
Journal Article Reviews

Jackie Hogan, "Staging the Nation: Gendered and Ethnicized Discourses of National Identity in Olympic Opening Ceremonies," *Journal of Sport and Social Issues*, 27(2), May 2003, pp. 100-123. Reviewed by Amanda Schweinbenz.

In this article, Jackie Hogan analyzes how gender and ethnicised discourses of national identity are reflected in the opening ceremonies of the Olympic Games. Hogan argues that although sport is presented as the "great equalizer," neo- and post-Marxists suggest that rather sport serves to reinforce social inequalities (p. 100). Besides the class-based inequalities, inequalities based on gender and ethnicity are also emphasized in sport.

To address this argument, Hogan examined the content and symbolic meanings behind the opening ceremonies by conducting a content analysis of three different Olympic Games: Nagano, Japan; Sydney, Australia; and Salt Lake City, United States of America. Hogan analyzed the compulsory segments of each opening ceremonies, as well as the interpretive sections. A comparison of the IOC's 'mandatory' opening ceremonies requirements, including the torch relay begins the discussion. Hogan begins by incorrectly stating that the Olympic torch is lit on Mount Olympus. Rather, the torch is actually lit in a traditional ceremony in Olympia, Greece. Hogan then discusses the significance of the three different cauldron lightings. In Nagano, the organizing committee selected Japanese Olympic figure skater Midori Ito to light the cauldron. Although Hogan does discuss the importance of the music that was played during the lighting, *Madame Butterfly*, and how this opera's music is linked to traditional Japanese femininity, Hogan neglects to mention that Ito can also be associated with traditional femininity. As a figure skater, Ito is presented as possessing grace and beauty, rather than physical strength and aggression.

I would argue that Hogan's discussion of the final lap of the torch relay and cauldron lighting for the Games in Sydney, Australia falls short in presenting its importance and significance. Although Hogan does indicate that the Games in Sydney marked the centennial of women's participation in the Olympic Games and that six former Australian Olympians, all women, carried the torch during the last lap, Hogan neglects to mention why this is important. The fact that these were six of the most successful Olympic athletes for Australia, women or men, and that Australia has normally been associated with masculinity and participation in men's sports also highlights why the selection of these women was important. As well, the decision of the organizing committee to have current Olympic athlete and potential gold medallist Cathy Freeman light the cauldron is of immeasurable importance and should have been included. In lighting the cauldron, Freeman, an Australian Aboriginal, signified a united Australia. In her quest to become Olympic champion, Freeman carried the hopes and dreams of not only black Australia, but also white Australia. Freeman became a common link between a very separate nation.

Hogan provides an excellent analysis of the cauldron lighting at the Salt Lake City Games. After September 11 the United States changed. Not since the Cold War

had this country felt like they were under attack or being threatened by another nation, and as Hogan argues, the opening ceremonies highlighted these perceptions. The underlying theme of the evening seemed to embody the triumph of good over evil, from the flag that survived the September 11th attack that was hung, to the decision to have the 1980 United States gold medal winning men's hockey team light the cauldron, a team that beat the favoured Russians in the final.

Hogan's discussion of the interpretive segments of the opening ceremonies highlights how each organizing committee fostered their nation's identity through music, dance, and pageantry. Hogan provides a keen interpretation of each nation's opening ceremonies and how the gendering and ethicising of these segments "symbolically marginalize women and ethnic minorities" (p. 120).

Although I believe that Hogan could have conducted three separate content analyses of these opening ceremonies and have written three separate papers, one on each opening ceremony, I would argue that Hogan has provided an interesting overview of these three ceremonies. Further research could analyze in-depth the socio-historical context of each opening ceremonies and each host nation.

Geoff Gardiner, "Running for Country: Australian Print Media Representation of Indigenous Athletes in the 27th Olympiad," *Journal of Sport and Social Issues*, Volume 27, No. 3, August 2003, pp. 233-260. Reviewed by Ian Watts.

Gardiner succeeds in describing the multifarious nature of Indigenous athletes Nova Peris-Kneebone and Cathy Freeman. Although Freeman was the most visible Indigenous athlete – from Australia at any rate – at these Games, she was, most assuredly, not unaccompanied. It is refreshing to see that the author has recognized that media constructions of Peris-Kneebone were also developed within the mainstream print media; although, as Gardiner has demonstrated, the meaning attributed to their presence, and social relevancy, differed based on life experience and, more notably, upon their chances for achieving gold medal success. He demonstrates that the ideas central to the representation of Peris-Kneebone were motherhood and her location within the Australian landscape, which occupies an essential place in, and is often connected to, Aboriginal identity.

Gardiner, in this respect, does well to demonstrate the popularity of connecting Aboriginal people in general to abstract meanings of landscape and nature (p. 240), or as he states, "as iconic images for that vast emptiness," in order to enhance the popular appeal of the primordial Aborigine. Here, Peris-Kneebone is the central media figure for establishing a connection, through the torch relay, to the Australian landscape, featuring recognizable locales such as Uluru. In this capacity he aptly demonstrates how the Australian print media reproduces and maintains static representations of Aborigines. Similarly, like the athletes themselves, these popular landscape features were inculcated into the universalism of the Australian Olympic identity; one that emphasized harmony, togetherness and universality.

With respect to Cathy Freeman, Gardiner separates her representation into three distinct categories: the national body, the global super-athlete and sport and reconciliation. First, Gardiner argues, with respect to Freeman as the national body, that, "Freeman is emphatically positioned by print media as the national body; the athlete possessed by, and representing, the nation" (p. 244). Within a specific context (sport and reconciliation), Freeman is the central athletic figure, but it is contestable that she was, in the larger narrative, the sole representation of the national athletic body. Ian Thorpe, principally, and the national swim team, broadly, were valorized as emphatically as was Cathy Freeman. Similarly, while the concept of 'the body as national symbol' is well developed, the author stops short acknowledging that public icons such as Freeman become national possessions through their construction in media narratives. The author, however, is astute in acknowledging the place of the body in accentuating identity and ideology.

In what was the strongest part of the paper – the description of Freeman as the global super-athlete – Gardiner does a fine job describing the elements encapsulating her as the embodiment of the systematization and mechanization of the modern day athlete. There are, however, points at which he borders on the absurd. His symbolic interpretation of "Freeman clad essentially in white," (p. 247) as representative of the "Black women ... standing in and representing the white nation," seems more congruent with a post-modern examination of fictional literature than it does with the more functional conclusion, which suggests that white may contrast the evening sky and dark background of the cauldron more effectively than most other colours.

Gardiner's reference to underlying theory suggesting why it is important to study the media depictions of Indigenous athletes is sufficient. He proposes that his argument is located within the historical context of, "Australian media representation of indigenous people," and adequately describes the actuality of this context (p. 236). What is missing, however, is a description of the difficulty that Indigenous people have in escaping the stereotypical roles and that, at times, Aboriginal people, on occasion, use some of the same (my) themes when constructing their own identities. From a theoretical perspective, Gardiner provides solid justification for critical investigations of media constructs of Aboriginal identity. While his selection from Goodall et al. ably demonstrates how Indigenous peoples are stereotyped, he neglected to convincingly secure this knowledge to a stronger theoretical foundation of critical media analysis in sport and broader society.

His choice of primary sources seems reasonable in that he has chosen two daily publications from competing organizations, which, presumably permits for a diversity of coverage from variegated ideological perspectives and geographical areas. This area included Sydney and Melbourne, and as such, it is still limited to the southwestern Australian experience. Similarly, he offers no specific dates during which the research was conducted, but instead we are left to interpret the precise time span of the Olympiad.

Lastly, it is important to examine how Gardiner answers his two main questions guiding his investigation (p. 235). How has this coverage transformed the dominant themes relating to coverage of Indigenous people? And, has the coverage been useful in generating new kinds of representation? The author suggests that in the case of Nova Peris-Kneebone, the historical antecedents of primordialism of the colonialist construction of Aboriginal people remains. Similarly, the appropriation of their Indig-

enous heritage into the collective national psyche was also consistent with previous discursive strategies. Gardiner suggests that the media reportage of Freeman was progressive in that it provided a message of reassurance about the future delivered by an Indigenous person. This configuration, however, took place within a specific socio-political climate – within a country struggling to reconcile historical grievances with its original inhabitants and attempting to apply an overbearing ideology of sport to these social circumstances.

Catriona T. Higgs, Karen H. Weiller, & Scott B. Martin, "Gender Bias in the 1996 Olympic Games," *Journal of Sport and Social Issues*, Volume 27, 2003, pp. 52-64. Reviewed by Carly Adams.

Numerous studies over the past two decades have found a distinct difference in the way male and female athletes are portrayed and represented through the televised media. Traditionally, it has been argued that the way people view sport participation has been shaped by media coverage of women's sport that highlights feminine images and personalities rather than athletic ability. In recent years, a number of studies have found an improvement in both the amount and the nature of women's coverage.

Drawing on the successes of American women athletes at the 1996 Summer Olympic Games in Atlanta, Higgs, Weiller, and Martin investigate the amount and quality of coverage for both men's and women's same-sport activities and analyze their results through a comparison with the 1992 Summer Olympic Games. The authors investigate whether or not the increased focus on women's sport also led to coverage that was less stereotyped and gender hierarchical than the coverage at the previous Summer Games. Recognizing that selective sampling limits the generalizability of the study, Higgs and colleagues randomly selected 60 hours out of the more than 150 total hours of coverage by NBC as their sample. Higgs, Weiller, and Martin note that basketball, volleyball, gymnastics, swimming and diving, and track and field received the most coverage while tennis, cycling (mountain biking), soccer, baseball and Softball received very little. Focusing on the aforementioned sports, a method of quantitative content analysis was used by the authors to examine the amount of running time devoted to male and female sports, lengths of segments, the number of slow-motion replays used, and the use of onscreen statistics. The narrative then became the focus of qualitative analysis, through examination of themes and descriptors used by commentators for male and female athletes.

The authors found that women were given more coverage by NBC in the 1996 Olympics than men in same-sport activities when compared with coverage of the 1992 Games. Higgs and colleagues indicate that coverage of women's basketball and volleyball increased by 26 percent and 69 percent respectively, whereas there was a decrease in coverage of these same sports for men. Despite these improvements, traditional coverage of gymnastics still exists with distinct differences in descriptors for men and women. Women's athletic performance continues to be trivialized through comments such as, "little girl dancing for gold at the Olympics." The authors do sug-

gest though that the amount of sexist commentary in track and field has decreased. Interestingly, the authors' narrative analysis reveals a "solid focus of athleticism," for both male and female athletes.

Thus, similar to other studies of Olympic media coverage, Higgs, Weiller, and Martin found notable changes, both qualitatively and quantitatively, in the presentation of women athletes in televised media coverage. The authors suggest that the changes in televised coverage of women from the 1992 Olympic Games to the 1996 Games parallels the advancements made by women in sport. It is important to note, however, while attitudes towards women's sport are changing as shown by this study and others, the pressure for female athletes to conform to society's image of what is appropriate for women remains strong.

Andrew C. Billings and Susan Tyler Eastman, "Selective Representation of Gender, Ethnicity, and Nationality in American Television Coverage of the 2000 Summer Olympics." *International Review for the Sociology of Sport*, Volume 37, No. 4, 2002, pp. 351-370. Reviewed by Christine O'Bonsawin.

Analysis of American Olympic broadcasts throughout the 1990s has drawn attention to the imbalanced and discriminatory nature of American coverage of such events. Andrew Billings and Susan Tyler Eastman provide a valuable follow-up study to those conducted and applied to previous Olympic Games, including, 1992 Barcelona, 1994 Lillehammer, 1996 Atlanta, and 1998 Nagano. The researchers provide a thorough review of literature, attesting that previous Games coverage has provided the American viewing public with a biased and ill representation of gender and ethnicity. Billings and Eastman's 2002 study broadens its scope to include nationality as an important representation for analysis. Seven hypotheses are put forth by the researchers, with the main purpose of determining whether NBC coverage of the Sydney Games would follow past trends and afford the white male athlete with the majority of broadcast coverage. It was further hypothesized that this athlete would be American.

The method of this study was heavily quantitative; utilizing 54 hours of videotaped prime-time Olympic coverage, 31 trained student coders, and four methods of coding. The researchers provide a sound quantitative study, illustrating the importance of reliability testing to offer validity to statistical analysis. Despite the researchers' optimism on two occasions: hypothesising that men and women athletes would receive the same amount of clock within NBC's prime-time coverage in the 2000 Games and host commentators would be significantly more successful than on-site reporters in achieving gender, ethnic, and national balance in mentions of athletes by name, these premises did not prove accurate. Overall, it was found that indeed male athletes did receive more coverage in NBC's prime-time broadcasts. Furthermore, these males were primarily White and American.

The researchers identified the role of megasporting events, such as the Olympics,

for attracting light television viewers (appointment viewers). It was suggested that, "light viewers often consumed less of this Olympics than they might have in the summer because they had conflicting obligations, such as school and work." However, the researchers failed to address the multifaceted issue of time changes. NBC's prime-time coverage was not live, thereby providing less of an appeal for the light television viewer. Finally, while the researchers acknowledged that the majority of coverage to men could be attributed to the significantly larger participation of male athletes than female athletes (65:35), this proved invalid to the study as NBC's mandate covered medal events, which were evenly distributed between the sexes. When the researchers claimed there were 1200 more mentions of White athletes than Black (or others) they failed to provide the same statistics. Leading the reader to question the ratio of ethnicity?

Overall, Billings and Eastman provide a valuable contribution to the study of mediated sport research. The inclusion of nationalism as a concern for selective representation raises many questions and offers many findings, thereby validating further investigation. Furthermore, their findings offer broadcast networks with a valuable tool to further their efforts in achieving representation balance within their respective networks.

Victor Brajer and Robert W. Mead, "Blue Skies in Beijing? Looking at the Olympic Effect," *Journal of Environment and Development*, Volume 12, No. 2, June 2003, pp. 239-263. Reviewed by Anthony G Church.

In their article Brajer and Mead attempt to examine the relationship between air quality and preparations for the 2008 Olympic Games in Beijing. The authors focus primarily on China's environmental cleanup activities and the associated economic benefits resulting from improved citizen health. Scholars have often pointed out the potential for economic benefits associated with hosting mega-events such as the Olympics; however, it is likely that this is one of the first studies to attribute environmental *benefits* to the hosting of the Olympic Games.

Three Chinese cities are among the world's top ten most polluted cities and Beijing, along with Mexico City (a past Olympic host), compete for the title of "world's most polluted capital." While the air quality in Beijing is significantly poorer than the World Health Organisation's (WHO) minimal standards, Chinese officials have committed to achieving the WHO standards in time for the Olympics. The city of Beijing intends on spending \$12.2 billion in an effort to bring about long-term air quality improvements and has stated its intent to host a "green Olympics." The cleanup activities, which began in 1998, were part of a concerted effort to attract the Olympic Games.

This study reveals that the Chinese government is making a concerted effort by imposing stricter industrial pollution and automobile emission standards, converting public buses and taxis to natural gas, and by constructing five new subway lines. The

authors term the estimated lower levels of air pollution, due to the accelerated level of cleanup activities, "the Olympic effect." Due to the number of averted deaths, hospital outpatient visits, and emergency room visits attributable to "the Olympic effect," the authors have determined that the environmental cleanup will provide "a midrange value of health improvements exceeding \$29 billion."

This article outlines an interesting study for Olympic, environmental, and political science scholars. The authors address a number of key issues including the fact that there have been relatively few studies conducted in regard to the health effects of air pollution in developing countries. Through their innovative use of seasonal breakdowns in studying the health effects of stricter environmental standards in China, the authors have provided a valuable addition to Olympic literature.

While this study addresses significant environmental and economic issues, there is a significant lack of discussion on the social issues surrounding both the Olympic Games and Chinese government policy. For the authors to attribute the environmental cleanup to the Olympic Games is to ignore significant social questions. The ability to bring about environmentally responsible change did not just present itself with the awarding of the Games. It had always been possible; however, the Chinese government chose to act only because of the opportunity to showcase its culture and country. The assumption that projects conducted in an effort to host the Olympics would have come about even without the Olympics, is a belief that has gone unfulfilled for a number of past cities with failed bids.

Kevin B. Wamsley, "The global sport monopoly: A synopsis of 20th century Olympic politics," *International Journal*, Volume LVII, No. 3, Summer 2002, pp. 395-410. Reviewed by Janice Forsyth.

Every two years, millions of people throughout the world turn their attention to the Olympic Games to watch the 'best of the best' in the world compete in a select number of summer and winter sports. So thorough is the reporting in newspapers and on television that it is almost impossible to escape the hype and drama generated by the spectacle of these mega-events. The momentum that sweeps across nations makes it equally difficult for people to open up a critical dialogue on the Olympic Games so as to explore who really benefits from their continuation. After all, how do you take issue with an event that is claimed to celebrate humanity and bring peace to the world?

Kevin Wamsley is one of a growing number of scholars who are committed to engaging general audiences in uncomfortable discussions on the Olympic Games. That this article is published in a journal dealing with broad international issues is evidence of his attempt to connect with scholars outside of sport. Additionally, this article is written in a highly accessible manner that will no doubt appeal to undergraduate students and other people unfamiliar with 'institutional' languages.

In superb narrative form, Wamsley reviews one hundred years of modern Olympic history and exposes the contradictions between how the Games are sold to the

public and what they actually do for people. The story follows a chronological pattern, beginning in 1894 with the aims and aspirations of its founder, Baron Pierre de Coubertin, and moves through the two World Wars, the cold war era, ending in recent years with the issues surrounding global consumer capitalism. He argues that the Olympic Games are nothing more than a lucrative form of entertainment run by the IOC and major corporations whose only interest is to protect their own power and prestige and to make more money in the process. It is an opportunity for conglomerates to expand their products to all corners of the world through a brilliant marketing strategy that claims to be doing so in the name of humanity. Wamsley makes it clear that there is simply no evidence to suggest that these spectacles have ever encouraged people to lead healthier lifestyles or to get to know and understand the struggles of their neighbors.

Some of the examples used to draw out the way the Olympic Games reinforce social inequalities (race, gender, class) will be understood only by readers who have an understanding of sport history or international relations. However, it is a summary covering a large span of time and many controversial issues – readers should consult the sources, all of which are first rate, so as to be more informed. For many readers, this article will be a critical entry point for broadening their perspective on the Olympic Games, while for others, it will be a reminder to always be vigilant when thinking about the connection between sport and big business. Like the IOC, which spends millions of dollars on creative solutions to shield it from criticism (for example, WADA), this article and others like it will likely result in a research trajectory that aims to show the 'positive' spin-offs of the Games. Wamsley acknowledges that some people have found meaning through these events but reminds scholars and general public alike to consider for whom exactly these Games are run and the problems that arise from a global sport monopoly.

Nicholas Dixon, "Canadian Figure Skaters, French Judges, and Realism in Sport," *Journal of the Philosophy of Sport*, Volume XXX, Issue 2, pp. 103-116. Reviewed by Charlene Weaving.

The 2002 Winter Olympic Games in Salt Lake City are well known for the figure skating judging controversy involving Canadian Figure Skating Champions Jamie Sale and David Pelletier. Dixon, in this article, begins a philosophical discussion surrounding the hullabaloo on ice. He examines the implications of the incident and analyzes two philosophical questions: (a) the nature of decisions by referees, umpires, and judges in sport and (b) the more general issue of the nature of our judgments about sport (i.e., our views on debates about sport).

The author assumes for the sake of argument that the Canadians did indeed deserve to be the sole recipients of the gold medals. The fact that the Russian pair stumbled several times during their routine, whereas the Canadians were faultless provides support for Dixon's assumption. It is noted how most of the publicity surrounding the event involved allegations of corruption among judges and national

skating federations, specifically France. Dixon argues that if the corruption truly does exist, it should be considered as reprehensible and it does in fact merit the harsh criticism it has received and furthermore the IOC needs to take action to rectify the situation.

Comparisons and analogies are made with baseball and referee judgments, yet what distinguishes figure skating from other refereed sports, according to the author, is that figure skating is judged in part on aesthetic criteria. Dixon claims that we need to distinguish between the existence of a law or victory and, on the other hand, its justice. He further claims that moral problems need to be solved by argument, not by stipulations, and we should not try to deny a priori the very possibility of unjust laws and undeserved victories.

The article involves numerous philosophical concepts and provides an overview of some of the positions of various philosophy of sport researchers. Theories such as realism, conventionalism, and formalism are examined. Dixon argues that the Olympic skating debacle sheds light on the debate between rival theories on the general nature of judgments about sport. The article is geared towards a philosophical reader and hence one should possess a substantial amount of knowledge regarding certain philosophical theories in order to fully appreciate the author's argument.

The philosophical lesson that appears in this discussion, according to Dixon, involves the nature of decisions by judges in sport. He claims that we have good reason to criticize bad decisions, and consider them null and void in certain extreme cases. The author uses the figure skating scandal as a test case to debate the different theories on our judgments about sport. It is an interesting and thought provoking read involving a controversial contemporary look at an Olympic scandal.

Michael I. Kalinski, "State-Sponsored Research on Creatine Supplements and Blood Doping in Elite Soviet Sport," *Perspectives on Biology and Medicine*, Volume 46, No. 3, Summer 2003, pp. 445-451. Reviewed by Ken Kirkwood.

The suspicion that the Soviets were leading the way in performance-enhancement – and thereby leading the way in 'cheating' – grew in the Cold War period to the point of 'urban legend.' This proved to be an obstacle to authentic investigations into the claims. The stories about clandestine Soviet laboratories, and doping equipment sunk into the St. Lawrence River at the end of the 1976 Olympics, grew to 'everyday discourse' proportions. One professor once commented that rumours of this magnitude were a 'double-bind,' the breadth of the rumour drew academic curiosity, but its status as rumour drove academics away from verifying or refuting it.

With the decline of socialist governments in the former Warsaw Pact, similar rumours about East German doping were exceeded by documentary evidence of "State Planning Theme 14.25" – the doping of unaware and non-consenting East German athletes. The stage is set for exposing the Soviet system – just how true, if at all, were the rumours?

Michael Kalinski has accessed what he describes as previously "inaccessible" and "secret" documents pointing to the extensive research that the former Soviet Union put into dominating the Olympics through superior biotechnology (p. 446). Claims from exiled scientists and athletes gain credence when Kalinski recounts his findings. By the 1970s, there were 28 "Institutes for Physical Education" in the USSR, all focused on performance-enhancement for Olympic athletes. In these institutes at that time, the 'cutting edge' research was on Creatine use by athletes in anaerobic sports, and blood doping by athletes in aerobic sports. In the 1970s, Soviet researchers had worked with 100 and 200 metre sprinters to confirm the effectiveness of Creatine as a supplement. Kalinski contrasts that research time line with the seminal 'discovery' of Creatine in the West, the much-heralded study by Harris, Soderlung and Hultman in 1992 (p. 448).

Since, according to the author, the Soviets were interested in success at all Olympic events, the other research focus of these 28 institutes was blood doping. The documentary evidence Kalinski reports, shows that the 1976 Olympics were rife with blood doping, as the Soviets had a complete and effective system in place at that time. All of this information only became available with the advent of Perestroika in 1991, and the particular source is a "Ph.D dissertation report" made by Professor N. I. Volkov in 1990, whose role in the Institutes' programs isn't made clear by Kalinski.

Kalinski concludes the article in a less illuminating fashion with a predictable "ethical considerations" portion which thoughtlessly condemns cheating in all its forms using the cliches known to scholars, journalists, and WADA officials alike. One is reminded of the medical studies of marijuana of the 1960s, where the alleged level of destructive harm wasn't found, so the authors included a cliched and unsubstantiated 'drugs lead to insanity' editorial at the end of their article, possibly to avoid identification as a counter-culture sympathizer, or worse still, 'a pot head.'

But this article is important in its expository value. The history of doping in the Olympics is still obscured at this point in time, due in part to the obstructionist policies of the Medical Commission of the IOC. If scholars like Kalinski can obtain more documentary evidence from former, rather than current, authoritarian regimes, then the opportunity to address even more Olympic mythologies may present itself.

Stephen R. McDaniel, "An Exploration of Audience Demographics, Personal Values and Lifestyle: Influences on Viewing Network Coverage of the 1996 Summer Olympic Games," *Journal of Sport Management*, Volume 16, 2002, pp. 117-131. Reviewed by Fred Mason.

This study considers the demographic and personality characteristics of television viewers of the Olympic Games, as indicated by a telephone survey conducted before and during the 1996 Summer Olympics. The author classified viewers as "highly interested" or "less interested" in the Olympic Games, and then compared the nature of these groups in relation to various traits. The variables included: demographic information (age, gender, race, education levels); personal values (religiosity,

patriotism, attitudes towards advertising); and what the researcher termed "lifestyle," which really measured average weekly consumption of televised sports.

Both those "highly interested" and "less interested" in the Games tended to come out on the low end of the measure of "attitude towards advertising," and towards the high end of the patriotism scale. At the same time, higher levels of patriotism, and to a lesser extent religiosity, were tied to increasing viewership. The amount of time spent watching the Olympic Games was also strongly tied to average weekly consumption of televised sports. This may indicate that for many viewers, watching the Olympic Games is less a special event, and more tied to their normal patterns of recreation.

One of the more interesting findings, which contradicts common wisdom, was that women spent more time viewing the Olympic Games than men. The difference was not statistically significant, but the study's sample was small, making it difficult to achieve statistical power. The trend towards a more female audience was nonetheless quite strong. The author argues that the Olympic Games offer female viewers television coverage of a number of sports not normally given much airtime, such as gymnastics. Something else might be at work here, as well. Scholars such as David Andrews (among others) have described efforts made by Olympic broadcasters over the last decade or so, to "package" the Olympics in such a way as to draw more female viewers. The broadcasters do this through tactics such as adding more narrative storylines to the coverage. The findings in McDaniel's study might indicate that the Olympic broadcasters are experiencing some success in their quest for more female viewers.

The study is aimed more at sports marketers than other scholars – the author once astoundingly suggests that "sports marketers could use such information to help design and execute promotional messages or *choreograph events* that appeal to the arguably more conservative values of...American consumers" (p. 128, italics mine). However, it still offers information for scholars interested in sports fans and in audience reception of the Olympic Games. At the very least, the study tested a number of ideas about Olympic television audiences that until now, have been left as intuitive assumptions.

John D. Fair, "The Tragic History of the Military Press in Olympic and World Championship Competition, 1928-1972." *Journal of Sport History*, Volume 28, No. 3, 2001, pp. 354-374. Reviewed by Courtney Wade Mason.

In this article, John Fair attempts to trace the history of one of the Olympic weightlifting events known as the military press. In doing so, Fair follows weightlifting through its trials and tribulations during Olympic and world championship competition from 1928 until 1972. As a result of a number of contributing factors, the military press was transformed from a classic lift, regarded as a valid measure of pure strength, to a corrupted event associated with controversy and political turmoil. As

noted by Fair, the lack of enforcement of official regulations along with other influences resulted in the removal of the military press from international competition in 1972. The decision to eliminate the military press from competition changed the direction of weightlifting in the decades to come and laid the antecedents for the creation of a new sport.

Throughout the 20th century the military press was the standard means by which the overall strength of any athlete, especially a weightlifter, was measured. As identified by Fair, athletes competed in weightlifting at the first Olympic Games at Athens in 1896 and then again at St. Louis in 1904, but it was not contested at London in 1908 or at Stockholm in 1912. There was no pre-war standardization of lifts or accurate record keeping, nor was there an established governing body. It was not until 1920, and the establishment of the Federation Internationale Halterophile (FIH) under the direction of Frenchman Jules Rosset, that weightlifting began to organize as a governing body and an official sport. Corresponding to the inclusion of weightlifting at the 1920 Olympic Games in Antwerp, national weightlifting regulatory bodies started to be formed in France, Britain, and the United States. Although a set of standards were instituted for the 1924 Olympic Games in Paris, athletes from various nations were practicing differing methods and were unclear on what lifts would be allowed. In Prague at the 1925 meeting of the International Olympic Committee, weightlifting adopted three events in anticipation of the Amsterdam Olympic Games in 1928. These included the snatch, the clean and jerk, and the military press.

The military press initially was performed in strict military style with several fundamental characteristics: the body is to be kept straight and upright, heels together, and head facing forward as the weight is driven from the chest to the overhead position. Forms of cheating developed where athletes could use the larger muscle groups of the legs and torso instead of relying on the strength of the arms and shoulders. Given that weightlifting was a relatively recent addition into the sphere of international sport, many athletes adhered to differing pressing styles depending on the training methods of their national team. According to Fair, the French required their lifters to stand very upright, whereas the German and Austrian lifters were permitted considerable backbend. This small but significant difference allowed for heavier lifts and would be the subject of serious debate and controversy in forthcoming competition.

In Amsterdam, the more relaxed German technique reigned supreme and consequently so did German lifters. Four years later in Los Angeles, the Americans were not surprised by the technique employed by the German and Austrian teams, but were shocked by the French teams adaptation of the loose style. The Americans expected that the French would use their authority within the FIH to ensure that the strictest of regulations were imposed. The American's miscalculation in 1932 cost them medals and would alter their training methods for impending competition. As Fair notes, future American success depended upon their ability to adopt European lifting methods.

At the 1936 Olympics in Berlin, a slight rule change that encouraged the loose style of lifting, allowed for substantial gains in military press lifting totals. Fair states that the major lifting powers of the 1930s, the Germans, the French, the British and the Americans, who also dominated world politics, acted successively to relax the rules to further their own nationalistic agendas. Although strict presses were admired for their displays of pure strength, they rarely won championships.

The Americans had surfaced as the principal international contender in weightlifting by 1936. Tony Terlazzo's gold medal in Berlin and consecutive world championships in 1936-37, demonstrated the American's ability to adapt to the loose style of lifting. After the Olympic Games in Berlin, the military press was further corrupted by American weightlifting coach Bob Hoffmann who advocated the loose styles providing Americans continued their recent international success. The exploits of Hoffmann are more adequately addressed in Fair's (1987) article, "Bob Hoffmann, the York Barbell Company, and the Golden Age of American Weightlifting, 1945-1960."

As acknowledged by Fair, rivalries that laid dormant during WWII were renewed during the Cold War where an athlete's success symbolized a victory for the capitalist or communist way of life. Although the Americans dominated international competition between 1946 and 1953, Russian lifters were beginning to challenge the Americans for international supremacy. For a more detailed examination of the emergence of Soviet athletics readers might consult Jim Riordan's (1993) "The Rise and Fall of Soviet Olympic Champions." In 1952 at Helsinki, the influence of Cold War politics was illustrated as judges overturned numerous decisions based on their political affiliation. Prior to the 1956 Olympic Games in Melbourne, Hoffmann expressed his dire disappointment after losing three straight world titles to the Soviets by stating that "we will have a jury of sportsmen this year, not politicians" (Fair, 2001, p. 356). Although the Americans won by the narrowest of margins in Melbourne, disparity between events and inconsistency of judging continued to mark the military press competition. So frustrated was Hoffmann at what he perceived as politically based decisions in the early 1960s, at a coaches' conference at Paris he recommended that the press be eliminated from international competition. Although his suggestion was initially dismissed, steroid use and rising dissent from the medical community contributed to the ongoing controversy. The event was eventually removed from international competition just prior to the Munich Olympic Games in 1972. The problem that persisted for over four decades was solved at last. Although Fair acknowledges the impact that the proliferation of steroid use had on specifically the demise of the military press, other works concentrate on steroid use and its influence on the sport of weightlifting, such as: Terry Todd's (1987) "Anabolic Steroids: The Gremlins of Sport and Fair's (1993) *Isometrics or Steroids? Exploring New Frontiers of Strength in the Early 1960s.*"

Throughout the article, Fair adeptly discounts the thesis that Russian lifters were mostly responsible for the corruption of the press technique. It is his contention that all participatory nations contributed to the degeneration of the classic lift. The Russians, who were officially tolerated, pushed the current envelope in an attempt to maximize their aptitude and solidify themselves as the leaders in the struggle of athletic, social and political supremacy. The inconsistent rule enforcement and the latent political controversy also had consequences.

This article provides the reader with a different perspective as it follows weightlifting throughout its early history focusing on both world championship and Olympic competition. Although Fair appears to de-emphasize the influence of the Cold War and its implications on the athletes within the East/West melee, he shows a clear connection between the removal of the military press and the displacement of weightlifting. He also acknowledges weightlifting's role as the predecessor of the related sports of powerlifting and bodybuilding that emerged in the 1970s. Through an extensive

resource base, Fair has created a unique work that chronicles the evolution of the military press and its significance to the history of international weightlifting competition.

C. Kabitsis, Y. Harahousou, N. Arvaniti, and K. Mountakis, "Implementation of Olympic Culture in the School Curriculum in Greece," *The Physical Educator*, 59, (4), 2002, pp. 184-192. Reviewed by Mohammed Wilson.

The article examines an intervention research project implemented within Greece's public education system. The study examined the impact of a four-month "Olympic education or Olympic culture" pilot project, which focused on issues of participation in sports, Olympic games knowledge, exercise benefits, sportsmanship and the concept of fair play (p. 184). The project was a response to the upcoming 2004 Athens Olympic Games. Greek officials and educators were motivated to educate their people on the principles of the Olympic movement, in an effort to heighten public awareness. The researchers hypothesised that an Olympism focused program could positively influence school age children's behaviours towards sportsmanship and fair play, while reinforcing the benefits of participation in sport. These ideals are supported in Coubertin's foundation of the Olympic movement (MacAloon, 1981).

The authors open the article with a brief introduction, which highlights the importance of sport locally and globally. They point to the significance of children in the development of sport. Importantly, they reinforce the potential role physical education pedagogy plays in fostering sportsmanship and fair play. Throughout the introduction the authors reinforce prior research projects that have focused on implementing Olympic educational concepts within many parts of the world. Kabitsis, et al. utilize and rely on pedagogical experts such as Binder, Kafetsi and Olander to reinforce their staunch beliefs in Olympic education, as they state, "According to Olander (1992), Olympic education must be developed and disseminated among youth throughout the nations of the world" (p. 185). This reliance unfortunately only acknowledges the benefits of the Olympic movement as an educational reform project. Conservatively and characteristically, the authors downplay the negative effects of the Olympic movement (eg. Mega-commercialization, cheating and hyper competition), which is in keeping with most other pedagogical research projects.

Preceding the introduction, the authors synthesize the methodology by deconstructing and evaluating the subjects, program, and instrument. After reviewing the sampling process, the subjects represented in the project reflect the population which this project was designed to study. Unfortunately, the age group examined may be too immature to reinforce conclusive results, as the questionnaire's abstract and complex questions may have been too difficult for pre-teens to comprehend.

Next, the authors highlighted key components of the development of the program, which was implemented into Greece's urban and rural schools at a grade 4 to 6 level. The program used typical educational methods to train teachers on Olympic

style curriculum. This training could be problematic, as most educational methodologies within Europe or North America are prone to idealistic theory, which are somewhat impractical because of limits in resources (time, money etc.). The questionnaire instrument concluded the methodology summary, as the authors outline the procedures and components which followed appropriate guidelines.

The results of the project comprise the lengthiest component of the article. The authors explain the findings of the research, as they try to develop causal relationship between different variables within the bounds of the research objectives. They report significant result findings in sport participation, sources of knowledge and attitudes of fair play and sportsmanship. A review of the results did not find any discrepancies in statistical measurements, as the research used both appropriate and conventional measurement techniques, such as t-tests, one-way ANOVA and the Scheffe test.

The results of the study were fairly congruent with the researchers' expectations, although two components of the project raised questions, which the authors did not examine. One area in question regarded the ranking of the sources of knowledge. The pre-test pointed to television as the primary source for gaining knowledge about the Olympics, whereas the post test ranked teachers as the new primary source. This could be interpreted as a self-prophecy type of research that fosters its own findings. As one goal of the research project was to examine the sources of knowledge that contribute to fostering Olympic ideals or knowledge. The research did not control or manipulate any other sources of knowledge to justify their results of the post-test rankings of this variable. The second area of concern examines the effects of repeated measurement designs which could affect the research, such as carry over and sensitization affects that influence the results of the research.

The discussion section organizes and examines the research findings. According to the findings, sport participation and Olympic games knowledge increased, whereas the other components' overall findings were insignificant. The authors point to some thoughtful ideas concerning gender relations which were revealed through the results and analysis of the research. They point out that females' attitudes toward participation in sports changed positively, whereas boys attitudes remained the same. They propose that this is due to the high volume of boys already participating in sport compared to females. Although this is accurate, they don't question why, or possibly that girls have found the same benefits in other activities. They presume the benefits outweigh the negatives (eg. competition) and that all children should participate in sport. This examination leads to some of the disheartening findings regarding moral development, which plagues most educational and sport systems.

Fair play and sportsmanship are very difficult and complex moral virtues to understand and teach. The authors reinforce that the Olympic educational ideals would help reinforce these values within schools and sport. Unfortunately, the authors did not address that public school education and sport are embedded with competition and driven by success, which downplays values of fair play and sportsmanship. According to Lumpkin, Stoll and Beller (1999), "Few people can identify exactly what moral values, principles, or rules of sportsmanship are supposed to portray.... Interestingly the group's values may not be consistent within the group and each person within the group may have different understandings of what that word means" (p.32). Moral reasoning and development becomes even more confusing as people interact within a capitalist society. As Sandro Contenta (1993), states, "the essence of

Western capitalist reality is winning and losing" (p. 188). This reality is even more apparent in sport, where the spirit and rules of the games are in contradiction or become less important, than success, which is defined by winning as the priority. This is consistent with the analysis of the research as the results of the pre-test and post-test within this component were mediocre at best. Pedagogical researchers in sport and education have consistently underestimated the effects of competition on moral development.

In conclusion the authors close by highlighting the analytical benefits of the project and recommendations for future implementations. Kabitsis, et al. use mostly secondary sources, aligned with some governmental studies to reinforce their purpose and objectives, while validating their results. Overall the article and project briefly examine the research goals and objectives, while helping publicize the 2004 Olympic games.

Brett Nielson, "Bodies of Protest: Performing Citizenship at the 2000 Olympic Games," *Continuum: Journal of Media and Cultural Studies*, Volume 16, No. 1, 2002, pp. 13-25. Reviewed by Ian Watts.

Initially, as the title of the article had led me to believe, I had approached this article expecting an examination of how the civic, state or national bodies – in the physical sense – were represented in contrast to mainstream Olympic portrayals. Unfortunately, the emphasis on conceptualizations of the "Bodies of Protest" were not as clearly developed – nor was the understanding of a non-protest body – as might have been expected. Predominantly, he focuses on the Indigenous protests that took place during the Olympic Games in Sydney, but makes references to other groups and mediums of dissent that were present during the Games.

Nielsen's basic premise was that the actions of protesters in the 2000 Olympic Games were unAustralian to the extent that they "involved performances of citizenship that exceeded the constitutional frame of the Australian nation-state" (p. 13). Regrettably, he does not extend the definition of the Australian constitutional frame. The author then attempts to construct an understanding of citizenship under current global capitalist markets, suggesting that the "dominant modern conception of citizenship of a collection of rights and duties has become inadequate for explaining experiences of community, solidarity and alienation" (p. 16). Citizenship, then, is defined according to the performative aspects of the civic body, which "struggles against and within the official constitutionalism of the nation-state. Although Nielsen does attempt to describe the protest body and the non-protest body according to these terms – the non-protest body is one emblematic of constitutional and Olympic themes and the protest body the antithesis – he is consistently vague as to the exact components of each. On the other hand, he demonstrates that there were, indeed, organized and effective forms of protest at these Games.

One troubling aspect of this paper is the post-modern approach the author has adopted to explain the city and the diverse citizenry that exists within Sydney. He has

implemented a theoretical approach, which suggests that urban space has become "denationalized, giving rise to a new politics of protestation" (p. 14). Similarly, he maintains his post-modern theoretical foundation by arguing that there is a new "order and intensity" guiding global interactions and that the nation has lost its place as a "successful arbiter of citizenship" (p. 16). Although these arguments may prove to be of some worth, in this instance they are inserted into the theoretical framework devoid and diluted of their historical antecedents. Why has the city become this way? Why does the state no longer have control over citizenship? Likewise, his concept of the changing meaning of urban space was underdeveloped. We are presented with this fascinating idea of changing urban space, but Nielsen does not allow it to mature. He never indicates how the urban space changes beyond accommodating protest sites; he neglects to provide any historical meaning to the traditional uses for the spaces; and does not contrast how the use of space by Indigenous groups might be contradictory. He simply acknowledges when they were used for a purpose for which it was not otherwise designed, but neglects to expand on how they contradicted mainstream understandings of citizenship. The implication is there, but the full description is lacking. This stems from a missed opportunity to explain, more succinctly, the exact parameters of mainstream Australian citizenship.

Despite this, Nielsen provides some constructive insights into Indigenous representation at the 2000 Olympic Games. Most notably, his section on Cathy Freeman is valuable in providing a critical perspective on her role in the Games and the greater political meaning attributed to her performance. Here again, however, he attempts to develop the idea of the body and its place in the Olympics, but falls drastically short of providing a proficient reading of the Aboriginal body. Similarly, he develops a palatable narrative on the presence of Internet and organized alternative media sites that were present at the Games. In this respect, it becomes even more confusing, however, whether the paper is written about the contestation of citizenship through the physical body or through the bodies as organized political groups.

Robyn Goodman, Lisa Duke, and John Sutherland, "Olympic Athletes and Heroism in Advertising: Gendered Concepts of Valor?" *Journalism and Mass Communication Quarterly*, Volume 79, No. 2, Summer 2002, pp. 374-393. Reviewed by Chris Kenny.

When Pierre de Coubertin revived the Olympic games in 1894, surely he had no idea that they would grow to be the global phenomenon they are today. Through research, the IOC estimated that of 3.2 billion people who had access to channels broadcasting the 2002 Winter Games, 2.1 billion people were likely to have seen some coverage. Because of the global market of billions of consumers, advertisers are willing to pay millions of dollars to have the opportunity to convey their message to this mass audience. Within these advertisements messages are conveyed through the use of images, symbols, words, values, and ideas. Typically, the different forms of advertisements (television commercials, magazine ads, billboards) use the values

and beliefs prevalent in society to convey their messages. By using the dominant ideologies of society, stereotypes and stereotypical ideas of certain cultures or groups, especially women, are conveyed.

Even though women have made huge strides in the last seventy years, media ads and coverage still convey ideas/ideologies of women that are often false and socially inferior to those ideologies portraying males. Women (women athletes) are often sexualized and portrayed as second-class citizens when compared to men (male athletes). This is especially true in the sporting industry. Although men most commonly watch sporting events on television, Nielson figures over the last decade show more women watch the Olympic Games than men. Taking this into consideration, has there been a change in advertising practice during Olympic broadcasts?

The article by Goodman, Duke, and Sutherland is an analysis of television advertisements aired during the National Broadcasting Corporation's (NBC) telecast of the 2000 Summer Olympics in Sydney, Australia. Using Jungian-based concepts of heroism and gender the authors looked at traditional archetypes of heroes (the innocent, orphan, martyr, wanderer, magician, and warrior as identified by Pearson) and analyzed commercials featuring Olympic athletes. Jung referred to archetypes as "forms or images of a collective nature which occur practically all over the earth as constituents of myths and at the same time as individual products of unconscious origin." Using the above archetypes of heroes the authors wanted to see how female athletes were portrayed as compared to male athletes, and if gender stereotypes were still portrayed?

The authors provide a brief historical overview of the typical media coverage of females and women's sports, and how it has not been equitable when compared to men's coverage. Media coverage and advertisements often reinforce the ideology of male superiority in sports, while at the same time sexualizing females and female athletes. The mass media, through television commercials, magazine ads, and billboards create and influence people's concepts of gender and heroism. The authors provide excellent definitions of terms, and a brief and concise explanation of the literature dealing with ideologies and media portrayals of men and women.

The term hero/heroism historically was defined using the main themes of power, strength, and skill, whereas a more modern definition uses ideas of victorious, charismatic, individualistic, and role model. Although heroism is defined similarly for both men and women, there tends to be a focus on fairness, cooperation, and optimism when the media portrays women athletes, while male athletes are portrayed with typical ideals of power, skill, and strength. Looking at the traditional ideals of heroism, one can see how the media equates those ideals with sports figures. By advertising through sport, the media have provided the audience with the opportunity to establish a connection to those athletes in advertising who are often seen as heroes and role models. It is this connection between the viewers and the sports figures on which advertisers hope to capitalize.

Of the six archetypes associated with heroism/hero, typically the warrior archetype has been associated with men (male athletes), while the martyr/caregiver archetype has been associated with women (female athletes). The warrior archetype with its focus on strength, power, skill, and the vanquishing of opponents is the most common archetype used by the media to portray its products in association with male athlete(s), and best exemplifies the heroism/hero concept. Female athletes, on the other

hand, are portrayed by the martyr/caregiver archetype, which reinforces traditional social expectations of females. Often, when the warrior archetype is used to portray women athletes, sports that have been traditionally deemed inappropriate for women are shown.

The authors conducted both a qualitative and semiological analysis of Olympic commercials (focusing on the cultural significance of representations and their meanings across an extensive range of signifying media), to see how athletes were depicted as heroes. They also analyzed whether there were gender differences in how the athletes were depicted as heroes in the 2000 Olympic Games. From over forty-six hours of tape of NBC's coverage, using a stratified sampling method, the authors chose three six-hour tapes from three different time periods during the games. The research was well-conducted as the authors tried to take as many precautions and steps necessary to ensure a full and complete study of the material. A thorough explanation of how the research was gathered, broken down, and analyzed was provided, allowing the reader to understand the full scope of the study. Of the commercials sampled thirty-one had Olympic athletes or Olympic-related themes, of which 98 males and 76 females were shown, with 8 male primary characters and 7 female primary characters. Of the 31 commercials studied, 30 used the warrior archetype to portray both its female and male characters. This is interesting because in the introductory literature, females were stated as being portrayed more as the martyr/caregiver. This indicates a shift in thinking by the advertisers. Although the warrior archetype was used to describe both male and female athletes, different aspects were emphasized for both genders. Women were found to be portrayed more like their male counterparts with concepts of power, skill, and aggression, instead of the typical qualities of grace and patience. Even though portrayed in the typical warrior archetype, many of the female athletes were sexualized in the commercials and stereotyped by the use of words like girls instead of women. The sexualization of female athletes by the mass media is nothing new. It has been a common trend used in hopes to appeal to the mainly male audience; yet, women, over the last decade, were found to watch the Olympics in greater numbers than men. Another interesting way in which female Olympic athletes were portrayed in comparison with their male counterparts was in the concept of the warrior as conqueror. Of the eleven commercials identified that emphasized the idea of the warrior defeating/conquering the opponent, none used female athletes. Women, if shown, portrayed the stereotypically feminine ideals like crying for joy, and shaking hands with the opponents.

Although the warrior archetype was used to portray both male and female Olympic athletes, different character traits were emphasized for each sex. The findings of this particular study show a change in the attitudes towards female Olympic athletes and how they are portrayed. However, some of the traditional stereotypes and advertising ploys were still found to be present which is consistent with the current literature. However, is this really surprising? As previous research and studies have shown, women are not portrayed the same or as equal to men. Traditionally, women have been placed in an inferior position to men; although some changes have occurred, it will take more time to balance the inequalities out. It will take time for these traditional stereotypes to be erased, and should come as no surprise that they still exist.

Stephan R. McDaniel & Laurence Chalip "Effects of Commercialism and Nationalism on Enjoyment of an Event Telecast: Lessons from the Atlanta Olympics," *European Sport Management Quarterly*, 2, 2002, pp. 3-22. Reviewed by Scott Bisson.

In this article, McDaniel and Chalip examine the effects that audience perceptions of commercialization and nationalism have on viewing of Olympic telecasts within the United States. The authors provide evidence that in recent years Olympic television audiences in the United States have begun to decrease in numbers. The reasons for this sudden downturn in viewer ratings are unclear, but several researchers have hypothesized that over-commercialization and overly nationalistic media coverage could be ruining the viewing experience. The previous research has supported the suggestion that enjoyment may be affected negatively when audiences perceive the Olympic telecasts to be either over-commercialized or presented in a manner that is specifically focused on athletes from the same nation as the audience. However, the previous research also suggests that the level of audience religiosity and patriotism could act to counterbalance these negative effects.

In this study the authors hypothesized that (1) total estimated hours of viewing the Olympic telecast are related to subject's interest in the event and their enjoyment of its telecast, and (2) that subject's enjoyment of the Olympics would be a function of their interest in the event, their patriotism, their religiosity, their perceptions of over-commercialism, and their perception that the telecast was focused too much on American athletes. The study was comprised of 196 adult Americans who watched the 1996 Summer Olympic Games in Atlanta on television. Data was collected using a two-stage (pre-event/post-event) telephone survey and only those subjects that completed both of the telephone surveys were included in the study.

The data analysis showed that the total hours of Olympic viewing were directly related to the subjects' level of interest in the event and their enjoyment of the event. These findings clearly support the authors' first hypothesis. However, the findings related to McDaniel and Chalip's second hypothesis are not as clear. Statistical analysis showed that neither patriotism nor religiosity significantly predicted enjoyment of the telecast, but analysis also showed that the more subjects felt the Olympics were over-commercialized, the less they enjoyed the Games. Subjects also displayed lower levels of enjoyment towards the Games when the telecast was overly focused on American athletes. These findings partially supported the authors' second hypothesis.

The statistical analysis also suggested that perceptions of over-commercialization, overly nationalistic broadcasts, level of religiosity, and level of patriotism had no direct effect on Olympic viewing. Although religiosity and patriotism were found not to have a significant affect on enjoyment of the telecast or a direct effect on viewing, they were found to have an effect on the viewers' interest of the Games. Since, interest affects enjoyment, which in turn affects the total number of hours viewed it was deduced by the authors that religiosity and patriotism did affect (indirectly) the total

hours of Olympic telecast viewing. McDaniel and Chalip also suggested that since the perceptions of over-commercialization and overly nationalistic broadcasts did show effects on the level of viewer enjoyment they also could be indirectly responsible, through enjoyment, for affecting the total hours of telecast viewing.

McDaniel and Chalip set out at the beginning of their study to establish a direct link between over-commercialization and overly nationalistic broadcasts with decreases in the total number of Olympic telecast watching. Although their findings did not support this direct link, there was evidence that over-commercialization and overly nationalistic broadcasts did, in fact, indirectly affect Olympic telecast viewing. These findings are important because they provide preliminary evidence that viewers of Olympic telecasts in the United States perhaps are beginning to become disinterested in Olympic broadcasts as a result of over commercialization and overt nationalism. This decrease in the amount of hours watching the Olympic telecast is very important because of the importance television revenues have become to the Olympic movement.

The possibility of decreased viewer ratings as a result of over-commercialism and overt nationalism would be alarming to the International Olympic Committee (IOC), the American broadcast networks, and the sponsors of the Olympic Games, because all three parties have a significant stake in the popularity of the Olympic Games. Olympic sponsors understand the negative effects of clutter in advertising and quite possibly could reduce their amount of advertising, thereby reducing the amount of revenue for the American broadcast networks and the IOC, in order to preserve their desired image in the public. Any reduction in advertising revenue could significantly alter the future economic status of the Olympic Games.

Overall the article was very well-written and very well-researched, providing over eighty references in all. McDaniel and Chalip's study has indeed added to the scholarship regarding commercialism and nationalism in event telecasts of the Olympic Games, by providing indirect evidence of the link to the negative effects on audience viewing. However, much is still needed to be done in order to establish a more direct link between the two. Often times research findings do little in the way of providing practical advice or evidence for those directly related to the field but, in this case McDaniel and Chalip have helped to "start the ball rolling" by continuing to develop an argument that could quite possibly change the future of sport sponsorship and advertising in the Olympic Games.

Ian Ritchie, "Sex Tested, Gender Verified: Controlling Female Sexuality in the Age of Containment," *Sport History Review*, Volume 34, 2003, pp. 80-98. Reviewed by Carly Adams.

Sex testing or gender verification tests have been a controversial part of women's international sport experience since the 1960s. Although not formally cited, the purpose of this policy was to guard against men entering athletic competitions as women, thus allowing a "fair" field of play to be maintained. Ritchie uses the history of the

"sex test" to trace several gender-based aspects of modern sport. From a critical feminist historical perspective, the author argues that the sex test can be viewed as a "logical" response to the socio-historical conditions of modern sport that have sought to verify the socially constructed category of gender. The most troubling criticism of this piece is Ritchie's ambiguous use of the terms 'sex,' 'gender,' 'sexuality,' and 'sexual.' Clearly-stated definitions would have strengthened his arguments.

The author divides his investigation into two parts: the events leading up to the introduction of the sex tests in the 1960s, and the debates that surround the practice from the implementation of the tests to the present. Ritchie attempts to situate the policies and procedures of the sex test within the socio-historical context of Western society. He begins his analysis by examining the sexualized body in the context of the history of sport. The author argues that national and international sporting institutions have a history of justifying the demotion of women's sport to second-class status through "nature" arguments. He further argues that sport is a powerful ideological tool because it is assumed to be divorced from the rest of the world. The author uses three examples to set the socio-historical context leading to the introduction of sex testing: 1) reaction of women physical educators to charges of homosexuality in the early-to-mid 20th century; 2) language used by journalists from the 1930s onward in describing female athletes; and 3) the Eastern Bloc female athletic body that emerged during the Cold War period.

According to Ritchie, the aforementioned socio-historical context, along with several reported "suspicious" cases of men competing as women, set the stage and made possible one of the "strangest" and "misguided" sport policies ever. The author leads the reader through a detailed account of the implementation of gender verification testing beginning in 1948, and discusses the organizations involved, and the methods used. Ritchie also outlines the events leading up to the cessation of sex testing by international organizations, including the International Olympic Committee, which after almost four decades of violating the privacy of female athletes, stopped the practice of sex testing prior to the 2000 Sydney Olympics.

Ritchie concludes that the sex test was a "colossal failure" and that it never achieved its objectives of stopping men competing as women. He justifies this statement by indicating that men never attempted to participate in women's sport in the first place. Although, the author's analysis of sex testing occasionally becomes lost in his philosophical treatment of the topic, this paper provides substantial analysis from a feminist historical perspective and a detailed account of events that are useful for future research.

Cary Deccio and Seyhmus Baloglu, "Nonhost Community Resident Reactions to the 2002 Winter Olympics: The Spillover Impacts," *Journal of Travel Research*, Volume 41, August 2002, pp. 46-56. Reviewed by Anthony G. Church.

In this article Deccio and Baloglu address an issue often overlooked when it

comes to resident reactions to mega-event hosting. In the context of social exchange theory, the authors chose to analyse the reactions of residents, not from the host city, but from a community adjacent to Salt Lake City, site of the 2002 Olympic Winter Games. This study provides a better understanding of the feelings of those living in a host country but who do not live in the host city.

The residents of Garfield County, Utah, approximately 250 miles from Salt Lake City, were neither supportive nor opposed to the 2002 Winter Games. However, some residents were found to harbour some hope for a "spillover effect;" the possibility of the Games acting as a medium through which they could promote their communities. Those within the communities associated with the tourism industry and those who participated in outdoor activities were most supportive of the Games, while the more environmentally-conscious residents tended to be opposed to the Games.

The authors of this article presented a great deal of background information on mega-event research and demonstrated the need for research into the impact of these large scale events on the peripheral communities. Mega-event impact is a significant field of study to many; however, as the authors mentioned, very little analysis has been done into the possible benefits and risks to communities outside of the host city. Residents of a host country or state, who do not live in the host city, are often at a distinct disadvantage. These citizens do not benefit from any possible additions to their built environment, nor do they tend to benefit directly from an economic impact to the host city; however, it is their state and federal taxes that often help to cover the enormous bill associated with hosting the Games. This article is reflective of a statement from a Montreal citizen, when addressing how the mayor at the time, with his frivolous spending on the 1976 Olympic Games, was affecting Canadians living outside of Montreal: "Jean Drapeau may be doing something to us, but he's doing something far worse to *them*" (Ludwig, *Five Ring Circus*, 1976, p. 40).

While Deccio and Baloglu do an admirable job in their quantitative analysis of nonhost resident reactions, there is one issue of significance that needs to be addressed. The authors suggest that in order to create a greater degree of support for the Games, local authorities should initiate a "resident awareness" program. This suggestion is based on the belief that the net impact of the Games on Garfield County is a positive one. It would be more prudent to conduct an analysis into the impact of the Games on nonhost communities before advocating promotion of the event. Overall, this article is a valuable addition to the literature on mega-event impacts and the authors' discussion of implications and recommendations for future research should be heeded by any scholar in the field.

Michael F. Collins and James R. Buller, "Social Exclusion from High-Performance Sport," *Journal of Sport and Social Issues*, Volume 27, No. 4, November 2003, pp. 420-442. Reviewed by Janice Forsyth.

It should come as no surprise to people familiar with the politics of sport that governments throughout the world are interested in producing elite athletes for high perfor-

mance sport, especially medal contenders for the Olympic Games. As the level of competition increases, so too does the search for ways to reach the podium. Today, many governments have turned to youth sport as a means to identify and support potential hopefuls. Some governments have expanded their search for young, talented athletes by offering low-cost incentives to 'underprivileged' youth to participate in organized competitive sport. As this case study by Collins and Buller on the Nottinghamshire Sports Training Scheme (NSTS) demonstrates, even when sport is made available to populations that otherwise could not afford such opportunities, those youth who benefit most from the programming typically come from middle and upper class backgrounds.

The purpose of this study is to examine whether or not *all* talented, young athletes in England have an equal opportunity to compete at the Olympic Games. To investigate this question, the authors focus on the NSTS because it is a highly-coordinated system for youth sport ranging from beginner to the elite level activities and services an area where a significant portion of the population (about 1/3) is either working class or poor. The study is limited to the years between 1994 and 1998, at which point the program broadened its network to include sport in the public school system and changed its name to Performance Resources, although the basic objectives of the program (to develop high performance "pathways" for all youth) have remained the same. Sample sets are further limited to three sports (cricket, squash, table tennis). Hockey was included in the original sample, but was dropped from the NSTS in 1996 and 1997 and thus removed from the set. No rationale is given for this particular sample set; nor do the authors explain why hockey was removed from the program in those two years. Furthermore, of the 539 youth who took part in the program from 1994 to 1998, Collins and Buller selected 15% (total 72) of the population for telephone interviews. Again, the authors neglect to explain how they selected the 15% for interviews. While these omissions generally do not detract from the overall impact of the study, they nevertheless raise some concerns about the quality of the sample sets and provoke questions about for whom the NSTS program was created. While the telephone interviews revealed that most of the participants thoroughly enjoyed their experience in the NSTS, the investigation on the social backgrounds of the athletes revealed that the overwhelming majority of youth were from the middle and upper classes.

The key strength of this study is also one of its leading weaknesses. At the same time this study calls attention to the way that organized competitive sport is a preserve for people with access to economic resources (despite interventions like low cost programming), the exclusive focus on social class as a barrier masks the ways other variables (race, gender, sexuality) structure opportunities for sport. For example, a more nuanced understanding of gendered power relations will likely help account for the huge disparity in participation rates (417 males and 122 females) identified in the program.

Another serious point of contention is the way the authors link youth sport to the Olympic Games. Collins and Buller never explain why they think it is so important for athletes to reach the podium or for developing nations to support elite sport. Equally problematic is the 'targeting' of young athletes to mold them into high performance machines. Embedded in this discourse are naturalized assumptions about capitalism and progress, the legitimacy of the high performance sport, and the inher-

ent goodness of the Olympic Games. These issues are serious drawbacks. So, at the same time this study contributes to the body of literature on social class barriers to high performance sport, it should be read with caution.

John Vincent, et al, "A Comparison of Selected 'Serious' and 'Popular' British, Canadian, and United States Newspaper Coverage of Female and Male Athletes Competing in the Centennial Olympic Games: Did Female Athletes Receive Equitable Coverage in the 'Games of the Women,'" *International Review for the Sociology of Sport*, 37/3 (3-4), 2002, pp. 319-335. Reviewed by Charlene Weaving.

This article analyzes the 1996 Atlanta Olympics newspaper coverage of male and female athletes. It was published in 2002, which could indicate that this is a small piece of a much larger work seeing as it took some six years to publish. The study compares how selected 'serious' and 'popular' newspapers from three countries covered female and male athletes during the Atlanta Games. From Canada: the *Globe and Mail* and the *Toronto Star*, from Great Britain: *The Times* and the *Daily Mail*; and from the United States: the *New York Times* and *USA Today* were selected. Vincent and colleagues argue that the Olympic Games can be viewed as a microcosm of society, reflecting the past, present, and foreseeable societal and cultural changes.

It is acknowledged that numerous researchers have conducted similar studies in the past regarding various Olympic Games. According to the authors, these studies found that female athletes generally receive less coverage than their male peers. A brief overview of prior studies is outlined in the article. This study attempts to provide the benchmark for a series of future cross-cultural and cross-temporal comparisons of print media coverage of female and male athletes competing in the Summer Games in Sydney 2000 and Athens 2004. A content analysis is employed by the authors to examine the coverage in the most effective manner.

A total of 145 newspaper articles and photographs are analyzed in the study. The authors applied a three-way ANOVA test in order to analyze the data. They found, contrary to previous studies, that the number of articles and photographs devoted to female athletes competing in the 'female-appropriate' sports was approximately equal to the number of articles and photographs of female athletes in the 'female inappropriate' sports. Despite this finding, the authors indicate that the sport classification system used in this study, which was devised in the 1980s, is outdated and hence could have affected the results. The researchers found that newspapers have not eliminated trivialized coverage of female athletes, especially in 'female-appropriate' sports whereby women athletes were often described as 'prairie queens,' 'tinkerbells' and 'hot girls in bikinis.'

Although this is an interesting and obviously extensive study, it does not appear to add anything new and exciting to the discussion surrounding newspaper coverage of female and male athletes during the Olympics.

Nigel Crowther, "The Salt Lake City Scandals and the Ancient Olympic Games," *The International Journal of the History of Sport*, Volume 19, No. 4, December 2002, pp. 169-178. Reviewed by Ken Kirkwood.

In many academic fields, equivocation in authorial beliefs and viewpoints are often less apparent in written works, but are more obviously betrayed in their anecdotes, quips or asides in less formal presentations. Scholars who create papers that are cogent, focused, and precise may sway from their carefully crafted remarks during accompanying talks, to offer humourously-couched, yet shoddy 'ad hominem' directed at the subjects which they critiqued so precisely in print. In scholarship addressing the Olympic movement, we see this phenomenon repeated often in a slightly different way; scholars delimit any excessive glorification of the ancient Olympic Games in written works, but betray their engrossment with linking the ancient to the modern through these less official commentaries.

Into this realm of closeted infatuations steps Nigel Crowther with his recent article. This article serves as an overview of what we currently define as corruption, as manifested in the Games of antiquity. Crowther sympathizes with scholars described herein, by calling them "purists" (p. 169), before exposing the ancient Games as something less glorious than what some have led, and some have been led, to believe.

Crowther demonstrates his point through examples of host-city bribery, performance-enhancement, biased judging, pre-competition attempts to bribe or harm competitors, all of which were documented in the ancient texts. For each example, Crowther relates the ancient to the modern, and one can see both the similarities and differences in the 'cheating,' and one will be impressed with the timelessness of the narrative about humanity and competition.

In the example of 'performance-enhancement,' Crowther seems exceedingly precise and deliberate in his discussion of 'doping' in antiquity. The unusual, or "experimental" diets didn't constitute doping at the time, because no such thing existed. The prohibition of wine at Delphi, as Crowther notes, is equally plausible as an ancient 'alcohol policy' for spectators, as it is an 'anti-doping code' for athletes. But, given that the author is working through the analogous elements of modern and ancient Olympiads, his claim that "[fish and wine] are hardly comparable with those [performance enhancers] used in modern sports" (p. 171) is contestable. Of course, the advances of performance-enhancement occur at a rate impossible for even the most dedicated scholar to keep pace with. The particular kinds of physiological interventions athletes, coaches and government agencies are currently engaged in may be beyond the imaginations of ancient scholars. But we should also consider that not all 'doping' is unnatural, and beyond the capacity of ancient athletes. The World Anti-Doping Agency has given credence to the previously unbelievable claim that herbal concoctions can contain banned substances. So, quite literally, an athlete could consume organically-grown roots and berries and test positive, because their diet included 'wild yams,' for one example. Therefore, if "Milo of Croton" could be

brought through time and entered into the Athens Games in 2004 to compete, he might discover that some herbs with which he garnished his ten-pound lamb dinner might contain hormones! Obviously, most positive drug tests and scandals of recent times don't revolve around roots and berries, but the arbitrary definition of 'banned substance' is broad, and is driven by the imposed but unjustified notion of 'proper' consumption, similar to the 'experimental' label given to meat and fig diets of ancient athletes.

Putting aside this contention, there can be no doubt that this contribution from a Classicist of Crowther's stature is invaluable in slaying the persistent and abstruse reflecting of ancient 'glory' upon the modern Games, especially in the year of the Athens' Games, when the linkage will be exploited like never before.

Mary A. Hums, Anita M. Moorman, and Eli A. Wolff, "The Inclusion of the Paralympics in the Olympic and Amateur Sports Act: Legal and Policy Implications for Integration of Athletes with Disabilities into the United States Olympic Committee and National Governing Bodies." *Journal of Sport and Social Issues*, Volume 27, No. 3, August 2003, pp. 261-275. Reviewed by Fred Mason.

Over the last two decades, the Paralympic movement has grown greatly in number of participants, sponsor and media attention, and forged ties to the International Olympic Committee and various national Olympic bodies. As described by Hums, Moorman and Wolff, the growth of the Paralympic Games in both "size and prestige" was one of the reasons behind the 1998 Stevens Amendment to the United States Amateur Sports Act. This article explores how disability sports organizations will fit into the structure of the United States Olympic Committee (USOC), now that integration has been mandated under the Stevens Amendment.

As the authors point out, the USOC has held responsibility for Paralympic sport since the inception of the Amateur Sports Act in 1978. However, since the 1998 amendment that changed the name to the "Olympic and Amateur Sports Act," the USOC has been expressly recognized by Congress and the International Paralympic Committee (IPC) as the official governing body for Paralympic sports in the United States.

Sections of the act have been interpreted as requiring integration of disabled sports programs into programs for non-disabled athletes. The authors discuss three ways that such integration could be accomplished. In the first, the USOC could create a parallel, but linked universe for disability sport. Secondly, the USOC could integrate each of its staff divisions to service disability sport. A third option would be similar to the second, but include more input from the disability sports organizations (DSOs) in the planning and integration stage. Hums, Moorman and Wolff conclude that the USOC is opting for the first model, since it recently established an organization called the United States Paralympic Sports Corporation. According to the authors, this decision was made without a concrete plan of implementation, opening

up questions as to how different aspects of integration, communication and funding will be structured.

The authors go on to describe how the national sport governing bodies (NGBs) and DSOs are reacting to plans for integration. They offer specific examples of how some NGBs are proceeding apace with integration, others are actively resisting it, and more are engaging in a consultation process with the appropriate DSO.

The article concludes with a number of recommendations, ranging on topics from communications to more legal, contractual matters. Perhaps the most compelling recommendation is that a structure be set up where the DSOs can serve as a developmental system for Paralympic athletes. Currently, the United States, like most countries, does not have a feeder system for elite disabled athletes.

The article would be improved by some historical perspectives on the interactions between the USOC and the DSOs since 1978. This would indicate what has and has not worked in the past. However, it is, in the balance, a well-structured piece that raises questions about both sides of the issue of integration, written by authors with an understanding rooted in many years of academic and administrative work in disability sport.

Mark Dyreson, "American Ideas about Race and Olympic Races from the 1890s to the 1950s: Shattering Myths or Reinforcing Scientific Racism?" *Journal of Sport History*, Volume 28, No. 2, 2001, pp. 173-215. Reviewed by Courtney Wade Mason.

In this article, Dyreson develops the history of shifting race paradigms in the United States throughout the first half of the 20th century. Dyreson traces early African-American athletic success in the Olympic movement, and identifies the plethora of sociological, anatomical, and physiological hypotheses that accompanied that achievement. The American people looked to academia to help explain the sudden onset of African-American athletic feats, that according to Dyreson and other historians, were not so sudden.

Prior to the 1930s, the scientific community in the United States subscribed to a racial theory declaring that Northern Europeans (Nordics or Aryans) represented the most advanced product of the evolutionary process. Nordic supremacist theorems that proliferated in academic and non-academic journals of the time were confirmed by numerous texts published on the subject: Charles Woodruff's 1909 book entitled *Expansion of Races*; George William Hunter's textbook entitled *Civic Biology*, made infamous by the John T. Scopes *Monkey Trial*; Ellsworth Huntington's 1915 book entitled *Civilization and Climate*. These theories focused on inherent athletic and intellectual superiority of Nordic peoples. Studies of Olympic and other international sport contests were manipulated by science to support theories and generate further speculation of Nordic supremacy. As acknowledged by Dyreson, the athletic exploits of African-American Olympic athletes, who were nicknamed "black auxiliaries" by the international press corps, not only altered the Nordic athletic superiority para-

digm, but also helped construct new paradigms of African-American intellectual inferiority.

Public reservations regarding the accuracy of theories of Nordic supremacy were augmented after Boughera El Ouafi became the first non-European Olympic marathon champion at the 1928 Amsterdam Olympic Games. As noted by Dyreson, *The Chicago Defender*, one of the nation's African-American newspapers, recognized the "brown-skinned Algerian Arab's" victory, as well as the solid finishes from Chilean and Japanese runners. Although El Ouafi's victory attracted considerable media attention within the United States, it did little to dispose of the well-established Nordic supremacy paradigm.

If Ouafi's victory was not sufficient evidence to refute the fallacy of Nordic superiority, the 1932 Olympics in Los Angeles provided further substantiation. Dyreson notes that after the string of African-American male victories in Los Angeles, the comic-philosopher Will Rogers jokingly suggested that we will have to "wait till we get to golf, bridge or cocktail shaking, for the American white man to come into his own" (p. 187). Impressive performances by African-American athletes, Eddie Tolan, Ralph Metcalfe, and Edward Gordan, although noted in the mainstream media, were not enough to contravene the paradigm of Nordic superiority.

It was not until 1936 in Berlin, where the old paradigm was shattered as a result of the performances of the "black auxiliaries." Led by Jesse Owens' four gold medals, the success of African-American athletes had few implications in the United States. The victories of the "black auxiliaries" offered no panacea regarding racial equity for African-American athletes and citizens alike. After returning home, Owens and other successful black Olympic athletes found that their lives were still limited by racism, as few accolades were bestowed on successful black athletes in comparison to their white counterparts. According to Dyreson, the media barely mentioned the ironies of utilizing African-American athletes to help construct a national sports identity, while segregating and discriminating against black American citizens.

Following the African-American athletic success witnessed in Los Angeles, researchers adhering to the scientific racism doctrine, started to develop a new paradigm that attributed black athletic achievement to physiological and later anatomical genetic superiority. The new paradigm accredited black athletic success to innate superiority and separated all athletic and intellectual abilities. Dyreson states that despite the research and publications of W. Montague Cobb, one of the first black scholars of the first half of the century, this new paradigm quickly crossed the margins from scientific to mainstream culture. Cobb suggested that it was not genetic advantages, but cultural and social forces that led to the rise of African-American Olympic athletes. Other than Cobb, few researchers during the era tried to debunk current assertions of the black "natural" advantage. Cobb's thesis remained disputed even though the decades to come would provide the support of other researchers and academics. Cobb's struggle was continued by Harry Edwards, a prolific Black writer who adamantly opposed the notion of certain racial groups being predisposed to athletic success, an idea also known as the theory of "difference." Edwards and the 1960s racial melee is more thoroughly documented in David K. Wiggins' (1989) article "Great Speed But Little Stamina: The Historical Debate Over Black Athletic Superiority."

This article is certainly a seminal work in developing concepts of race in Amer-

ica during the early part of the modern Olympic movement. Although other works, such as Patrick B. Miller's (1998) *The Anatomy of Scientific Racism: Racist Responses to Black Athletic Achievement*, offer a broader sport perspective, Dyreson's concentration on the Olympic Games provides the reader with a unique viewpoint. The obvious strength of this work lies in its diverse and extensive resource base. Dyreson's fluent narrative and intriguing conviction are an extension of the wealth of primary and secondary resources utilized in this study. In essence, this work reveals how the Olympics both supported and shattered scientific doctrine of racial supremacy and provided opportunity to scientifically test and found theories of "difference." This work clearly fills a void in current Olympic research.

Deanna Binder, "Olympism Revisited as Context for Global Education: Implications for Physical Education," *Quest*, 53, 2001, pp. 14-34. Reviewed by Mohammed Wilson.

This article proposes to examine the challenges, contradictions, and possible implementations of Olympism as a global pedagogical framework for contemporary physical education. In this article, Binder examines a contemporary Olympic education movement project. This action research project was formed through a partnership between multiple subsidiaries of the Olympic family including the International Olympic Academy in Olympia, Greece. The project was founded on modern curriculum theories, dominant colonial-based Olympic ideals and multi-cultural global awareness; its primary developer was the former president of the Hellenic Olympic Committee, Antonios Tzikas.

The author opens the article by examining the historical foundation and principals of Olympism. She summarizes Baron de Coubertin's Olympic ideals through an analysis of the "Olympic Charter" of 1896. The principles reinforced within the Charter, maintain her support of Olympism as a valuable educational paradigm. Binder legitimizes her own biased support of Olympism as she introduces the developers of the project, which include "Olympic specialists from six continents," the International Olympic Academy and Tzikas. Binder's action research utilizes mostly secondary sources to establish and reinforce the foundation to her article.

After introducing the project, the author critically examines the historical and recent attempts at implementing and developing Olympic educational pedagogy. She argues that Olympism has been constrained because the theoretical and applied pedagogical formats have often been too idealistic or superficial. Importantly, she highlights the conflicting relationship but does not concretely define a solution or at least point to the limits of Olympic pedagogy.

Binder acknowledges that pure Olympic ideologists (such as de Coubertin) were often antagonized by the applied practical curriculum. Similarly, the applied or practical groups were often frustrated, as they were usually the teachers who were responsible for the implementation of these superficial programs within the systems. She acknowledges the historical and modern political and social relationships that affect

Olympism. Yet, underpinning the scrutiny, she continuously reinforces the ethical ideals of the Olympic movement.

After examining theoretical issues and constraints, Binder briefly examines the developmental process in the formation of the action project. Objectives and themes are examined on the surface, as she consistently reinforces Western educational philosophy. Objectives of the project are based on five themes: a holistic environment, fair play, multiculturalism, the pursuit of excellence and celebrating the Olympic spirit. Binder highlights important goals and objectives of each theme from a fundamental Western educational paradigm, which is a product of colonial patriarchy. The purpose of action research is to solve specific global or local problems; yet most of this project's implementation processes are ineffective or at best inefficient (Patton, 1990 & Contenta, 1992). Another critical area of concern appears when the author examines the holistic objective. Binder chooses to overlook competition and concentrates on what she calls the inspirational affect of the Olympic movement. She argues that inspiration will overshadow the tension and negativity of competition. Binder underestimates competition, as it is the major foundation and problem embedded in many social institutions, including education, military, and sport (Messner, 1992). Fair play is another objective addressed by the author, and is a fundamental value of the Olympic education movement. As stated earlier, Binder again ignores this relationship between fair play and competition in the formation of values within sports, education (including physical education) and most other capitalist social institutions (Messner, 1992). Similarly, the author also supports a biased Utopian multicultural theme, underlining the importance of acceptance, diversity of culture, and "cautions against an essentialist approach to teaching multiculturalism" (Binder, 2001, p. 26). The final two themes look into the purpose and spirit of the Olympic movement. She superficially proposes that learning and building self-confidence through Olympic principles will strengthen peoples' identities, while reinforcing the Olympic spirit globally.

The author concludes the article by looking at other theoretical health and education paradigms in relationship to Olympism from a global perspective. She links the United Nations active living program and World Health Organization initiatives with Olympism to create a global partnership in the evolution of universal physical education.

The economic, political, and social structures examined and hidden within the article are deeply rooted in Eurocentric philosophies. The modern *Olympic Charter's* theoretical ideals envision a movement, which reinforces many positive aspects, but are socially constructed from a colonial system, embedded with sexism, racism, and other social inequalities. Binder's position of privilege or unwillingness to acknowledge the effects of colonialism is reinforced through her superficial examination of the inequalities established and reinforced through the overt and covert curriculum objectives of Olympism. Educational reformist Sandro Contenta (1992), proposes that hidden curriculums reinforce values, beliefs, behaviours and actions through the experience of attending school rather than the stated educational objectives transferred by the teacher. He argues the hidden agenda rewards extrinsically motivated people, creates a subservient workforce, and reinforces students' acceptance to a hierarchical class structures. All of these hidden motives largely correspond with a capitalist and materialistic society (Contenta, 1992). According to Contenta (1992) "The

hidden curriculum turns schools into factories, better for widget production than for the development of critical thinkers, and places children on an assembly line. Teaching methods that treat children like passive receptors of information are just one example of the education system's enduring rituals of failure" (p. 32). The hidden curriculum serves to perpetuate the class, race, and gender dependent structures of our society in various ways and was the cornerstone of Coubertin's ideals.

A final critical issue omitted by Binder is the economic component of establishing, maintaining, and evaluating such an elaborate and global action project. Critics of Olympism question its economic immoderations; its political economic structures are similar to professional sport in the United States. It reinforces a notion of public costs and private profits, as the powerful few pocket millions on the backs of public taxpayers. Yet, Binder again overlooks that the governments (at least in North America) are downsizing school budgets, classes are becoming overcrowded, and teachers are overburdened with social issues. Contrastingly, local and global economies are demanding highly trained knowledgeable workers. This bipolar agenda between industries and governments play a critical and usually final role in the formation of educational agendas.

Overall, the article reinforces the conservative ideals of a dominant European patriarchal society and ignores the critical issues affecting education. Global education must emphasize social change through a critical pedagogy with a holistic understanding of our world, which combats the injustices preserved through colonial education systems.

Rick Burton, "Olympic Games Host City Marketing: An Exploration of Expectations and Outcomes," *Sport Marketing Quarterly*, 12(1), 2003, pp. 37-46. Reviewed by Chris Kenny.

One could argue that the modern Olympic Games are primarily commercially driven, which is far from Coubertin's original intentions for the Games. Originally, Coubertin wanted the Games to be focused on the athletes and on participation, rather than on the commercial aspects that are associated with the games today. The Games were supposed to bring athletes together from around the world to compete and to show off their skills. Today, the focus of the Games and the host city are not so much on the athletics but on the commercialism of the games. Bid and host cities seem to be more worried about creating global media attention and enhancing their infrastructure and image for future tourism purposes. These organizing committees seem to enter the bid process thinking almost exclusively of the economic impact and on city image and not on the Olympics and the sports themselves. Starting with the 1984 Los Angeles Olympic Games, the Olympics have become a multimedia commercial powerhouse. So much so, that anything Olympic related (from the selection process to the recent scandals) garners media attention. In this article, Rick Burton wanted to provide a review of the various organizations involved in the host city Olympic bid process and correlate investments and actual performance. Most of the examples are

taken from the recent Olympic Games in Sydney and Salt Lake City.

Before Burton even starts to discuss the possible revenues and other factors in a city's bid for the Games, he looks at the complicated matter of determining what they actually cost. The author first addresses two critical issues: how to measure the cost, and what is the scope of items to be included. In the past there have been no set guidelines to follow when calculating the cost, the numbers from one Olympic Games to another have varied dramatically. This has made it difficult to measure the success of the Olympic Games. The author states the importance for cities bidding for the Games to determine and define quantifiable items (event costs, infrastructure, facilities, marketing, licensing, and so on) to be included for an accurate measure of determining financial success.

As stated in the introduction, the author believes the rationale of bid cities has changed drastically over the last thirty years. Cities have bid to host the Olympics for a variety of reasons, including the desire to promote nationalistic pride, the willingness to host a media event, the chance to re-start an ailing economy through urban development, the opportunity to build a modern sports infrastructure, and as a catalyst to generate increased tourism through image enhancement (with the Sydney games, the Australian government used the Olympics to fuel national tourism before, during and after the games). In an interview Maggie White, Business Manager Olympic Games for the Australian Tourist Commission stated, "That's how we saw the games. They were an opportunity to accelerate Australia's awareness around the world, and, at the same time, add depth and dimension to brand Australia."

The Olympics themselves are very costly, not only in the bid process, but in the development of facilities and other infrastructure once the games have been awarded. For the bid process for the 2010 Winter Games, each city that wanted to bid had to pay \$100,000 US to the IOC just to apply. After the list of eight was reduced to four, each city then had to pay \$500,000 as a part of the selection procedure. In the case of the 2012 games, New York and San Francisco were required to make public financial guarantees of at least \$100 million and to sign agreements indemnifying the USOC and the IOC from any financial short falls. The average bid cost for the Summer Olympics is \$9.9 million and \$5.9 million for the Winter Games. The cost to place a bid has been increasing over the past decade, and there is no sign it will decrease anytime soon. The actual cost to put on the Summer Games since 1992 is \$5 billion and the average Winter Games cost is \$4.7 billion. Although being selected to host the Games might encourage construction enhancements that otherwise might not be done and also increase tourism and employment for a few years, host cities for the games (Preuss, 2000 *The economics of the Olympic Games*) usually see increased taxation, construction inconveniences, increased retail prices for city services, and displacement of social economic groups like the poor or homeless.

Burton also discusses five risks Organizing Committees may face. The host city, for example, may run up too many debts in the process. Money spent on the Olympics could have been used for more sensible projects, such as health care or education. The Olympics Games only benefit the prosperous and create disadvantages for the poor. Although seen as creating jobs the Olympic Games only bring short-term job opportunities. The final risk Organizing Committees must face is the Games may create a rise in the cost of living that does not decline after the games (Preuss, 2000). There is a fine line that the OCOG needs walk. Host the Olympics correctly and the city will

prosper and have major infrastructure improvements and new facilities to be used. Get it wrong and the taxpayers and the city could incur a debt that takes decades to pay off, to go along with facilities they cannot afford to run.

The Olympics Games, if organized, planned, and run smoothly, can generate enormous revenues for those involved in the process. Those who get involved should be made aware of possible ramifications. The author states that there can be big rewards and big risks involved for the host city and the OCOG as recent statistics have shown not every entity associated with the Olympic Games will be profitable. There are different economic issues host cities and Organizing Committees must take into consideration like currency, strength of economy, and government involvement, when trying to predict financial success. These factors vary from country to country which make it very difficult to measure the success of the Olympics. Some host cities rely heavily on federal funding, while others rely solely on private funding. What is easily comparable are the two financial driving forces behind the Olympics-sponsors and broadcasters. International sponsorship of the Olympic Games has increased dramatically since 1976. In 1976 over 600 sponsors were recruited, each paying \$50,000 for a total of \$5 million (after deductions). The author notes the recent influx of sponsorship and broadcast dollars into the Olympic Games. In 2002 the TOP partners, Salt Lake Partners, Salt Lake sponsors, and other local sponsors totaled 53. They generated \$840 million in sponsorship revenue, while all aspects of the Olympic marketing program generated \$ 1.39 billion in revenue. Top sponsors alone pay between \$40-\$60 million each to become a sponsor and they might spend 2-3 times that amount in signage, product displays, and giveaways. Broadcasting is another major source of revenue generation. The National Broadcasting Corporation (NBC) recently paid \$3.5 billion for the rights to five consecutive Olympic Games beginning with the 2000 Games in Sydney. That is an average of \$700 million per Game, both summer and winter. Television revenues have proven to be the largest source of revenue for a number of games such as Los Angeles Olympic Games, Seoul Olympic Games, and the Atlanta Centennial Olympic Games. By the Sydney Games, it was estimated that the broadcasting right fees would represent 51% of all IOC and SOCOG generated revenue and make up 33% of the SOCOG's total budget.

No matter what, bid cities must believe that there will be an upside that makes bidding for the Games worthwhile, or they simply would not bid. However, as shown above by the author, not every city or country that is chosen to host the Olympics makes money or, for that matter, breaks even. Trying to measure the impact/effectiveness of the games proves troublesome for so many reasons, especially when looking specifically at commercial measures. The author believes more quantifiable research definitely needs to be done on critical marketing and management issues in order to assess if it is worthwhile for cities to bid for the Olympic games. Future research should also continue the process of developing evaluative measurement devices so that economic reporting (calculating) can become accurate and consistent. A definite financial measure, created by the IOC, should be developed so that analysis and comparison of Olympic Games can be consistent. It would also provide OCOGs another tool to use when developing Olympic bids.

Noriko Aso, "Sumptuous Re-past: The 1964 Tokyo Olympics Arts Festival," *Positions: East Asia Cultures Critique*, Volume 10, No. 1, 2002, pp. 7-38. Reviewed by Scott Bisson.

The Games of the Eighteenth Olympiad were by all accounts a tremendous success with over five thousand athletes representing ninety-three countries. In fact, the Tokyo Games, the first ever to be held in Asia, were one of only three post-World War II games to turn a profit (the others being Los Angeles and London). The Games were also filled with great athletic achievements including U.S.S.R. athlete Larisa Latynina's four medal performances that brought her career medal total to an amazing 18, nine of which were gold medals. However, the most intriguing aspect of the 1964 Olympic Games, and the focus of Noriko Aso's article, was not the athletic competitions but rather the Olympic Arts Festival, which ran alongside the athletic competitions. This often overlooked arts exhibition was a "rare opportunity to revitalize Japan's postwar image as peaceful, democratic and unified."

The exhibition, organized and staged by the Tokyo National Museum, was part of a government initiative attempting to strengthen the cultural history of Japan and to improve international perceptions. Culture, or *bunka*, was shaped in Japan by three mitigating factors: (1) the ability to develop a working relationship with the American Occupation authorities; (2) the ability to reestablish Japan in the international order, and (3) the process of legitimizing the culture of Japan to the Japanese people themselves. The Japanese government hoped to make good on their promise to the public of a "thorough implementation of democracy... to disavow the 'outlaw' militarism of the previous regime." The vehicle used to advance that promise would be the 1964 Olympic Games.

Since the 1912 Olympic Games in Sweden, when Baron Pierre de Coubertin officially mandated Olympic Arts Festivals to coincide with the athletic competitions, the exhibitions have focused on the "beauty of the human body engaged in sport." However, in Tokyo the exhibition would take a whole different approach, setting the standard for all the Games to come. The Japanese Organizing Committee changed, with the blessing of the International Olympic Committee (IOC), the tradition by showcasing its own country's artistic traditions. The exhibition consisted of a total of 877 items comprised of the following: archaeological artifacts; sculpture; crafts (textiles and swords); architectural models; and paintings. The Olympic Arts Festival also included smaller exhibits of court music, classical dance, folk entertainment, modern art, modern photography, and Olympic stamps. This new approach and tradition was extremely successful, bringing in a total paying attendance of 392,303, a figure that tripled the attendance of any other Arts Festival ever held in Japan.

The question that Aso set out to answer in this article was "why was history and tradition the focus of this exhibit when modernity and internationalism were otherwise so prominently highlighted in the 1964 Tokyo Olympiad?" The author contends that by emphasizing old Japan through artifacts and sculptures, the organizers of the Olympic Arts Festival were able to "gloss over the profound disruption of wartime defeat and postwar occupation." She believes that the Olympic Arts Festival helped construct a specific history to serve a specific vision of Japan's future, and in that

sense the emphasis on tradition and history and the de-emphasis on the pre and post-war periods helped Japan create an image that was internationally friendly and culturally unifying.

Although Aso's article was well-researched, combining numerous primary resources with an array of secondary resources, one distinct source was not examined - the popular press's responses to the Games and the exhibition. Aso submits that the scope of this article did not allow her to address that issue. This may, in fact, be a possible avenue for further research on the Tokyo Olympic Arts Festival. Future research could focus on measuring the Japanese government's effectiveness in displaying its culture both domestically and internationally.

In conclusion, the article offered interesting insight into the Olympic Arts Festival's importance to the spectacle of the Olympic Games and provided a succinct description of the Japanese Organizing Committee's vision for this exhibition. This article has emphasized the importance of the arts exhibition in Olympic history, and will hopefully encourage more scholars to examine the host nation's use of the Olympic Arts Festivals as a political and cultural tool.
