

Instead of attempting to improve society through sport, the emphasis had shifted to using sport as a vehicle of interest to open doors to evangelism. The discovery of sport as a tool for evangelism precipitated the reengagement of evangelical Protestants. The authors use Billy Graham as the symbol of muscular Christianity's reengagement. Muscular Christianity became institutionalized in the years following World War II, beginning with Sports Ambassadors, and then followed by such organizations as the Fellowship of Christian Athletes, Athletes in Action, National Christian College Athletic Association, and many more-specialized others. The muscular Christianity of the late twentieth century is a completely new organism, and very distinctive from the earlier nineteenth-century version.

Ladd and Mathisen seek to explore the symbiotic relationship that exists among sport, the church, and the Christian college, but they are never clear—other than to suggest that it lends credibility—on just what benefits sport obtains from the later two. They do a fine job explaining the differences between fundamentalists and modernists within the twentieth-century American Protestantism, but their discussion of the 1925 Scopes trial as defining these differences fails to make clear how the trial itself affected the divide. There is hardly any mention of women and minorities in telling this story. The authors recognize this limitation.

The research was carefully and painstakingly collected from both primary and secondary sources. A glossary or a greater explanation of theological terms is necessary to appeal to a broader audience. It is a valuable and important work, but unfortunately Ladd and Mathisen assume their readers are familiar with evangelical jargon that typically is used only by theology professors at members of the Coalition of Christian Colleges and Universities. In doing this, they unfortunately have narrowed their audience when they have something very important to say to a much broader readership.

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DADDARIO, GINA. *Women's Sport and Spectacle: Gendered Television Coverage and the Olympic Games*. Westport, CT: Praeger, 1998. Pp. 167. Notes, bibliography, index. \$49.95 cb.

Daddario's book is the result of studying women, media, and sport for many years; several of the chapters are adapted from earlier pieces published in sociology journals. The book is an examination of television coverage of the 1992 Summer and Winter, 1994 Winter, and 1996 Summer Olympic Games.

The first chapter provides a theoretical grounding in feminist sport studies and genre criticism as a background for her book. She points out that popular sport magazines, such as *Sports Illustrated*, continue to show sexism, heterosexism, and racism in their choices of coverage in both stories and photographs.

The second chapter provides a historical overview of female Olympic athletes, and attempts to demonstrate how the media transforms sport into spectacle and the athletes into commodities. The history in this chapter is especially weak, and the references selected for her work are dated and sometimes of questionable quality. Examples of these weaknesses include Daddario's illustration to show that women were taught to run, wrestle,

and engage in other activities like boys in ancient Greece, which was not true in all Greek city-states (such as Athens). She accepts other anecdotes without confirming their factual accuracy, such as the story of Margaret Abbot responding to an advertisement about an international golf tournament while vacationing in Paris in 1900 and consequently engaging in the Olympics. Her source for this information was "Quick Facts" on the Internet. Daddario also states in error that the 1908 Games were the first official games for women. One of the more annoying and inexcusable errors in the book is her statement that the 1948 Summer Games, where Fanny Blankers-Koen won her track medals, were not in London, but in St. Moritz (45). Another grave error was placing the 1976 Games in Moscow (50).

There are four case studies in the third chapter which demonstrate the female athlete's portrayal by the mass media, and this chapter sets the stage for the rest of the book in showing the marginalization of women in sport. This chapter also attempts to demonstrate how the television networks used melodrama to capture the female audience accustomed to watching soap operas. Some women might find this stereotypical illustration as distasteful as that of the media's. Other examples used to show marginalization by the media is their favoring the "feminine" sports such as gymnastics and figure skating, which most often featured the most "attractive" women athletes.

The fourth chapter, from a cultural studies approach, uses the 1992 Winter Olympics to show how telecasts can empower female athletes and spectators. Melodrama is again used in case studies that include Gwen Torrence, Gail Devers, and Janet Evans to parallel the media's attraction for women as media viewers. The next chapter is devoted to the 1994 Winter Games, and uses the Tonya Harding and Nancy Kerrigan saga as the theme. She uses this to illustrate the media's employment of melodrama and tragedy in its coverage. Class and sexuality are explored through the behavior of the two skaters. Finally, the last chapter takes the 1996 Summer Games and uses feminist criticism and a cultural studies approach to explore nationalism, capitalism, and the emergence of women in the Games. This chapter is more skillfully written than the preceding.

The overall strength of the book is its cultural studies and feminist approach to examining the media's ways of portraying women. Some of the errors and almost contrived situations used in illustrating her points are irritating to the reader. Most of the errors could have been easily discovered through careful reading and fact-checking before publication. For example, in the last chapter on page 132, she states that "gold, silver, and gold medals" when she meant "... and bronze." An exact sentence is repeated on two consecutive pages on 49-50. This book should serve as an example for the need of authors and publishers to have works reviewed by specialists in the field before publication. The major contribution of this book will be to sport sociologists rather than sport historians.

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