to the Marxian political economist perspective, the promotion of urban spectacle is regarded, first, "as a mechanism to stimulate consumption-led economic revival; second...as a propaganda exercise to generate civic unity". Marxian political economists believe that victory "enables the political and urban managerial elite to refashion collective feeling, identity, emotion and consciousness". This paper addresses the issue of whether hallmark events, such as the 2000 Olympics would be used as a psychological mechanism by politicians to "rekindle particular feelings of national identity and social cohesion. To test the hypothesis, the feelings of enthusiasm among local residents when asked to reflect upon hosting the 2000 Games were measured. Strong feelings of pride in both Sydney and Australia were also created amongst 49 percent of respondents. Strong feelings of community from anticipating Sydney's Olympics were also expressed by 44 percent. Results were consistent across suburbs of differing socio-economic status. Overall, the local reaction in two very different socio-economic contexts within Sydney to the 2000 Olympic Games was one of generally strong but not unconditional support.

Wann, D., Dimmock, J., & Grove, R. (2003). Generalizing the team identification-psychological health model to a different sport culture: The case of Australian Rules Football. *Group Dynamics: Theory, Research and Practice*, 7(4), 289-296.

This article examines whether identification with favourite sports teams assist in increased social and personal well-being. The authors tested the team identification-psychological health model using Australian Rules Football as a case, and found that identification with a favourite local team was related to social well-being, but not to personal well-being. It is important to maintain memberships in social networks as this will 'result in the enhancement of an individual's social identity'. According to the model, 'it is not the identification with a team per se that garners increased well-being but, rather, the associations

with others resulting from the activity'. The authors concluding note is towards the great value of providing support for the team identification- psychological health model, given the changes that appear to be taking place in our society. Several social scientists have proposed that some long-established social ties, such as the extended family and religious associations, are on the decline. Such relations are very important because they help towards the maintenance of mental well-being. As certain traditions become unpopular, new ones need to serve as alternatives if people should be able to uphold their relations with others and keep on receiving the social well-being benefits. If sport fandom proves to be such a tradition, sport fans and spectators, 'may have a valuable piece of evidence in support of their beliefs of the benefits of the activity to both individuals and the society [nation] at large'.

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## Appendix 1: Method

A comprehensive literature search was conducted. A number of set phrases and keywords were used to search for relevant journal articles. These included but were not limited to: national identity, national pride, psychic capital, psychic income, psychological benefits, wellbeing, happiness, intangible benefits, anthropology, customs, rituals, ceremonies, community development, mega event, hall mark event, major event, Olympic Games, Commonwealth Games, event, sport, sport tourism, event tourism, sport events, and legacies.

Criteria for an article to be included in the annotated bibliography was:

- Peer reviewed
- Based on an acceptable and sound research methodology (broadly defined)
- Published in the last ten years

Online databases provided a systematic way of identifying articles that might reasonably be expected to have published event impact type studies. The following list is indicative of the journals searched:

- Journal of Sport Management
- Sport Management Review
- Journal of Sport and Social Issues
- European Sport Management Quarterly
- International Journal of Sports Marketing and Sponsorship
- International Journal of Sport Management & Marketing
- Sport Marketing Quarterly
- Journal of Sport Tourism
- International Review for the Sociology of Sport
- Sociology of Sport Journal
- Leisure Studies
- New Zealand Sociology
- Nationalism and Ethnic Politics
- New Community
- Nations and Nationalism
- International Migration Review
- Journal of International Marketing
- Sociology
- Sport in Society
- Identities
- Social Identities
- Media, Culture and Society
- International Journal of Comparative Sociology
- British Journal of Sociology
- European Journal of Communication

## Appendix 2: Databases searched

Database	Fulltext	Platform	Description
Blackwell-Synergy	Y	Blackwell Synergy	Over 620 journals within physical sciences, life sciences, medicine, social sciences and humanities.
EBSCO Premier	MegaFile	Y EBSCOHost	Suite of 24 databases covering a wide variety of subjects. More than 7,000 of the 11,000 titles are available in full text including 3200 peer-reviewed journals. Also includes 900 Country Economic reports and 10,000 company profiles from Datamonitor.
Expanded Academic ASAP	Y	Info Trac Web	Premier database for research in all the academic disciplines. Balanced coverage of every academic concentration – from advertising and microbiology to history and women's studies.
Index New Zealand (INNZ)	N	Voyager	Index with abstracts from selected NZ serial publications journals, including newspapers and nearly 300 journals about NZ and the South Pacific. Approximately 2,000 documents added monthly. Subjects covered include general interest material, social research, current affairs, the arts and humanities. Many New Zealand titles have also been retrospectively indexed.
Leisure, Recreation and Tourism Abstracts	N	CABI	Brings together information for those interested in research and strategic development of leisure, recreation, sport, tourism and hospitality activities, facilities, products, and services.
ProQuest International	5000	Y ProQuest	Over 5,500 journals across several disciplines and with full text for over 3,000.
Science Direct	Y	ScienceDirect	Over 1,700 journals from Elsevier Science, Academic Press and Harcourt Health Sciences covering a wide range of disciplines.
SPORT Discus	N	OVID	Contains international information on: sports medicine, exercise physiology, biomechanics, psychology, training techniques, coaching, physical education, physical fitness, active living, recreation, history, facilities, and equipment.

