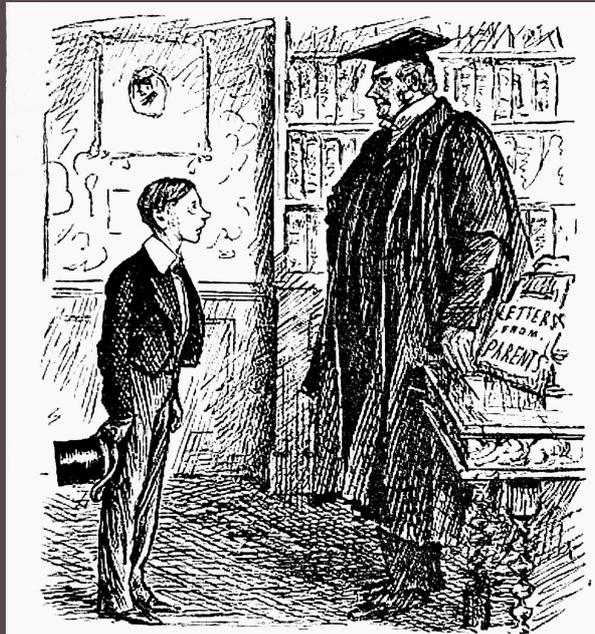


— New Release —

# MANUFACTURING MASCULINITY

## THE MANGAN OEUVRE

GLOBAL REFLECTIONS ON J.A. MANGAN'S STUDIES  
OF MASCULINITY, IMPERIALISM AND MILITARISM



THE NEW TYRANNY.

"OF COURSE YOU NEEDN'T *WORK*, FITZMILKSOPPE; BUT *PLAY* YOU MUST,  
AND SHALL!"

EDITOR: PETER HORTON

λογος

978-3-8325-4535-2

November 2017

approx. 520 pages

59.80 €

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## Mangan's Oeuvre: from the glorious past prologue to a glorious future

Peter Horton (Editor)

Speaking Chorus-like, not like Antonius in Julius Caesar, in this Prologue I will consider this corpus of work we celebrate which unquestionably will stand as definitive evidence of J.A. Mangan's lasting impact and enduring legacy. Though slight cavils born perhaps of misconception, even ignorance, may surface from time to time, they will serve merely to oxygenate its Muse's 'fire'. Shakespeare proclaimed,

*O for a Muse of fire, that would ascend / The brightest heaven of invention, / A kingdom for a stage, princes to act / And monarchs to behold the swelling scene!*

All those who come to the History of Sport will be amazed; those who know this academic world are already so.

### *The Essence of History*

The telling and explication of the past by those in the present should be done not merely in 'anticipation' of the future but with the conviction of impacting upon the future through informing the processes of change by means of articulate exposition and intelligent interpretation that makes a lasting impact born of insight. This is a fundamental function of the 'task of history' which is a necessary undertaking that should never be driven, as some would have us believe, somewhat bizarrely it must be said, narrowly by an 'objective' recourse to the compiling of facts – data – and forensically accumulating them in order to pronounce upon what, when and why events occurred. The resultant computerized findings to then be labelled as being 'true accounts' and is thus the 'truth'! Such history based upon actuarial knowledge and the methodological obsession to need to amass facts as truth does not serve creative insight. Such history based, as a priority, upon endless facts negates a vital dimension of history, its 'unhistorical' creative power which is the essence of an existentialist view of history. As Nietzsche opines creative power is being able to express history in a learned fashion, (what he calls) the capacity to live *unhistorically*. Although humankind needs the service of history this should not be an excess of detail without insight. As Nietzsche again points out, such 'an excess of history is detrimental to life' and knowing what the correct levels are that explain an individual, a nation or a culture is an intuitive and largely 'an unhistorical force' and, as such, it can never be 'dogmatically organized as one can organize a pure science such as mathematics.' As a 'human science' history should be a scholarly contextually-based interpretative discipline, with its trio of Nietzschean definitive forms, 'monumentalism, antiquarianism and criticism' working, if not in unison, certainly equitably for each if used dominantly and in excess will poison the soil in which the seeds of knowledge have been sown; any exaggeration of one of the forms of history produces a distorted and flawed off-spring.

Essential facts intelligently interpreted, analyzed and appreciated – *this* is most definitely the fare that has been set before the readers of *Manufacturing Masculinity*

This Collection evolved from a symposium held at Jesus College, Cambridge, on the 13th and 14th of September 2011. The symposium was an evocative and memorable event that opened auspiciously reflecting both the setting and the theme of the symposium. The purpose of the gathering as suggested by the Emeritus Fellow of Jesus College, Peter Glazebrook as he welcomed the participants and guests, was to celebrate the impact and continuing legacy of Emeritus Professor J.A. Mangan across a wide spectrum of academic fields over a period of four decades. He offered Jesus as the location to the celebrants, mentioning that he had some little time earlier invited J.A. Mangan to contribute to the official History of Jesus College. The symposium opened with the appropriate and required air of gravitas and ceremony with the attendees being welcomed to the 'Celebratory Conference' by a close colleague of Professor Mangan's – Professor Gerry Finn from the University of Glasgow.

For the next two days a series of presentations were given by eminent scholars and writers from around the world several of whom had been doctoral students of Professor Mangan and had 'advanced' their careers embracing the 'gospel' according to J.A. Mangan. (See Appendix 1.) The raison d'être of the 'Jesus' gathering was never intended to be the offering up of a collection of obsequious hagiographical plaudits. It was designed to demonstrate the respect, admiration and gratitude to the founder of a 'Mangan School' by a significant body of scholars who know, use and axiomatically promulgate the unparalleled academic life's work of J.A. Mangan. Each of the scholars did so through the presentation of an original essay that through its discussion of a personally researched topic using a number of the major ideological tenets of the Mangan Oeuvre. The topics, themes and contexts considered were as varied as the countries and continents from which the scholars came.

At the close of each day a plenary session was held chaired by Professor Mangan during which constructive criticism and acclaim largely in equal measures were offered to the presenting scholars. At the close of the symposium Professor Mangan and an editorial group raised the notion of the prospect of compiling and publishing a collection of enhanced versions of the essays to produce a monumental opus that would take the work of the 'Mangan School' forward ensuring the continuation of the scholarly legacy and impact of both Professor J.A. (Tony) Mangan and those that embrace his work in the major domains of cultural studies globally.

Though this collection was conceived at Jesus College in September 2011 not all the contributions were presented then, whilst a number that were presented have matured or morphed. The period of gestation was long and not without some serious obstetric concerns and as the Collection was coming to full-term the expectations, concerns and, of course, the effort increased.

The 'child' that was delivered is, as can be seen most impressive, having a prodigious gene-bank, the product of a set of brilliant parents coming from a host of excellent schools (of thought) from across two if not three generations of academic endeavour involving a host of disciplines, theoretical approaches, personal philosophies and cultures. All involved, however, had developed midst a common socializing influence; all were directly 'parented' and inspired by the canon of J.A. Mangan and, in many cases, also by his academic guidance, his friendship and importantly his loyalty and trust. Today it would seem that the latter in the current realm of managerial editorship, if not publication per se, is generally underrated: managerialism, economic rationalism and amnesia rules in that manor.

The aggregation and moulding of the body-work that makes up the unique form of this collection was not planned, the love-child grew organically with amazing alacrity and character reflecting the contexts, continents and themes that conveniently gathered in meaningful emblematic locations; though all admittedly did grow within the shelter of Mangan's aegis.

As an admittedly somewhat biased God-parent I am both proud and impressed with this outstanding collection. The feast before you is a distinct cuisine and I am sure its broad range of nuanced flavours and textures will satisfy most intellectual appetites. I would, however, ask readers once you have indulged yourselves with this fare, to look beyond these examples of the work of those that have contributed to this collection and contemplate upon the enormous exponential global impact that their personal and joint industry has had worldwide; even a partial survey would amaze you. If then you cogitate upon the impact of a single gnarled English Oak tree from whence the seeds (acorns) came that helped shape the contributors to *Manufacturing Masculinity: The Mangan Oeuvre Global Reflections on J.A. Mangan's Studies of Masculinity, Imperialism and Militarism* and, its awesome and continuing harvests, you would *then* be truly amazed.

As parturition neared unbridled elation increased as the birth grew close of what will undoubtedly become a seminal contribution to the Academy.

# Abstracts

## *Mangan and Masculinity: Leni Riefenstahl, Charlie Chan, Tarzan and the 1936 Berlin Olympics*

JEFFREY RICHARDS

J.A. Mangan has made a notable, original and lasting contribution to the history of sport. Central to Mangan's interests has been the exploration of the construction and projection of masculinity. In his edited text, *Shaping the Superman: the Fascist Body as Political Icon* he drew on the disciplines of social anthropology, political ideology, mythology and iconography as well as history and aesthetics; which helps to explain the richness and depth of his work. *Inter alia* he dealt with film and the construction of masculinity. Film is a special interest of mine and in writing this essay I wish to demonstrate how I have drawn upon the insights in his work on Nazi fascism. In doing so I wish to demonstrate how sport can be integrated holistically into the wider field of cultural history which is unquestionably the enduring hallmark of so much of Mangan's work and one of its enduring strengths.

## *Augmenting Seminal Exploration: The Impact and Influence of J.A. Mangan*

COLM HICKEY

J.A. Mangan's work on athleticism is acclaimed globally. This essay is a response to his call for more research into the ideology. It argues that athleticism, in an adapted form, was a feature of many elementary schools and reveals the little known fact that rugby union was played extensively, but regionally in English elementary schools.

## *Towards a Neo-'Athleticism': Mangan, Masculinity and Schooling*

MIKE HUGGINS

J.A. Mangan's work has long been recognized as providing a strong stimulus to further historical investigation of the complex and highly nuanced inter-relationships between athleticism, masculinity and education. This paper explores his work on masculinity, and suggests some of the more fruitful ways in which his work can be taken forward. Recent work has shown, for example, the multiple masculinities that emerge in educational contexts in private and state schools and universities, moving beyond athleticism to explore their other dimensions. The sociology of the body has stimulated research on embodiment, queer studies and sexuality which can certainly be applied to schooling. Masculinity and femininity are both aspects of gender order and inter-related. Recent feminist work can be helpfully drawn on to examine male-female relationships inside and outside schools in terms of boys' masculinity constructions. Finally, the history of the relationship between masculinity, sport and religion, and the way sporting space has been gendered are further areas worthy of more research.

*A Nelsonian Broadside to a Six Pounder Salvo:  
Athleticism and the Great War*

COLM HICKEY

In a recent article Wray Vamplew explores the connection between sport and the Great War arguing *inter alia* that athleticism in the public schools did not make a sustained contribution to the war effort, and that sport in the army was an escape from hostilities rather than a preparation for them. Vamplew's contentions are mistaken; he underestimates the influence of the ideology in public school life as a preparation for war and his assertion that the playing of games in the army were not viewed as training for battle is unfounded.

*From Gender Binary to Sport Androgyny?  
Female Athletes in Japan's Modern Sportsworld*

WILLIAM W. KELLY

As Tony Mangan has convincingly demonstrated, modern sport has everywhere, been strongly coded as a masculine field. This has been true for Japan as well. Nonetheless, women have long played sport at elite and popular levels despite considerable, continuing disadvantages in material resources, media attention, and ideological support. I propose four reasons for the surprising profile of Japanese sporting women over the last century. Japan has long placed importance on its success in the Olympics Games; as the Games were opened up to female events, national ambition motivated Japan to improve opportunities for elite female athletes and celebrate their success. A second factor has been extensive corporate sponsorship of a range of individual and team sports at elite levels for both male and female employees, which opened up opportunities to women for intensive training and national and even international participation. Moreover, sporting accomplishment more generally in Japan has foregrounded trained effort and focused on commitment rather than 'natural' ability or brute strength. And mainstream notions of Japanese personhood are socio-centric, not individuated. Sociality is as much a norm of masculine conduct as feminine conduct, and gender dichotomies are more relational than absolute. Together, these factors offer a compelling rationale for female sporting performance in Japan's modern century and some evidence for Mangan's musings about an emerging sport androgyny.

*The History of Modern Sport in Japan:  
the British Influence through the Medium of Sport on Imperialism,  
Nationalism and Gender with Reference to the Works of J.A. Mangan*

KEIKO IKEDA

Western competitive sports had been already introduced to Japan by the late-nineteenth century and eventually subsumed Japanese traditional martial arts and physical culture. The first Japanese sports journal, *The Athletic World (Undō-kai)*, July 1897 to April 1900, in fact had this English title in early numbers. British sports such as rowing, lawn tennis, fox hunting, shooting and football were its major topics, although it also included American baseball, German and Nordic gymnastics, Japanese martial arts and traditional Japanese swimming. The second article on Rowing was a report of the Oxford v Cambridge Boat Race, on the River Thames, the traditional venue, held on April 3, 1897. It included the names and seats of all the oarsmen, a photograph of the scene and all previous results from 1829 to 1897. The report was written by a former member of Tokyo University Boat Club who watched the race. By the 1920s, its various English terminologies were used in British and American imported sports in Japan, which collectively became known by the Japanese term, *supōtsu* (sports).

However, during the period of the Anglo-Japanese Alliance (1902-1922) the British moral code was reinterpreted in order to allow the Japanese people to adjust to

a mixture of British and traditional Japanese values. Despite an occidental veneer, these new values were combined with traditional Japanese religion with the Japanese bushi-spirit were integrated into a novel indigenous Japanese 'athleticism' strongly influenced by British public school morality associated with the games field. However, it was not described using the British term 'athleticism' but was called 'a new bushido' (a new Samurai spirit, new chivalry). This was an 'invented tradition' as described and illustrated by the British Historians Eric Hobsbawm and Terence Ranger.

*Masculinity, Nationalism and Imperialism: the Influence of the Scholarship of J.A. Mangan on South Korean Scholars and Scholarship*

GWANG OK

The purpose of this essay is to explore the influence - both direct and indirect- of the scholarship of J.A. Mangan on Korean studies of masculinity, nationalism and imperialism via sport as a medium of interpretation.

This influence has been both direct and indirect - directly through personal contact and guidance by means of invitations to Korean scholars to study and to research at his International Research Centre for Socialization, Sport and Society at the University of Strathclyde, Glasgow, UK and commissioning, editing and publishing individual submissions from Korea in his journals and in his series and joint publications with Korean academics, and indirectly through visits to Korean universities and societies and through Korean academics' use of his extensive publications as a foundation for their own work. This use is ongoing and one aspect of this essay will be to provide details of present and future research in Korea that owes its genesis in part to the ideas and arguments of J.A. Mangan.

*Athleticism, Australia and Mangan: Good travellers; well-met!*

PETER HORTON

Sport was for Australia as a colony of the British Empire fundamental to its foundation forming a quintessential pillar of its cultures. Sport and, the notions of recreation and leisure, embraced in the games-culture and its ethos was inculcated as elements of the cultural diffusion implicit in the settlement of the colony. Once transposed, they were soon adapted and later morphed in the colonial settings and sport soon emerged as a central feature of the ideology of the colony and a vibrant aspect of first, the imagined community of Australia and later the new nation. The sport of Antipodean colonial 'upstarts' was loudly broadcast in the 'old dart', the heroics of ANZACS in the battles of the Boar War and the Great War were hailed and later came the universal recognition of the brilliance of such sporting icons as, Bradman, Dawn Fraser; Clive Churchill and Rod Laver. Whilst, in a less successful but equally heroic manner Antipodean sports studies scholars found minimal purchase for the explication of their publications. The emergence of the IJHS and the SGS, conceived by J.A. Mangan and initially jointly nurtured with visionary publisher Frank Cass, provided scholars globally, including those from the Antipodes, with an invaluable vehicle to carry their work. One of Mangan's most enduring *cause célèbre*, the educational ideology of athleticism and its manifestation in the public schools and institutions of Britain and its subsequent diffusion to the Imperial territories of the British Empire was both the definitive ideological approach and the justification for many Australian scholars looking at such topics as: athleticism; the Games ethos; sport and masculinity and, sport and identity. Mangan's own work was enthusiastically mined by scholars and students seeking to define their cultural origins and realities. Paralleling his personal contributions has been his support and mentoring of generations of scholars globally including many from Australia. Mangan is an institution, and the IJHS a cultural artefact and both are parents of a host of scholars who have enlivened our realm of academic endeavour. In this reflection upon the consequence of Mangan's interface with Australian

scholars I will consider the explicit and implicit effect his work had on the full awakening of the analysis of this core element of Australia's cultural history.

*Athleticism and Australia: the Dissemination of an Imperial Ideology -  
Advancing the Mangan Opus*

STEVE GEORGAKIS

The publication of J.A. Mangan's seminal work of athleticism in the nineteenth century English public schools produced significant empirical study of the trans-plantation of this ideology to Australian Independent Boys Schools. The chapter argues that in New South Wales Australia, athleticism had a significant impact on more than just the Independent Boys' School. This theme is reinforced by examining three case studies: the New South Wales government schools, the independent girls' schools which were members of the Girls Secondary School Sport Association (GSSSA) and the independent boys' schools which were members of the Combined Associated Schools (CAS). In all three school systems from the introduction of the Public Instruction Act, in 1880 until the 1956 Olympic Games, athleticism was a central feature. By 1956, athleticism had completely dominated these school systems because of the following reasons: school leadership promoted the ideology; these schools were modelled on English public schools; and finally these schools inaugurated compulsory interschool competition.

*The Scholarship of J.A. Mangan: his Influence on Studies of  
Colonialism, Gender and Macho Masculinity in Spanish Imperialism*

JUAN RODRÍGUEZ-LÓPEZ

This essay will in the first instance focus upon an analysis the essays of Professor J.A. (Tony) Mangan gathered in 'Manufactured Masculinity: The Cultural Construction of Imperial Manliness, Morality and Militarism'. The twenty-four essays of 'Manufactured Masculinity' consider the social importance of sport during a historic militaristic cycle corresponding to the Victorian and Edwardian England and British Empire.

In these essays, two ideas of Mangan will draw our attention; firstly, the connection between sport, masculinity and militarism and secondly, his identification of sport in the colonial world as a cultural nexus for the colonizers and also as symbol of their superiority over the natives. Secondly, in order to show the academic potentiality of those ideas for inspiring other works in history of sport, we will apply some of his ideas to certain moments in other historical militarist cycles, including, the mediaeval Christian Reconquest of the Iberian Peninsula and its continuation in the Spanish conquest of America in the first half of the sixteenth century.

Finally, I will finish this contribution with a brief analysis of another group of essays edited by J.A. Mangan Lamartine P. Da Costa looking at Hispanic cultures, mainly during the post-colonial American world, which was published *Sport in Latin American Society*.

*'Playing the Game' at Mayo College: Taking the Cue from J.A. Mangan*

ALEXIS TADIÉ

This essay takes its cue from J.A. Mangan's work on athleticism in the English public schools and from his suggestion that the same process was at work in the public schools that were set up in the Empire, particularly in India. Based on archival work carried out at Mayo College, this chapter examines the ways in which the ideology of athleticism developed in the context of the public school which was started in Rajasthan in 1870. It first analyses the representation of games and sports

in the College magazine, which was started in 1905. It then shows how the ethos of the English public schools was transferred to India. It insists in particular on the negotiation at the local level, where some native sports and games also made their way into the curriculum – at Mayo College, strikingly, the martial culture of the Rajput was echoed in the number of sports and games based on riding and shooting. Finally it analyses the games ethic, relating it in particular to Kipling's central role in the school and imperial cultures of India. But in so doing it brings to light contradictions inherent to imperial rule and the frailties of the colonial ethos—alongside speeches by Viceroy and Principals and official endorsement of the principles of manliness, the chapter suggests that a novel like Kipling's *Kim* suggests ways in which values suppressed by the imperial power could still surface and elicit other moral orders.

*Athleticism, Elementary Education and the Great War. "The Great War was won on the Asphalt Playgrounds of the Elementary Schools of England."*

COLM HICKEY

Vamplew has argued that athleticism had a negligible influence in elementary schools and that there is no evidence that elementary educated soldiers were influenced by athleticism when it came to playing sport in the army. This essay sets the record straight and corrects his errors of fact and interpretation.

*Athleticism and the Elite Catholic Boys Schools of Colonial Australia: Adopted, Adapted, Advanced*

PETER HORTON

This essay traces the rise of the elite Catholic boys' colleges in the colonies of Australia and the outcomes of their adoption of the dominant educational ideology of the British Empire - athleticism. Athleticism was born in the English public schools and, as the British Empire grew these schools became the source of the young British men who would lead and protect the Empire. Athleticism, a central feature of the cultural imperialism of the British, was thus organically assumed as the pedagogical ideology of the foundational elite boys' schools established in Australia by the Protestant British settlers in the first half of the nineteenth century. As the Irish Catholic population flourished in Australia in the second half of the nineteenth century and as an aspirational class of Irish Catholic Australians emerged in the colonies so did the colleges and schools that would serve their educational, social and spiritual needs, and implicitly they became the base from which the future leaders of Catholic Australia and the protectors of their faith would emerge. This essay will reflect upon the initial paradoxical and torturous process by which the ideology of athleticism was finally adopted in the elite Catholic boys' colleges of colonies of New South Wales, Victoria and Queensland and how it was adapted and advanced in these very specific colonial contexts. It will be demonstrated how the uptake and avid embrace of athleticism by these colleges and their communities and the concomitant sporting rivalry with the elite British Protestant colleges and Grammar schools became a major feature of an extended social dynamic that impacted upon the emergence of Australia's national identity. It will be shown that the form of the process of the inculcation and proliferation was neither linear nor singular in its form or, has its expansion and advance ceased. Athleticism, it is contended, remains unquestionably the pervading educational ideology of Australian Catholic education.

*Modern Sport: Transition and Change 'Fair Play' and Manliness  
Disappear: Aggression and Androgyny Take Control of Modern Sport:  
Contextualizing J.A. Mangan in an American Setting*

ROBERTA J. PARK

J.A. Mangan's preeminent research has been global. This chapter focuses on his influence, direct and indirect, on aspects of recent American research. Mangan's insightful, informative and penetrating writing especially his seminal studies on aspects of modern sport emanating from a powerful (British) imperial subscription to the ideology of Athleticism of the pre-Great War period is considered in the context of American assimilation, imitation, adaptation and independent evolution. Mangan's perceptive reflections on the genesis of modern sport capture to perfection much of the direction of the recent history of American sport.

*Putin's 'Somacracy' and his Sports-political Forum in Sochi – An essay  
interpolation of the work of J.A. Mangan*

HANS BONDE

Putin's 'somacracy' represents the most recent and serious attempt to stage manage the leader's charismatic body in today's international community. Putin's sport complex in Sochi can be interpreted as an 'imperial forum,' which constitutes the imposing setting for the people's worship of him as the nation's great masculine leader.

The key message behind Putin's impressive body-political setting in Sochi is the attempt to create Potemkin villages as an expression of Russian global greatness as the fruit of his 15 years in power.

However, Russian military aggression in Ukraine in the wake of the Olympic Games in Sochi in 2014 demonstrates that there are clear limits to the importance of 'soft power' in international politics. Russia's security and economic interests in Ukraine obviously far exceeded the interests of all the international goodwill that Russia had otherwise been trying to generate by organizing the Olympics.

The Sochi Games in addition paid homage to an imperialistic and militaristic interpretation of Tsar Peter the Great and to the Russian impressive space program, creating reminiscences of the old Soviet diplomacy of space politics and elite sport.

This chapter draws on the themes of J.A. Mangan's *Shaping the Superman: Fascist Body as Political Icon – Aryan Fascism* (London: Cass, 1999) published in Mangan's Cass series, Sport in the Global Society.

*'In the best traditions of the public schools.' Adapted Athleticism:  
Promoting Manliness in English Elementary Education: Extending the  
Mangan Thesis*

COLM HICKEY

Wray Vamplew has argued that Athleticism had a negligible influence in elementary schools. He is incorrect. This essay considers his contention and is a corrective to inaccuracies both of fact and interpretation contained in his essay.

## *Into East Asia: Mangan's Damascene Moment and his Journey*

PETER HORTON

In 2004, shortly after Professor Mangan had retired from his position at Strathclyde University, writing in a collection in celebration of the career of J.A. Mangan entitled 'Serious Sport': J.A. Mangan's Contribution to the History of Sport, Scott A.G.M. Crawford wrote that:

I trust that Tony Mangan will enjoy that title (he had graced Mangan, with the sobriquet – 'Magellan' Mangan) and retirement, still several years in the future, as he looks out from his beloved Dorset Coast on English seas... There is every reason to believe Tony Mangan, will hopefully, keep on writing sport history...<sup>1</sup>

Scott Crawford may now reflect upon the somewhat sentimental tone he adopted... accurate as it is in some ways, as Mangan did not just keep writing, he accelerated his output and that of his conférers – and moved well-beyond the small-holding of 'sport history' to a vast academic acreage providing a prodigious heterogeneous array of expositions of issues and topics that reached far beyond this epithet; that could never describe his canon. (Though I am certain that Professor Crawford would now concur with my sentiments.)

Tony Mangan may well have enjoyed the three bases of his English *Triangulum pacis* (Swanage-Henley-Westgate) but 'stay at home' academically he did not as he drove the two main aspects of his scholarly life; *IJHS* and the *SGS*. Unlike a vintage wine he did not mature in a dust covered bottle, he poured his energy and industry as his work grew in body, taste and complexity, as it was being quaffed by an eclectic body of samplers.

In 2010 following the end of his monumental tenure as Executive Academic Editor of the journal he had established with Frank Cass and its offspring book series *SGS*, it was decided by a group of his peers to have a 'second' celebration of his contribution to the Academy. And, in September 2011 a splendid event was subsequently held in the suitably poignant setting of Jesus College, Cambridge; he had previously contributed to the chronicling of history of Jesus College. In the editorial symposium held following two days of presentations by attendees it became apparent that so impactful and important was the 'work' he produced reflecting upon the social, cultural, economic and political exigencies of Sport in East Asia post-2010 (after the planning for the Jesus College celebration) it was decided by the editorial group that this phase of his career had to be reflected upon in this consideration of his life's work. It must be said that I 'courageously' and willingly agreed to pen this monograph explicating the work of J.A. Mangan that had emerged with the shift in his scholarly focus towards East Asia.

This essay, driven quite obviously by the work of the man drew its inspiration from the notion that Tony Mangan had been hit 'by a 'lightning bolt' of realization as to which direction this future phase of career would take. This, not insignificant, 'jolt' was delivered by a still unknown academic in 1988; at this moment, as Tony Mangan said, his Oriental Education had just begun; he described this event as his 'Pauline moment'.

In reflecting upon Mangan's journey into Asia, his main themes, seminal concepts as well as the 'machinery' of his scholarly industry will be considered through an Asian lens. However, the analysis also delves into the preparatory stages (contexts) of this journey that fashioned the foundation of Mangan's career prior to his epiphanous encounter. This journey began following his jolt, with the realization that he should recruit and encourage Asian post-graduate students at his Centre

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<sup>1</sup>Scott A.G.M., Crawford, 'J.A. Mangan and the International Journal of the History of Sport' in, Scott A.G. M. Crawford (Ed.) *'Serious Sport' J.A. Mangan's Contribution to the History of Sport* (London: Frank Cass), 7.

of International Studies at Strathclyde University: this engagement in-turn also took/sent him literally as well as intellectually into East Asia.

The fruit of these labours grew and were displayed in equal measure in the IHJS and the SGS book series. These relationships proved to be most prodigious, producing a full and variegated harvest of published work and, of course, a cohort well-skilled, enlightened and qualified scholars who were to advance the subject areas in their own universities throughout East Asia and internationally, as can be deduced from the quality of the force on offer in this outstanding collection.

Key features of this unrivalled relationship is that the previous dominance of Western scholars and editors, and indeed, their thematic emphases has emphatically declined as a consequence of the opportunities afforded by Professor Mangan and subsequently by an outstanding collection of effective and talented editors, reviewers and mentors that have selflessly supported the work of at least two new generations of East Asian Scholars in the wider field of the study of sport in society.

The final sweep of this analysis of the latter stages of Mangan's journey into Asia illustrates not only the extent and success of his contribution to the advance of the palpable tectonic shift of the emphasis of the cultural analysis of sport globally but also to our appreciation of the major forces driving this trend and that of the shifting locus of the epi-centre of global culture and that of global political and geopolitical power. This essay will illustrate the contribution of the products of the latter phases of Mangan's oeuvre has made in these global trends.

This tribute to Professor J. A. (Tony) Mangan is well-deserved.

Professor Mangan is a path-breaking scholar' Mangan's impact is measurable in the rarest of ways: institution-building. Under his leadership, a globally situated team has opened a new relationship between sport and the academy and I recommend *Manufacturing Masculinity: The Mangan Oeuvre: Global Reflections on J.A. Mangan's Studies of Masculinity, Imperialism and Militarism* as, yet again, it offers a unique consideration of the relationship between sport and academy.

**Professor John D. Kelly**

*University of Chicago*

Professor Mangan has since the early 1980s been one of the foremost international scholars within his chosen field of cultural history. Over this period he has possibly more convincingly than any other international academic shown in his research how much sport and associated forms of competitive performance have not only reflected and reproduced but indeed sometimes also reformed and redirected fundamental political, cultural and social structures and ideological transformative forces in modern civilisation.

**Professor Henrik Meinander**

*University of Helsinki*

About the editor: Peter Horton is an Honorary Fellow at the Australian Catholic University in Brisbane and a past Fellow of the Cairns Institute at James Cook University in Queensland. He has taught and conducted research in universities and schools in the UK, Australia, Singapore, the USA, China and South Korea, he is a member of the General Editorial Board of The International Journal of the History of Sport and of the International Editorial Board of International Sport Studies.



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