

## BOOK REVIEWS

### GENERAL

BEITL, KLAUS, editor. *Gegenwartsvolkskunde und Jugendkultur*. [Contemporary folklore and youth culture.] Referate des 2. Internationalen Symposiums des Instituts für Gegenwartsvolkskunde der Österreichischen Akademie der Wissenschaften vom 4. bis 8. Juni 1985 in Mattersburg. Mitteilungen des Instituts für Gegenwartsvolkskunde Nr. 18. Österreichische Akademie der Wissenschaften, Philosophisch-historische Klasse, Sitzungsberichte, 493. Band. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 1987. 361 pages, 19 photos. Paper ÖS 490.—ISBN 3 7001 1186 X. (In German)

The volume *Gegenwartsvolkskunde and Jugendkultur* consists of the proceedings of a symposium on "Youth Culture" held in Mattersburg (Burgenland) in Austria, from 4–8 June 1985. There are twenty-two papers which were presented at the gathering and two brief outlines. In addition there is the transcription of the tape recorded text of a multi-media presentation by several students from the University of Vienna, there is a brief response to the entire concept of "Youth Culture" as a research subject by a West German, Martin Scharfe, and there is a resumé of the proceedings. The book also includes nineteen photos selected from three of the papers, and from the multi-media show. The vast majority of the papers came from and deal with young people in Austria, but the symposium included guests from other central European countries, i.e., both Germanies, Yugoslavia, and Hungary.

It will be clear to the reader that this symposium was devoted to generation-specific problems and issues, those of concern to young people, and that the studies go far beyond the dimensions of the traditional *Volkskunde* canon. Indeed, the empirical studies presented here smack of the micro-ethnologies so common in the German-speaking world.

Even though there are no headings, there are several relatively obvious categorizations possible. Two papers at the beginning, for example, attempt to lay out an historical background. The first sketches out the position within society of young people and the developing industrial age, and the second deals solely with the everyday life of young girls during the 19th century. Three papers offer analyses of print media, i.e., magazines published by young people or with young people as the primary readership. Four papers address the role of contemporary young people in Austrian society, as unemployed, as a subculture, as those seeking alternative (non-commercial) forms of entertainment, and as volunteer workers for human service organizations. Two papers address the political realities of the past, specifically what it was like to be a young person in a "red" district of Vienna in the 1920s and 1930s, and also what young people did during the "brown" (i.e., Nazi) period in Vienna. One statement by a woman who was young during those years, seems to single itself out from all the others in the collection. Olaf Bockhorn quotes her this way: "*Red* nicht so, weil

*sonst kommst nach Dachau*'' (Don't talk that way, otherwise you'll go to Dachau).

Austrian folklorists have certainly always dealt primarily with their own uniquely Austrian traditions and folksongs in their professional journals. If you survey the bibliography of Austrian folklore studies, it will be clear that these kinds of traditional folkloric, linguistic, and literary studies still dominate. It will, however, also be quite evident from this work and from bibliographical compilations of Austrian research, that folklorists there are very much a part of and contributors to the newer sociological studies so common in the German-language publications. There is an attempt in the German-speaking world to look ever deeper into the daily life of larger segments of society, not just at the farmer/peasants and the elite (*''Geschichte von unten,''* *''der kleine Mann,''* *''Alltagsleben''* are some of the new watchwords). Here young people are seen as a group very much in need of closer investigations by folklorists. They, like so many other portions of society, need to be better understood and their contribution to society as a whole needs to be more closely investigated. It would seem that this symposium has opened up new possibilities for more detailed studies of young people and their lifestyles.

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BLANCHARD, KENDALL and ALYCE TAYLOR CHESKA. *The Anthropology of Sport: An Introduction*. South Hadley, Mass: Bergin & Garvey Publishers, 1985. xiv+306 pages. ISBN 0-89789-041-8.

In the last hundred years or so we have seen a great deal of anthropological or ethnological literature on play and games. Except for Weule's (1925) early work, these studies were case studies applying different anthropological theoretical models (such as survival, diffusion, structural-functionalism, socialization and enculturation, acculturation, cross-cultural study, symbolism) to play and games, and did not intend to create a new discipline. The present book can therefore be called the first systematic attempt to develop an anthropology of sport as a new field in anthropology.

*The Anthropology of Sport* has several characteristics. The first concerns its objective. It is dual, basic, and practical. The first of the objectives is to approach sport from a pure anthropological perspective, based on the idea that it can be a legitimate object of anthropological study because sport behavior in any situation is culturally defined. The other objective is to apply the perspectives gained from such studies to the analysis of current social problems concerned with sport and physical education. This dual nature of the objective finds a reflection in TAASP (The Association for the Anthropological Study of Play), to which the authors belong, and which was founded in 1972 by both anthropologists and sport educators. Hence the authors prepare a chapter dedicated to extremely contemporary issues such as the role of women in sport, sport and aging, violence in sport, and sport and international relations.

Secondly, the authors propose that sport in historical societies and in modern society, as well as in traditional or primitive societies which are the traditional object of anthropological study, must be treated as culture. This proposal should be evaluated highly, for owing to this framework the anthropological study of sport can provide a viewpoint of human culture in a real sense of the word. But although analysis