

Knight, MacNeil, and Donnelly examine two types of narrative framing. More specifically, thematic frames are used to identify and define the central events of failure to expressions of disappointment, while explanatory frames account for causes and effects of the disappointment itself. In addition, the authors consider the overall narrative framing of discourse within the delimited timeframe.

The findings conclude that the narrative frames varied between the two newspapers. Prior to the Games, several *Herald* articles assumed a pessimistic tone and mentioned the possibility for failure in the Games. A few days into the event, early failures were represented by negative emotional experiences for the athletes themselves. However, this initial self-contained, sport-by-sport failure became the dominant explanatory frame of disappointment for the Games coverage. The issues of athlete motivation and attitude were raised, and the competitors were criticized directly for their inability to achieve personal bests and win medals. The *Star* also noted individual failures early in the first week when the Canadian hopefuls did not reach the podium but there was no anticipation for failure before the event. As the Games progressed and several athletes missed their opportunity to win a medal, these failures transformed to expressions of disappointment within the discourse. In the latter half of the event, Canada's medal tally escalated, but the overall sense of disappointment persisted. Unlike the *Herald* reports, the focal point of the *Star*'s narratives shifted from competition results to more general institutional reasons.

The general narrative framing in the newspapers transitioned from failure to disappointment. Although both newspapers reflected athletes' individual expressions of apology and disappointment, the media's acceptance of this apology impacted the divergent direction of the discourse. There was a much stronger normative dimension to disappointment within the New Zealand coverage at both levels of framing. Thus, the *Herald*'s narrative addressed a number of causal factors at various points during the Games, but focused on athlete motivation and attitude as the main reason for disappointing results. The thematic frames in the *Herald* were extremely nostalgic in their coverage of the events in that they looked to past successes with great reverence, thereby investing the current loss with an inflated sense of symbolic significance. Furthermore, at the explanatory level, the coverage assumed a moral tone, focusing on motivation, determination, winning attitude, and willingness to make sacrifices in an attempt to frame the direction of responsibility and blame.

In the *Star*, the normative dimensions were not as apparent and a cognitive orientation to disappointment took precedence. While New Zealand athletes remained the objects of blame within the narrative, the Canadian athletes themselves played a critical role in shifting the focus toward external reasons for disappointing results. There was no sense of nostalgia and early references to athlete blame were quickly dismissed as the narrative shifted to more abstract

issues, such as government funding, sport policy, and effectiveness of the sport system. Canadian Olympians were absolved of responsibility for failure because the explanatory factors for their outcomes fostered sympathy toward the “struggling athletes.” The disappointment narrative in the *Star* was premised on political, rather than moral, causes and fostered determination of more practical identification of problems and solutions.

Knight, MacNeil, and Donnelly weave the disappointment theory intricately into their discussion of the narratives, while still allowing the narrative aspect of the newspaper articles to shine through the paper. The authors have provided a wonderful comparative analysis of the media discourse within Canada and New Zealand surrounding the 2000 Games. This article would be of importance to anyone interested in the contemporary Olympic Games, media analysis and interpretation, and sport as a reflection of nationhood and society.



*Mike McNamee, “Olympism, Eurocentricity, and Transcultural Virtues,”* Journal of the Philosophy of Sport 33, no. 2 (2006), pp. 174-187. Reviewed by Sarah Teetzel.

In this article, Mike McNamee utilizes his extensive background in moral philosophy to apply several philosophical theories, concepts, and ideals to the Olympic Movement. Rather than providing a descriptive account or reconsideration of what Olympism involves and how the notion was conceived of in the past, McNamee focuses on what Olympism should entail from a moral point of view. While Pierre de Coubertin intended the world to embrace Olympism at the universal level, McNamee argues that we must first step back and determine if universal principles exist before we can specify any potential principles for Olympism to celebrate; only then can we move on to analyze critically whether these virtues are in fact universal and transcultural, or if they are primarily Eurocentric in nature.

In order to unpack the notion of Olympism, McNamee asks several challenging questions and cites the views of many influential philosophers on universalism, essentialism, and virtue ethics with respect to the Olympic Movement. The theory and terminology McNamee uses to form his analysis is easy to understand, because of the background information he includes and his addition of relevant and contemporary examples to illustrate each point. Nonetheless, readers with little knowledge of philosophy will find McNamee’s analysis wide-ranging and complex, as he draws on the works of such varied ancient and modern thinkers as Plato, Aristotle, Ludwig Wittgenstein, Martha Nussbaum, Edmund Pincoffs, and Alasdair MacIntyre, among others. From these works, McNamee takes a virtue ethics approach to producing a morally acceptable ac-