

Journal Article Reviews

Laura A. Wackwitz, "Verifying the Myth: Olympic Sex Testing and the Category Woman," *Women's Studies International Forum*, Vol. 26, 2003, pp. 553-560. Reviewed by Carly Adams.

At the 2004 Olympic Games in Athens, transgendered individuals, including both male to female and female to male, for the first time were officially able to compete. This policy is extremely progressive, given the International Olympic Committee (IOC)'s three-decade-long controversial practice of violating the privacy of female athletes through mandatory sex tests. These tests purportedly "protected" women from competing against individuals born as men and competing as women.

Into the debate surrounding the naturalization of sex categories steps Laura Wackwitz, with her case study of the IOC's sex testing policy of female athletes. The practice of sex testing has always been shrouded in controversy and debate. The most convincing argument of this debate suggests that sex testing is a harmful, unethical practice that results in the degradation of women. While Wackwitz supports this argument, the author also explores the fundamental purpose of these tests: to maintain the gender-sex system on which society rests.

Sex categories are generally considered to be unchangeable and natural; they are simply a part of human life. Wackwitz questions and challenges the accepted notion that the sex-gender system consists of two mutually exclusive categories: male and female. Drawing on the work of Judith Butler and Ruth Hubbard, Wackwitz argues that not only is gender a social construction of sex, but sex categories themselves are constructed. They are "a human interpretation by which meaning is assigned to physical and genetic qualities" (p. 557). Central to her analysis are the ramifications of imposing such a stringent binary sex-gender system on athletes specifically and humanity more generally.

The author argues that the widespread acceptance of the categories "men" and "women" indicates the prevalence of the "myth" of a sex-gender system in the international athletic community and the global community at large. In the Olympic Games structure, this myth creates the perceived need for sex testing by naturalizing the categories of competition resulting in separate men's and women's events. Using Eva Klobukowska and Maria Jose Martinez as examples, the author argues that sex testing determines who does and does not belong through the "regulation and reinforcement of the institution of the sex category, 'female'" (p. 556). These two women failed sex tests and were subsequently excluded from the category "woman."

Wackwitz challenges readers to think about normalized and naturalized sex categories in new ways; but, her most thought-provoking argument explores the possibility of destabilizing the category "woman" through the abolition of sex testing, while examining the implication of this for feminist theory. While the category "woman" is diverse and complex, many feminists rely on this categorization for a sense of commonality and solidarity building. The author argues that the binary sex-gender system, while socially and culturally constructed and

at times resulting in harmful practices directed toward women, is significant for feminists who are committed to the idea that women by definition are "different" from men.

Overall, this article's seminal importance rests in its discussion of naturalization arguments as used to justify harmful sporting practices. Ultimately, Wackwitz challenges the perceived notion that sex testing was reinforcing "natural" sex-gender divisions

Simon Darcy, "The Politics of Disability and Access: the Sydney 2000 Games experience," *Disability and Society*, Vol. 18, No. 6, October 2003, pp. 737-757. Reviewed by Anthony G. Church.

Darcy sets out to examine the disability and access issues associated with the 2000 Olympic and Paralympic Games in Sydney, Australia. The author focuses on the organizations responsible for hosting the events, their relationship with the local disabled community, and the planning and policy processes undertaken. Appropriately, the examination is not limited to the planning and hosting phases, but attempts to assess the long-term legacy for the disabled community.

The conventional assumption, which the author examines, is that the Paralympic Games would provide Sydney's disabled community with "an opportunity for a lasting legacy of accessible infrastructure, a raised level of disability awareness, and an improved position in society" (p. 737). What the author concludes is that the Olympic and Paralympic Games hastened the process for increased accessibility in Sydney and New South Wales', but that these infrastructural improvements would likely have come about without the spectre of the Olympics. In addition, the major impetus for change came, not from the International Olympic Committee or the three levels of government involved in hosting the Games, but from the local citizens with disabilities. In fact, Darcy concludes that "the Games has had no material impact on their lives, they live in a continued state of unmet needs and will continue to do so long after the Games are just a memory" (p. 753).

That the author arrived at these conclusions should not have been surprising. As many Olympic scholars have previously noted, the Games produce magnificent additions to urban infrastructure, but do little in the way of creating lasting legacies of hope and enrichment of lives for marginalized members of a host community. What is remarkable is the callousness with which some of the disabled citizens and visitors were treated and the neglect, or procrastination, on the part of the organising committee in regards to disabled and accessibility issues. The author points out situations where the organizing committee failed to provide proper notification of and access to services for the disabled, as well as instances of manipulation of the legal system and outright violations of human rights legislation.

While overall the article was well written and provided an examination of Olympic impacts regarding an often neglected group of people, the author fell under the spell of the very hyperbole which was later criticized. Darcy claims that the Olympic Games were an "undoubted success" (p. 746); however, the author then criticizes the government for using the success of the Games "as propaganda to camouflage critical human rights issues" (p. 751). Though the author, at times, fell victim to the unconscious acceptance of Olympic

benefits, this article is a valuable addition to the field of disability and accessibility studies and to the study of mega-event impacts and politics.

M. Tcha and V. Pershin: "Reconsidering Performance at the Summer Olympics and Revealed Comparative Advantage," *Journal of Sports Economics*, Vol. 4, No. 3, August 2003, pp. 216-239. Reviewed by Emese Ivan.

In this article, Moonjoong Tcha and Vitaly Pershin attempt to explore the patterns of a country's specialization in sport and examine the relationship between the concept of revealed competitive advantage and variables of particular interest in the context of a country's performance at the Summer Olympic Games.

The authors are looking at participation in the Olympic Games strictly from an economic perspective. Precisely, invested resources of the nations are related to medal production, and the Olympic Games are envisioned as a market where each participant country consumes and enjoys commodities. The number and color of medals won in different sports serve as referents to the level of the nation's performance in the particular sport discipline. To increase the level of performance each country will maximize the number of medals it can win, and in so doing, it shall concentrate on sports in which it has comparative advantage.

Tcha and Pershin argue that the widely-accepted economic analyses, which found that GNP/GDP, per capita GNP/GDP, population, and some non-economic variables to explain a nation's performance at the Summer Olympics are inappropriate and even inefficient. On the contrary, they suggest applying one of the neoclassical trade models, the concept of revealed comparative advantage (RCA) as an alternative. In their view, the application of RCA will better explain the pattern of specialization of a country in sports and will reveal new insights into the economic features performance at the Olympic Games.

The concept of RCA is widely used in practice to determine a country's weak and strong economic sectors. Given a group of selected countries, the RCA basically measures normalized export shares, where the normalization is with respect to the exports of the same industry in these countries. When the RCA Index is higher than '1' for one industry of a country, it means that this particular industry is more important for export than for the other exports of this country.

Applying the concept to Olympic performance, Tcha and Pershin analyze RCA indexes for 66 countries formulating six groups of sports for the Summer Olympics. The results of the first analysis demonstrate dramatic differences from the ranking of the countries' specialization produced using total GDP/per capita performances.

This second analysis focuses on the empirical relationship between RCA and economic, geographical, political, biological, and environmental variables, which are of particular importance in Olympic performance. Interestingly enough, each variable turns out to be significant for performance at least in one group of sports. It underlines the authors' earlier assumption, that results obtained from overall per capita performance have the capacity to be

misleading about the pattern of specialization or comparative advantage in sports competition. This part of the article provides the reader with a deep analysis of the variables and the RCA indexes of low- and high-income countries respectively to their Olympic performances. This led the authors to the conclusion that RCA indexes for high-income countries show less specialization than for low-income countries. Tcha and Pershin's article makes a new step towards gaining in-depth quantitative economic information and knowledge about the world's most prestigious sporting event.

Christopher Young, "Kaiser Franz and the Communist Bowl: Cultural Memory and Munich's Olympic Stadium," *American Behavioral Scientist*, Vol. 46, No. 11, July 2003, pp. 1476-1490. Reviewed by Christine M. O'Bonsawin

Christopher Young provides a comprehensive overview of the role of Munich's Olympic Stadium as a site of cultural space and memory in Germany's postwar history. His article focuses on the physical or geographical role the stadium plays as a site for sport to function as cultural space. In the case of Munich's Olympic Stadium, a double problematic relationship developed between the stadium's architecture and its legacy of history. The stadium played "an essential part of postwar Germany's wiping clean of the slate" with the purpose of presenting a New Germany to the world. However, this very symbolism of the body ultimately led to the abandonment of the stadium. As a site of cultural-political dispute, the mechanisms of cultural memory of Munich's Olympic Stadium clearly broke down.

The author breaks the discussion into two primary areas of analysis: 'Munich 1972 to 2000' and 'Stadia, Bodies, and Cultural Memory.' In his first area of analysis, Young introduces *history*, *ideology*, and *aesthetics* as three terms of particular significance when addressing the issue of constructed cultural memory and the erection of Munich's Olympic Stadium. *Historically*, the stadium was constructed for the 1972 Games to help erase the sporting cultural memory of the 1936 Berlin Games. *Ideologically*, the Federal Republic favoured modernism as this was identified as the architecture of democracy. *Aesthetically*, "the modern architecture stood in clear contrast to the heavy, monumentalised neoclassical architecture favoured by the Nazi (and Stalinist) dictatorship." The Munich Olympic Stadium was built on the notion of memory as the stadium was constructed to help erase and replace a particular sporting cultural memory.

Young's second area of analysis, 'Stadia, Bodies, and Cultural Memory,' questions Munich Stadium's terms of inscription and resistance of incorporation. He attributes the aesthetic architectural physicality of the stadium as the primary explanation for football fans rejecting the sports ground in the post-Olympic era. Supporters of Munich's FC Bayern football club ascribe distinct bodily functions and acts, such as getting wet and not making out players on distant parts of the field, as a principal reason why they do not regard their stadium as a spiritual home and why it has not successfully been able to facilitate and accumulate cultural memory. Ultimately, the 'unanimous' support of FC Bayern fans favoured a new spectator-friendly facility and "a place to watch football" over Munich's Olympic Stadium, which they felt was too sterile to provide a forum to wipe out memory and allow for the development of new memories.

While Young provides an excellent single-case discussion on the cultural memory of Munich's Olympic Stadium, he fails to provide supportive evidence to assist the reader's understanding of historical circumstances. A brief synopsis addressing facility structure of the 1936 Berlin Olympic stadium would have proved beneficial in understanding the radical break on the part of Munich organizers from the Nazi-inscribed stadia of the 1930s to its construction of an architectural testimony of Germany's modernist shift towards democracy. To further this point, Young neglects to mention political and organizational issues plaguing Munich organizers in their proposal and construction of Munich's Olympic Stadium.

Sophia Rhizopoulou, "Symbolic plant(s) of the Olympic Games," *Journal of Experimental Botany*, Vol. 55, No. 403, August 2004, pp. 1601-1606. Reviewed by Sarah Teetzel.

The Games of the XXVIIIth Olympiad focused the world's attention on Greece and consequently Olympic-based topics and themes emerged in areas outside of the traditional sport literature. This article, written by a Greek biologist, seemingly uses the allure of the Olympic Games to discuss the history of plants in Greece. However, the title of the article is misleading as the bulk of the article is not about symbolic plants of the Olympic Games, but rather plants in general throughout the history of Greece. Rhizopoulou begins with a short history of the ancient Olympic Games that establishes a link between nature, religion, and the Olympic ideals. She shows that plants held symbolic meanings in the ancient Games and that the ancient Greeks played a role in founding modern botany.

The interesting comments and tables that Rhizopoulou provides demonstrate that the olive garland, which was the official symbol of the 2004 Olympic Games in Athens, is not the only plant that has historical roots in the Olympics. The olive plant represented peace, but other plants were also significant: laurel, bay, and sweet hay symbolized fame, justice, and honour; myrtle represented beauty, love, and protection; date-palm symbolized victory; and the apple tree was a symbol of knowledge, wisdom, and beauty. The focus of the article quickly switches from the role of plants in Olympic history to a discussion of ancient Greek botanists and the plants they studied, which might have been necessary considering the article is published in the *Journal of Experimental Botany*. Rhizopoulou provides a history of the ancient Greek botanist Theophrastus describing him as the father of ancient botany in a manner similar to how philosophers describe Socrates as the father of ancient philosophy. Following the history of Theophrastus, the article again changes direction and proceeds to discuss aromatic fragrances, flavours, and colour-producing pigments in plants found in ancient Greece. The link between these plant properties and the Olympics is weak and is not fully developed before the article moves on to discuss the contributions of 18th century botanist John Sibthorp and artist Ferdinand Bauer, who together catalogued and illustrated many Greek plants.

Scattered with quotes and drawings from Theophrastus, Sibthorp, and Bauer, the article is definitely interesting and informative not only to botanists but also to Olympic scholars. Rhizopoulou covers a lot of material in only five pages, which results in a very brief synopsis of each topic and a failure to develop clear links between all of the topics addressed. Surprisingly, only the botany-based sections of the article are cited; the vast majority of the

historical and mythological information is left unreferenced. For example, Rhizopoulou writes as if it were factual that Hercules brought the first wild olive tree to Olympia and gave each victor a branch, and that the most coveted prize in ancient Olympia was an apple. However, despite these imperfections, the article is original and sets the stage for further research on the significance of plants in the Olympic Games.

Emma H. Wensing and Toni Bruce, "Bending the Rules: Media Representations of Gender during an International Sporting Event." *International Review for the Sociology of Sport*, Vol. 38, No. 4, 2003, pp. 387-396. Reviewed by Ian Watts.

'During an international sporting event?' The suspense surrounding the event to which Wensing and Bruce were referring to in their title was utterly unbearable! In all seriousness, I found myself pondering their motives behind disguising the identity of the specific event that operated as the heuristic for their analysis. If this was an attempt to de-emphasize the centrality of the Olympic Games as *the* international sporting event, then they can be forgiven for attempting this sort of subtle subversion. However, the title remains vague.

Certainly, the idea of addressing Cathy Freeman as an object of media and, consequently, public gaze is not new. Refreshingly, however, Wensing and Bruce have argued that her depiction, as a gendered, social actor during the 2000 Olympic Games was atypical in the sense that nationalism usurped the saliency of traditional representations of women within such mega-sporting events. Wensing and Bruce suggest that, traditionally, women's sports coverage was guided by a series of framing techniques. These include: gender marking; compulsory heterosexuality; emphasis on appropriate femininity; infantilization; and non-sport-related aspects. Also, they suggest that out of these imbrications of traditional methods the new "dominant framing technique," among media, of ambivalence has emerged. Indeed, those who employ the ambivalence technique are credited with increasing positive images and descriptions of women, juxtaposed alongside "descriptions and images that undermine and trivialize women's efforts and successes" (p. 388). The Olympic Games, and Cathy Freeman's presence as a media figure within them, are subsequently offered as a milieu where the "quantity and quality" (p. 388) of the coverage of women's events improved dramatically. Consequently, the presence of national identity rhetoric during the Games is presented as the main reason for this occurrence.

In this sense, Wensing and Bruce overlook the impact of Olympic ideology, within which national identity features prominently, as the organizing force, or "framing technique," as the cause for this change in coverage with respect to Cathy Freeman. Considering the magnitude of the event and the opportunity the organizers and media representatives within the host country have to construct an image of it, the authors undercut the centrality of Olympic dogma within the media. Traditional Olympic themes – peace, harmony, unity etc. – become routine framing devices.

As such, certain themes would be *expected* to emerge within press narratives during an Olympic Games. With respect to these themes – complicit with inventing and ascribing various identities for Freeman – they served to re-iterate to the world the status-quo understandings of the national self routinely reported by Australian media representatives.

Many facets of Freeman's identity were appropriated to produce and re-produce the idea of a progressive and cohesive nation, gender being overwritten as one of them – a point that the authors did not articulate with vigour. The image of a national unifier, however, was the most prominent aspect of her public representation. In a sense, de-centralizing gender within the 'unifier' image devalues the active agency of media consumers. It is conceivable that the overwriting of gender – within images and sometimes narratives – could have been interpreted keenly by readers and viewers alike.

Concerning the gender marking of Freeman, the authors argue that there was "little evidence of traditional gender marking for the 400m races" (p. 391). This is a valid point in some respects, but, concurrently, the historical construction of Freeman within the press, by this time, was so pervasive that there was almost no need to mark her in the traditional sense. By the year 2000, her image as a, "girl" or "our daughter" was omnipresent. If we recall the 1994 Commonwealth Games in Victoria, British Columbia, Canada, many of the same themes, which re-emerged in Sydney, were represented.

One of the shining elements of this paper was the authors' idea that the media played a role in "connecting Freeman to the Australian people" (p. 393). Their suggestion that figures such as Freeman, and the meanings she is perceived to represent, become the property of the Australian public is particularly poignant. If we know her and take ownership of her as a national figure within the media, we can construct, de-construct, and reconstruct her. She becomes wedded to the idea of the nation; she is the manifestation of its most admirable traits.

They conclude that Freeman's gender was not a "primary framing device" (p. 394), but that she represented an individual who could "unite a nation." Wensing and Bruce, although it was underplayed in the context of the Olympic Games, acknowledged that the press, in some ways, maintains a routine of reporting specific events in specific ways (women's sports), but exposed to unique circumstances can change quite significantly. In contrast to the authors' assertions regarding nationalism as the central framing theme, it is suggested that nationalism is simply one element within a larger Olympic frame.

Michael Burke, "Beware of Greeks Bearing Gifts: A Foucauldian Response to Holowchak," *The Journal of the Philosophy of Sport*, XXXI, Issue 2, 2004, pp. 226-244. Reviewed by Charlene Weaving.

In this article, philosopher Michael Burke attempts to present a more in-depth account of fellow philosopher Andrew Holowchak's arguments surrounding the banning of performance-enhancing drugs in Olympic competition. Holowchak's argument focuses on the ancient Greek concept of "*aretism*." He argues that our conception of sport should be linked with not only individual performance but should also be intertwined to our relationships with other athletes and the sport itself.

Burke builds on Holowchak's claims by implementing a Foucauldian response to the issue of drugs in sport. The first half of the article focuses on Holowchak's arguments regarding the ban on drugs in sport, and Burke provides various rebuttals and objections to some of Holowchak's libertine views. The author suggests that by using Foucault's Counter

historicism theory that both foundations for applying "*aretism*" as a normative conception can be offered without defense. Burke also provides a brief historical examination of some of the philosophical arguments that have been presented in respect to doping in sport. He refers to philosopher Miller Brown's infamous hypothetical question of the 1980s, "don't you want [sport] to be as it was for the Greeks?" (p. 223). Brown's response, according to Burke, seems to fit well with Holowchak's position on integrating sport with aretic sentiment:

Yes and no. I have no desire to run on legs strengthened herding sheep in the Attic mountains, stomach full of feta cheese, resinated on wine, and greasy, half-cooked mutton. Although my sense of nostalgia for the past is strong, the past seldom looks to me to have been golden. But in another sense, yes; I see no danger of losing the past. The Greeks sought and I seek that exaltation mentioned by Bronowski, though what it is for me may not be what it was for them (p. 233).

In addition to Burke's new analysis of his position on doping in sport, he also provides a brief summary of his 1997 articles on drugs and sport in order to further demonstrate his argument of the beneficial use of applying a Foucaultian approach. Throughout the article, Burke proposes three logical claims against the position argued by Holowchak. More specifically, he suggests that the issue of coercion is problematic because a coercive influence in sport occurs independently of drug use and is beyond the need for a drug ban. In order to change the condemnation concerning drug use in sport, Burke proposes that drug users should play and compare the beliefs and interests of the liberal communities against those of the sports communities.

Burke's discussion concludes by suggesting that, in the future, the opportunity for a moral drug taker in sport might be created if sports institutions apply a more liberal outlook to drug use in sport. Burke provides a thorough analysis of drug use in sport while also examining a new approach to discuss some of the previous philosophical arguments surrounding drug use. The article would be of most interest to those with a sport philosophy background since numerous philosophical arguments and theorists are discussed. However, the overview of drug use and sport provided would be interesting for many Olympic scholars.

Jeffery O. Segrave and Robert K. Barney, "From Ritual Invention to Ritual Entrepreneurship: The Olympic Torch Relay and Enveloping Commercialism," *Stadion*, Vol. 29, 2003, pp. 323-340. Reviewed by Carly Adams.

This past summer in Athens, the Olympic torch relay was showcased again as the quintessential Olympic ritual. Under the slogan, "Pass the Flame, Unite the World" the flame traveled through 34 cities in 27 countries 'uniting' all five continents for the first time. Sponsored by commercial giants Coca-Cola and Samsung, people around the world were bombarded with an endless array of interpretations surrounding the significance of the relay. It was a highly-anticipated global event.

Segrave and Barney are two of the leading scholars in Olympic studies. Through their individual scholarship and collaborative work such as this article, they are committed to

engaging audiences in discussions about the history and sociology of the Olympic movement. Additionally, this article is written in a readable manner, one that should contribute to the understanding of the meanings embodied in Olympic rituals and appeal to undergraduate students and general audiences with an interest in the history of the Games.

Through an effective historical narrative, the authors examine the conception of the torch relay as an example of ritual invention. They argue that the torch relay became institutionalized within Olympic ceremonial protocol, ultimately becoming an example of ritual entrepreneurship. They begin their narrative in ancient times, discussing the inspiration for the torch relay that was drawn from antiquity. Moving to the modern period, the authors chronologically outline the conception of the torch relay which Carl Diem incorporated as a modern Olympic ritual at the 1936 Games. They indicate that the first step in the institutionalization process of the torch relay occurred in 1949 when the relay was added to Olympic Games protocol in the *Olympic Charter*.

Segrave and Barney go beyond a simple narrative of events to discuss the increasing commercialization of the torch relay and how it became an example of ritual entrepreneurship. The authors argue that 1984 was a turning point in the increasing link between commercialization and the torch relay. By this time the relay was a "tradition;" it was an official responsibility of the Games organizing committee. However, instead of the organizing committee funding the event, from 1984 onward, large corporations officially sponsored the entire torch relay. Examples of the increasing commercialization associated with the torch relay support Segrave and Barney's contention that "...rituals can be self-consciously constructed and massaged for often self-serving purposes" (p. 335). Ultimately the authors present a convincing case for the argument that, as "playthings for our imaginations," contemporary Olympic rituals are no longer intimately intertwined with the ancient world, but are simply objects or events subjected to media interpretations. They argue that financial reward is the underlying purpose for Olympic ritualistic events. This was obvious with the Athens 2004 torch relay that while "global" for the first time, spent minimal time in underdeveloped countries, instead maximizing the sponsor's exposure in developed countries where the sponsors' products are most widely consumed. Segrave and Barney challenge the conventional definitions of "ritual," exploring alternative meanings of an Olympic festival tradition.

John Wong, "Sport Networks on Ice: The Canadian Experience at the 1936 Olympic Hockey Tournament," *Sport History Review*, Vol. 34, No. 2, 2003, pp. 190-212. Reviewed by Christine M. O'Bonsawin.

Canada's participation in the 1936 Olympic hockey tournament was highly dictated by the process of organization within its national sporting networks, and Canadian hockey officials' minimal involvement with international spoiling bodies. John Wong offers an extensive chronological history of amateur hockey sport networks in Canada prior to the 1936 Winter Games, specifically highlighting the emergence of a national amateur sport governing federation in the first decade of the twentieth century and examines organizational growth in amateur hockey in the years to follow. He identifies the significance of the Canadian Amateur Hockey Association's (CAHA) alliance with the Amateur Athletic Union of Canada (AAUC) in 1919 for identifying itself as hockey's national authority. However,

with this union also came a shift in focus for the CAHA, which placed priority on elite hockey competition and neglected recreation for the masses. At the international level, Canada played a minimal role as the International Olympic Committee imparted authority over hockey to Europe's Ligue Internationale de Hockey sur Glace (LIHG). Despite international recognition for Canada as the leading hockey nation, the nationally powerful CAHA held virtually no influence with the LIHG. As a result, Canada had little influence on matters involving the 1936 Olympic tournament.

Wong presents a convincing argument for Canada's disappointing finish in Garmisch-Partenkirchen. He attributes this breakdown to two primary reasons; 1) pre-Olympic trials and the erosion of the Canadian amateur-sports network prior to the team's departure for Germany; and 2) the event fiasco. While questions of amateurism and eligibility plagued the team prior to its departure from the port of Halifax, it was the CAHA'S lack of influence over the LIHG that ultimately hindered its success at the Olympic hockey tournament. Canada's defeat in Germany prompted negative media attention at home and eventual criticisms for the CAHA. Wong concludes his discussion with post-Olympic consequences the CAHA was faced with and the crossroads it found itself at in the aftermath of 1936.

Overall, Wong presents an exceptional discussion on the turbulent nature of Canadian amateur hockey in the early decades of the twentieth century. He presents his arguments in a sound and logical chronology of events leading to, and following, the 1936 Winter Games of Garmisch-Partenkirchen. The title of this article, however, limits the breadth of his discussion. The title, "Sport Networks on Ice: The Canadian Experience at the 1936 Olympic Hockey Tournament" does not take into consideration the CAHA dealings prior to, and after, the Olympic tournament. As previously mentioned, Wong extensively addresses the issue of amateur hockey and sport networks in Canada from the first decades of the twentieth century and further identifies the post-Olympic consequences of the 1936 Olympics for the CAHA. Canada's experience at the 1936 Olympic hockey tournament is only one of many issues tackled by Wong in this paper. In addition, Wong inaccurately makes reference to America's contingent at "the 1908 Olympic Games in St. Louis." In context to his claim that the United States had the largest contingent in St. Louis it is clear that Wong was in fact referring to the 1904 St. Louis Summer Games and not the London Olympic Games of 1908.

Mauricio Yonamine, Paula Rodrigues Garcie & Regina Lúcia de Moraes Moreau, "Non-Intentional Doping in Sports," *Sports Medicine*, Vol. 34, No. 11, 2004, pp. 697-704. Reviewed by Sarah Teetzel.

Yonamine, Garcie, and Lúcia de Moraes Moreau's article provides practical information not only for Olympic athletes, but also for any athlete who might be required to submit to a doping detection test. The authors, who are all associated with the University of Sao Paulo's Laboratory of Analytical Toxicology, present a summary of the scientific literature on foods and nutritional supplements that can potentially lead to false positive doping results if athletes consume them. The article focuses on circumstances other than the intentional use of banned substances that could cause an athlete's blood or urine sample to contain substances that a standard drug-testing facility would interpret to constitute doping.

The article is informative and well organized to the point that some might consider it formulaic or tedious. Plausible ways of inadvertently failing a doping detection test are divided into four categories: 1) passively inhaling drug smoke; 2) ingesting foods that contain prohibited substances; 3) ingesting nutritional supplements that contain unlabelled prohibited substances; and 4) metabolizing permitted substances into banned substances inside the body. Included in each of the categories are paths a banned substance could take to get into an athlete's system, the level of each banned substance permitted in sport, and the plausibility of each threshold being passed by means other than intentional acts of doping. Where it is known, an estimate of the amount of each substance that would need to be consumed to constitute a doping infraction is also included. For example, the authors determine, through a review of literature, that an athlete could test positive for doping by eating 1-3 poppy seed rolls, eating chicken that had been fed hormones, drinking cocoa tea, using a nutritional supplement with undeclared nandrolone or testosterone, and inhaling large amounts of second-hand marijuana or crack cocaine smoke, amongst other possibilities.

The article leaves the impression that athletes should be wary of every substance that enters their mouths or lungs. As this is generally necessary for athletes in the 21st century, the article can help athletes and their training staffs increase their knowledge of non-intentional forms of doping and the precautions they must take to avoid the shock of a "clean" athlete testing positive for doping. Similar information can be obtained from the World Anti-Doping Agency (WADA) website, though not in as organized or concise of form as it appears in the article. The authors note that WADA and the International Olympic Committee (IOC) provide a list of prohibited substances in sport, but they fail to mention the World Anti-Doping Code and International Standards that accompany the list of banned substances. These sources are also important documents that athletes need to be aware of and consult. Additionally, the authors fail to distinguish the different roles that the IOC and WADA play in eradicating doping in sport, which is something that should not be overlooked. However, overall the article is an excellent source of information and a superb summary of the available scientific literature on non-intentional doping in sports.

Sigmund Loland, "Normative Theories of Sport: A Critical Review," *The Journal of Philosophy of Sport*, XXXI, 2004, Issue 2, pp. 111-121. Reviewed by Charlene Weaving.

This article, published in *The Journal of Philosophy of Sport*, was originally delivered as the Presidential Address at the 2003 meeting of the International Association for the Philosophy of Sport. Loland classifies his paper as a prolongation of the philosophical discourse on the relationship between sport and value.

Loland discusses three ideal-typical kinds of normative theories of competitive sport and critically examines some of their ethical implications and the potential of understanding sport in a normative sphere. The concept of instrumentalism is observed and as well he describes how an initial underlying objective of sport was towards religious, social, and political aspirations. An example of how the Ancient Olympic Games were part of a religious cult and served as a cultural and political celebration of "Greekness" or identity was utilized in order to illustrate the concept of sport and instrumentalism. The second theory Loland analyzes involves performance theories. The discussion focuses on what impact sporting

records have, and Loland argues that Pierre de Coubertin echoes similar statements to those of the coach Frank Dick: "limits are (the misconceived) products of the human mind" (p. 113). Furthermore, he questions how Coubertin believed sporting records had the same function in Olympism as the law of gravity in Newtonian mechanics—the eternal axiom (p. 113). The author makes a connection with performance theories and performance-enhancing drugs:

Sport has a relative autonomy and its own particular normative logic. Performer theories are built on a broader interpretation the value of sport. More specifically, these theories link sport to moral ideals of human development. What is at stake here is not the improvement of performances but the improvement of performers (p. 116).

Loland's major claim is that if performer theories are practiced in the right manner, sport has the potential to become a sphere of human flourishing whereby individuals could realize their talents and abilities through the effort they put forth in sport. Some criticism of performance theories that Loland identifies involve notions that the theories are based on premises that can take too much for granted. More specifically, Loland argues that the historical Olympic ideals of amateurism are shortcomings of performance theories.

Loland argues that these theories provide a dynamic ethical understanding of the development and change in sport in the early 21st century. This article provides a major contribution to understanding theories surrounding the relationships between value and sport. His application of historical Olympic examples to normative philosophical theories is both of interest and benefit to not only a philosophical audience but also for those interested in other scholarly Olympic research.
