

north and south blocs, as well as organizational differences of opinions, to say the least, between organizations such as the Indian Hockey Federation, Indian Olympic Association, International Hockey Federation, and the International Olympic Committee.

While this article provides an outstanding examination of the Indian hockey scene in the 1970s, there are a few points of contention, the first being the organizational structure of the discussion. Following a thorough overview of the political, regional, and organizational power struggles that plagued Indian hockey in the 1970s, the author concludes the discussion with a summary of 'The Past.' This synopsis sheds light on the sporting practices of colonial India and on how British rule served to institute a regional imbalance of power. This overview, however, would be better positioned, for an otherwise uninformed reader, at the commencement of the discussion. Secondly, the author broaches the 'gender question' by suggesting, "hockey continues to be regarded as a male domain, taboo for respectable middle-class women." Unfortunately, this point leaves more questions than answers. Most notably, one may ask how this relates to the broader position of women in postcolonial India. Overall, Mujumdar's article makes a notable contribution to the field of sport history. Beyond the sad plight of Indian hockey and a compliance to shift to AstroTurf, we learn that sport history in this nation proves to be a significant pursuit for historians engaged in the trade of 'history from below' and thus deserves to be integrated as an intellectual priority that is central to the business of social history in India.



*Florence Carpentier and Jean-Pierre Lefèvre, "The Modern Olympic Movement, Women's Sport and the Social Order During the Inter-war Period," The International Journal of the History of Sport 23, no. 7 (2006), pp. 1112-1127. Reviewed by Carly Adams.*

Throughout the Modern Olympic Movement, there has been an ongoing process of incorporation whereby dominant groups, such as male sport leaders, have shaped, altered, and modified women's sport in an attempt to diminish possible threats to the established patriarchal social order. Evidence of attempts to regulate women's sport abound, as do efforts to resist this control. In the 21st century, women have achieved unprecedented recognition in, and access to, the Olympic Games and sport in general, suggesting that transformations can be achieved through concerted actions of resistance. Yet, the continuing inequality in resources and access to administrative positions suggest that there is a process of incorporation that has shaped women's sport, allowing access only under explicitly defined terms and conditions.

Drawing on key primary sources such as meeting minutes of the Fédération Sportive Féminine Internationale (FSFI), minutes from the International

Olympic Committee (IOC) Executive board meetings, and other documents from the archives of the IOC, Carpentier and Lefèvre explore how the IOC responded to, and protected itself from, women's demands for access and inclusion in the Olympic Games, particularly during the 1920s. Focusing on the reactions of Olympic leaders to the challenges posed by the women's emancipation movement, the authors examine the debates that have emerged within the IOC regarding women's sport and women's demands for access to the Games. They discuss the arguments used to justify the inclusion and/or exclusion of women, what was at stake when women were granted partial inclusion in 1928, and what solutions were adopted to maintain the existing social order. Ultimately, the authors suggest that the Presidency of Henri de Baillet-Latour marked a turning point in the history of women's participation in the Olympic Games.

Carpentier and Lefèvre offer a concise narrative of the events leading up to women's inclusion in athletics in 1928. Although the structure of the paper is disjointed at times and the interpretations of data are often too simplistic, the authors offer an important and unique contribution to the literature, exploring the issue from the perspective of the women involved—the women of the FSFI. Probing the complex relationship between the IOC, FSFI, and the International Amateur Athletic Federation, Carpentier and Lefèvre conclude that key sport leaders such as Sigfrid Edström and Avery Brundage had a profound disdain for women in sport and supported patriarchal notions of male domination over women.

Overall, the greatest contribution and seminal importance of this article to Olympic studies and the field of sport history in general is the authors' use of FSFI 1921-1936 meeting minutes. Until now, for various reasons, scholars have not been able to access these documents conserved at the Musée National du Sport, Paris, France. Carpentier and Lefèvre have opened the door to unexplored material, broadening our understanding of the FSFI's complex dealings with the IOC and the IAAF and the internal workings of the organization.



*Heather L. Reid, "Olympic Sport and Lessons for Peace," Journal of the Philosophy of Sport 33, no. 2 (2006), pp. 205-214. Reviewed by Natalie Szudy.*

In this article, Heather Reid analyzes the potential for current Olympic sport competition to foster and promote valuable lessons of peace and equality. She argues that ideals of peace and equality were first demonstrated during the ancient Olympic Games, concepts that can be integrated into the Modern Olympic Movement. These lessons are based on philosophical ideals linked to the development of peace and equality, which she believes are found in ancient Greek religious and cultural values. The first lesson is based on the Hellenic tradition of *xenia*, which required all Greeks to welcome strangers into their home. This