

III. Europe and Asia

III-I Pivato, Stefano. "The Bicycle as a Political Symbol: Italy 1885-1955," *The International Journal of the History of Sport*, 7, No. 2 (September 1990), 173-187.

By the twentieth century, cycling became to Italian sport what football was to the British. Cycling replaced gymnastics as a means of involving the young in the nationalistic and independence movements. Through ciclisti rossi, socialists recognized the political importance of sport. Catholics maintained a network of sports clubs, using 1948 Tour de France winner Gino Bartali as the "Magnificent Christian Athlete" and symbol of the battle between Catholicism and communism, the last struggle in which the bicycle was a vehicle of political ideology. Based on primary and secondary sources, 79 notes.

—Mary Lou LeCompte

III-2 Tollener, Jan. "Gymnastics and Religion in Belgium, 1892-1914," *The International Journal of the History of Sport*, 7, No. 3 (December 1990), 335-347.

The Federation Catholique de Gymnastique (FGC) began in 1892, 27 years after the Federation Belge de Gymnastique (FBG). The FGC had two major objectives: gymnastics training and wider Catholic education. Their festivals took place on Sundays, and included celebration of Mass. The FGC and FBG accused one another of being agents of either anti-clerical politics or of the Catholic Church, yet shared the German system of gymnastics, which they believed prepared youth for military service. FGC received greatest support when Catholic rights were challenged. Based on primary and secondary sources, 61 notes.

—Mary Lou LeCompte

III-3 Eisenberg, Christiane. "The Middle Class and Competition: Some Considerations of the Beginnings of Modern Sport in England and Germany," *The International Journal of the History of Sport*, 7, No. 2 (September 1990), 265-282.

Modern sport spread to Germany in the 1870s mainly among the elite. Middle classes were less involved until after W.W.I., unlike Britain where athleticism was a middle-class cult. The reasons may vary among middle classes. In Britain there was no legal definition of the classes, and middle-class gentlemen promoted amateur athletics to help distinguish their class from the others. In Germany this was unnecessary, as middle class was described by law and definable criteria. Based on primary and secondary sources, 59 notes.

—Mary Lou LeCompte

III-4 McClain, James L. "Cultural Chauvinism and the Olympiads of East Asia," *The International Journal of the History of Sport*, 7, No. 3 (December 1990) 388-404.

The Olympic Games occurred in East Asia twice: Japan, 1964 and South Korea, 1988. Both countries were re-assessing their role in the modern world and the significance of cultural traditions. Both organized "joyous sports festivals for the youth of the world" (390). However, cultural chauvinism also pervaded, producing many self-serving displays. One unintended consequence of such symbolism is emphasis on cultural uniqueness. The tension between cultural chauvinism and cosmopolitanism affects all nations, not just Olympic hosts. Based on secondary sources, 44 notes.

—Mary Lou LeCompte