

HANSEN, JØRN & NIELS K. NIELSEN, EDS. *Sports, Body and Health*. Sports, Body and Health Series, vol. 3. Odense: Odense University Press, 2000. Pp. x + 165. Notes, references, list of contributors. EUR 24.44 pb.

In September 1995, the Institute of Sport Science at Odense University, Denmark, celebrated its 25th anniversary, arranging a seminar and inviting a number of Danish and international scholars to lecture. *Sport, Body and Health* is the print presentation of these lectures. The anthology contains eleven articles, most of them from internationally well-known scholars. The subject of most of the articles is the relation between body cultures and health in a wider sense, and the prevailing method is discourse analysis.

Bryan S. Turner opens with a philosophical keynote, discussing the postmodern transformation of the Cartesian mind/body dualism into an ascetic/naturalistic and a Dionysian body cult. The ascetic orientation, he shows, is confronted with the problem that nature is polluted in its very roots, while the Dionysian seems to be expressed in tribal youth cultures. The historical analysis by Jørn Hansen and Niels K. Nielsen is similar; they present a view of hygienic arguments and trends in the Danish sports movement from 1870-1930. The article has an interesting survey of parallel international tendencies, showing that in Denmark—like in France, Germany and England—Darwinist-inspired fear of degeneration and vitalist health arguments by the end of the 19th century played an important part in the progress and legitimacy of the sports movement. At that time, the discourse of sports changed from arguments from a moral perspective into arguments from a health perspective. In comparison, Benkt Söderberg shows that the Swedish sport movement surprisingly was viewed with a great deal of skepticism by the medical community, with a noticeable absence of participation by doctors in leading positions until the 1920s. The efficacy of sport in improving health was not at all self-evident. This historical survey concerning the Scandinavian countries is complemented by the contribution of Gerd von der Lippe, who gives a view of medical arguments concerning women's participation in physical activity. While sport was often considered healthy for men, this was not the case for females and their "fragile" constitution.

Verner Møller's analysis is consistent with Turner's: moral reason can no longer be anchored in any structure that can guarantee it as reason, the importance of the body increases, and reason finds its meaning along two body-cultural lines. Either one follows a prophylactic rationality, which abstains from (the polluted) life, or a rationality which—in an effort to rediscover domains for conquest, control and competency—engages the body in risky explorative projects, which extrinsically seen, appear as insanity sports.

Articles by Jergen Poulsen and Henning Eichberg are important contributions to the analysis of the discourses of aging. Poulsen gives a fine account of the sociocultural construction of the postmodern concept of aging and self-understanding among seniors, while Eichberg takes a more anthropological approach, confronting Western and Northwestern images of aging in relation to patterns of movement culture.

John Bale, in his analysis of representations of Kenyan body culture in the early twentieth century, presents a basis in anthropology and cultural geography. Among the differ-

ent colonialist constructions of the native, he points to three modes characteristic of the representation of the Masai: patronizing surveillance, idealization, and appropriation.

Jennifer Hargreaves discusses physical education in English schools under Conservative governments during the 1990s. She demonstrates how the Tory attempt to narrow and reduce physical education to training in organized sport was a clever, but destructive and masculine, “attempt to gain popularity for a flagging government by appealing to an aspect of popular culture that most people see as innocent and beneficial” (144). Knut Dietrich also focuses on the reduction of children’s opportunities for physical development. He describes the townscape as a “play desert” and points to the Game Boy as a relevant but poor surrogate for children living in the big city.

Finally, Kirsten Roessler reflects on the embodiment of history. Her examples concern the third postwar generation in Germany, and the analysis ends up in a methodological discussion on whether Foucault’s “archaeological” discourse theory excludes Gestalt therapy, at least insofar as traditional Gestalt therapy presupposes the synchronous, existentialistic production of an authentic self

Except for Bale’s contribution, the articles are faithful to the common theme of sport and body in relation to health. Without exception they reject universalism in the discussion of body culture and health, revealing instead diverse examples of the discursive construction of bodily reality.

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PUMROY, ERIC L., AND KATJA RAMPPELMANN. *Research Guide to the Turner Movement in the United States*. Westport, CT: Greenwood Press, 1996. Pp. xxx + 340. Notes, tables, bibliography, index. \$94.00 cb.

HOYT, DOLORES. *A Strong Mind in a Strong Body: Libraries in the German-American Turner Movement*. New York: Peter Lang, 1999. Pp. xv + 190. Bibliography, index. \$48.95 cb.

In 1998 the first *turner* societies established in the United States celebrated their 150th anniversary. Besides physical *turnen*, these *vereine* (societies) also had mental *turnen* among their many offerings. These included political discussions, lectures, and German language classes, as well as social meetings. Through this variety of activities the *turners* tried to follow their motto “a sound mind in a sound body,” which until today has remained their main principle. Of over 300 *Turnvereine* existing at the end of the nineteenth century, approximately 60 societies remain with a total of 13,000 members.

Ten years ago sport historian Robert Knight Barney complained about the quantity of research done on the American turner movement, which he called “disappointing.” As one possible reason for this neglect he mentioned language problems of American scholars who cannot read the German sources. But the situation is not as “disappointing” as Barney described it, especially from a German perspective. Starting in 1968, a major turner study