

BOOK REVIEWS

Barrie Houlihan, *Dying to win*, Council of Europe Publishing, 2002, 2nd edition, pp. 246.

Doping is most often regarded as one of the greatest threats to modern civilization. Every day new substances appear which tempt with the illusive mirage of success. Sophisticated methods are developed aimed at shortening the distance to the record. The belief that doping substances can increase the chances for victory more and more often prove to be stronger than the feeling of fidelity to the principles of fair competition and also stronger than... common sense.

Answers to many questions about doping can be found in "Dying to win" by Barrie Houlihan, with the foreword by Johann Olav Koss. It is the second, revised and updated edition of the book by Council of Europe Publishing. The publication treats the problem of doping in a most comprehensive and exceptionally thorough way. The author, an expert in the field, presents doping against the background of its history, discusses its ethical and moral aspects and the different views on the use of substances that help athletes improve their physical strength. He presents to us a well-documented description of the influence that individual substances have on human body, describes their sports enhancing effect and the adverse consequences, sometimes very distant, of their use. He also tries to predict the future course that doping will take, considering the achievements in genetic research and genetic experiments on man. The effectiveness of fighting with doping is also discussed. A lot of space is devoted to the history of anti-doping legislation and problems connected with its enforcement. The author's thoughts are based on extensive factual documentation and interspersed with his own, fascinating philosophical deliberations, which treat doping not only as a problem typical of athletes but also as a social problem. He draws the readers' attention to the interdependence, often disregarded, between sport treated as business and spectacular event, and the policy of governments and sports institutions often targeted at the benefits generated by individual athletes.

The book consists of eight chapters, all of which constitute a logical and coherent whole. Each

chapter is an exceptionally extensive collection of information and description of events, told in a very clear and interesting way, both for experts and laymen in doping. What must be emphasized is the abundance of facts combined with many citations from the literature, which makes the book exceptionally valuable.

In this review I will focus on some problems, which in my opinion are extremely interesting as they are corroborated by facts.

The author introduces us to doping by presenting the history of doping – use of different substances that remove fatigue and tiredness and which boost the stamina of athletes helping them to make an extra physical effort. The problem well known in the ancient times, and, although it appeared during the Ancient Games, it was mainly connected not so much with sport as with the fighting spirit and aggressiveness of warriors in the wars so commonly fought at the time. In the modern times doping appeared as early as the 18th century; however it flourished in the 20th century. Houlihan describes individual substances from the point of view of their pharmacological effect, illustrating the problem with many examples, and also paints an interesting history of their use. He points out to the element of political rivalry as the reason for doping becoming so widely spread, particularly at the time referred to as the Cold War, when sports results denoted the prestige and power of a given country. This was why science got involved in doping. Doping became widespread also as a result of the dynamically developing pharmaceutical industry, which often manufactured different preparations specifically targeted at sport and athletes. Commercialization of sport also played a significant role in the popularization of doping. All these factors were conducive to the on-going discovery of new substances to fight fatigue and increase effort potential. Today we know that this work was often carried out with the assistance of physicians and many laboratories that were part of Sports Research Institutes.

The author says very clearly that sport cannot be treated in isolation from other cultural phe-

nomena, which are characteristic of a given society. Different level of social acceptance of medications or substances used in everyday life, including drugs, often motivated by different tradition, affects our perception of doping in sport. In many countries doping is considered to be a private thing and any bans are perceived as interference with personal freedoms. Houlihan explains that the adoption of a uniform look at doping in sport must have been faced with considerable difficulties. The anti-doping policy was initiated in the 1960s by different voluntary and government organizations. However, their opinion was resisted by sports associations and federations, which often regarded it as interference with their competences. However, development of a cohesive position on doping became a very burning issue for one reason – doping started to penetrate the recreational forms of motorial activity as well as sport of the disabled. Given the enormous, negative consequences for health, what was particularly worrying was the growing popularity of anabolic and androgenic steroids among young people, for whom they were almost a cult thing.

Houlihan's discussion of the definition of doping in light of its violation of ethical principles is particularly interesting. Deciding what is good or bad has considerable philosophical consequences and involves making many moral decisions. Definition of the limits of freedom in man's life is often the source of unending discussions. To what extent can ethics be subject to the rules of democracy? This is a much wider question, going much beyond sport, as it also touches on the problem of our attitude to euthanasia, abortion or capital punishment.

In the subsequent chapters we are informed about the difficulties connected with the drafting of regulations and legislation to fight doping. Barrie Houlihan presents attempts at legal regulations with reference to anti-doping control on the one hand, and, on the other, illustrates with many examples the hypocrisy in fighting doping of the government institutions and sports organizations.

Houlihan emphasized the leading role of the Council of Europe in fighting doping and the establishment of the European Anti-Doping Convention, which was a breakthrough legal act. I must agree with Barrie Houlihan that the era of fighting doping started when the World Anti-Doping Agency was established in 1999. The Agency was a reaction to many doping scandals, and in particular to the events connected with the doping scandal during the 1998 Tour de France.

Barrie Houlihan considers WADA an organization capable of developing effective anti-doping activities. WADA joined forces with the International Olympic Committee, International Sports Federations and governments representing all the continents and formed one harmonized front to fight doping. Houlihan's discussion ends in 2001. The author's prognosis of the future events proved right – new agreements and legal acts were drafted which recognized WADA as the most important world institution to fight doping in sport – the Additional Protocol to the European Anti-Doping Convention, the World Anti-Doping Code, Copenhagen Declaration and the World Anti-Doping Convention established on 19 October 2005.

Four years have passed since the first publication of Barrie Houlihan's "Dying to win". Considerable progress has been made in legal regulations and their enforcement. The list of prohibited substances and methods given in the book needs a serious update. However, this does not diminish the value of the book as such. Written by an expert, it is worth recommending as an invaluable source of knowledge about doping – a phenomenon that threatens the noble idea of sport.

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ONE MORE BOOK FROM FALSAB AND GUY JAOUEN

Guy Jaouen, *Les Luites Celtiques de Bretagne et du Cornwall. Du Jeu au Sport?*, Éditions Confédération FALSAB, Lanarvilly 2005

In 1930 a very unique association was created in Brittany called the Confédération des

Amis des Luites et Sports Athletiques Bretons better known in its abbreviated form as FALSAB.

Its main purpose was to save traditional sports and games of this region as an important element of ethnic identity. This local aim was soon extended to preservation of traditional sports and games in general, especially following the simultaneous creation of the European Traditional Sports and Games Association. Its current President, and FALSAB's energetic activist Guy Jaouen has organized a number of conferences and produced various works spreading the idea of preservation of traditional sports of Europe as part of general cultural heritage. It is impossible to enumerate all these publications here. They include a periodical "*Hekleo ar c'hoarioù – L'echo des sports et jeux traditionnels de Bretagne*", and many books being in fact proceedings of conferences devoted to traditional sports and games. Among them the most significant ones are *Les Jeux Populaires – Eclipse et Renaissance. Des Traditions aux régions de l'Europe de demain* edited collectively by Guy Jaouen and Jean Jacques Barreau (1998) and *Les jeux traditionnels en Europe. Education, Culture et Société au XXI^e siècle* (1999) published also in Spanish as *Los juegos tradicionales en Europa. Educación, Cultura y Sociedad en el signo XXI*, also edited by Jaouen and Barreau in collaboration with Pere Lavega of Spain, another ardent believer in the cultural importance of traditional sports and games. FALSAB has also produced a number of works devoted to individual traditional sports and games, such as *C'hoari Boulloù - La Boule Bretonne dans les Côtes d'Armor* by Thierry Jigourel (2004). Jaouen's touch can be felt in all these works, sometimes emphasised by his co-operation with, for instance, Hervé Lossec in his *Domino! «Cheu neves»*. *Histoires et pratiques de jeu de domino dans le Leon* (2003).

The above publications provide a fascinating panorama of traditional sports of various European countries. Not all European countries, however, can boast collective works pertaining to sports and games in different parts of the continent. It is not because editors or conference organizers have neglected sport heritage of some countries, but simply because not all European nations or regions appreciate their own heritage, being mostly involved in cultivating "big-time" international sports. But the doors are open, and more and more countries will certainly be invited to participate in this important cultural movement, which not only tries to preserve the cultural identity of particular communities but also fight against such modern cultural threats as "sportification" or "globalisation" of modern sports.

SPCT is very proud of the fact that Guy Jaouen, the main spring of all these actions supporting and developing the traditional sports' movement, also co-operated with us in editing our the special SPCT issue on "Ethnology of Sport" (2003). We are also very grateful to him for recommending to us a number of distinguished contributors and authors such as Professor Pierre Parlebas of Sorbonne, Professor Grant Jarvie of Stirling University in Scotland, or Dr. Sean Egan of Ottawa University in Canada.

Guy Jaouen's most recent work is a single-authored book mentioned in the title of this review: *Les Luites Celtiques de Bretagne et du Cornwall. Du Jeu au Sport? (Celtic Wrestling of Brittany and Cornwall. Play or Sport?)*. It is undoubtedly a unique publication. As the title indicates, the book is devoted to the traditions and history of Celtic wrestling among two European nations having the same ethnic roots. It is a well-known fact that Brittany was established as a separate ethnic region shortly after the Anglo-Saxon invasion of Celtic Britain. A part of Celtic Britons while facing this conquest fled Britain for the then continental Gaulish province of the Roman Empire. They hoped that in the course of time they would be able not only to save their traditions threatened by the Anglo-Saxon invaders but also to aggregate economic and military means to re-conquest Britain and revitalise its Celtic traditions. This, however, never happened and Brittany after becoming a principality was finally absorbed by France in the 16th century. However, the cultural similarities and affiliations between the Celtic-Cornish outskirts of Britain and Brittany-Bretagne have been well-preserved defying all historical and political divisions. The importance of the national form of wrestling in Brittany, i.e. *gouren*, and Cornish wrestling can be regarded as an undisputable proof of this strong connection.

Jaouen's book is an exhaustive study into all possible aspects of Celtic culture seen through wrestling. Like a biologist who analyses the content of the sea while studying under his microscope drops of water containing mineral substances and micro-organisms typical for a particular aquatic region, Jaouen gives us a thorough monograph of Celtic culture through wrestling as one of its most typical and representative elements. In the first chapter Jaouen gives the readers a general overview of the historical and cultural significance of wrestling in different countries of Europe and even Asia, where this sport has played a visible role in ethnic integration and development of particular societies. These wrestling forms include not only Western

European sports but also Mongolian *Bokh barildan* or the Turkish tournament of *Kirkpinar*. As for Celtic wrestling of Cornwall and Brittany, Jaouen discusses its origins, technicalities, prizes, and first manuals such as Thomas Parkuns's *The Inn-Play*, or *Cornish Hug Wrestler* (1714). The following two chapters are devoted to the development of wrestling in the 19th century and the consequent impact of industrialism and urbanism (*La Lutte Cornique dans l'Angleterre de la revolution industrielle* and *L'Image du Gouren au 19^{eme} siècle*). The next chapter focuses on the influence of Olympic wrestling. In my opinion this chapter should be placed in the next edition of the book after the chapter *Les différentes tentatives d'organisation du Gouren* and before *La transmission de luttres ... et la création de la FALSAB*, as in the current edition the Olympic matters simply interrupt the logic of development of Celtic wrestling.

The final part of the book is devoted to the history of the Fédération Internationale des Luttres Celtiques (FILC), the idea of Celtic Olympiads and pan-Celtic championships. Jaouen's book is lavishly furnished with all kinds of illustrations of various aspects of wrestling: medieval drawings, sculptures, art pieces from different epochs such as woodcuts, engravings and paintings, and finally unique modern photographs. It seems that all the

available art representations of wrestling have been included in the work. An extensive section of tables presenting results of different wrestling championships and tournaments make us aware of the cultural richness of Celtic wrestling events. The bibliographical references are equally interesting although limited to mostly French- and English-language sources. The reference section seems somewhat insufficient especially when the sources are referred to in chapters discussing wrestling in a wider international context. The list, in my opinion, should include, for instance Russian, Bulgarian, German, Polish and Turkish works. One can say that no researcher can possibly know all world languages, but my response to it is that there are translators, both human and electronic. The latter have recently become easily available. An international publication should use sources in more languages than merely the researcher's native tongue. However, regardless of all these rather marginal critical remarks we can consider Jaouen's book a truly valuable work that proves beyond any doubt that the sport of wrestling has not only significantly contributed to Celtic but also to broadly understood European culture.

Wojciech Lipiński

Lamartine P. DaCosta, et. al., *Olympic Studies. Current Intellectual Crossroads*, University Gama Filho, Rio de Janeiro, 2002.

For different reasons some foreign books arrive in Poland with a substantial delay. Professor DaCosta's *Olympic Studies* published in 2002 is one of them. However, by no means should this book be overlooked simply because it has been unavailable for reviews for some time. This book is very important in constituting a comparatively rare set of studies on the greatest sporting movement of the modern world. The author is an internationally renowned UNESCO expert who has written a number of works associated with sport. All of them have been of unquestionable value and, frequently, of pioneering character in multiple areas. Roughly speaking, DaCosta belongs to the best Olympic scholars in the world, which is often confirmed by his frequent lectures delivered at the International Olympic Academy in Ancient Olympia, the world centre of the Olympic Studies. DaCosta expresses

his utmost gratitude to the Academy in the *Acknowledgments* of his book: "to the IOA for providing the means and ambience for the illumination of my work. Without the frequent pilgrimage to Ancient Olympia there would not be either motivation or sensibility to investigate the roots and development of the Olympic idea" (p. 8). These are not just courteous and routine acknowledgements. The International Olympic Academy deserves such appreciation from all Olympic intellectuals. It is in fact the most active and most influential academic centre maintaining the cultural position of Olympism in contemporary world.

DaCosta's own country is not one of the strongest centres of Olympic Studies: "In Brazil, my home country, this book is more a matter of commitment than cooperation and exchange". But one can easily realize that the publication of

DaCosta's *Olympic Studies* does not make Brazil a country with a low level of knowledge in this field at all. DaCosta is the author of the Prologue and eleven chapters of the book; the Epilogue consisting of five extensive chapters was written by scholars cooperating with DaCosta. This part of the book, its wide scope concerning Olympic multiculturalism, pedagogical issues, character of Olympic scholarship, and finally problems of female participation in Olympism as well as the role of an Olympic athlete in modern society proves beyond any doubt that Olympic Studies in Brasil are no longer a neglected field.

DaCosta's book is important for many more reasons than just elevating Brazilian Olympic Studies to the international level. First of all, there have been very few books regarding Olympism as a culturally wider movement. This may seem a surprising observation. If we enter any bookstore in the world we can quite easily find copious works on the topic. But 99 percent of these books concentrate on the Olympic Games as a basic element of Olympism. Meanwhile, although the importance of the Olympics for today's world cannot be challenged in the original principles of Coubertinian concept of Olympism, the Games are merely a tool in spreading the Olympic Idea understood as a pedagogical and philosophical movement, and not merely an international sporting competition. It is very characteristic that *The Olympic Charter* does not even mention the Olympic Games:

"Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy found in effort, the educational value of good example and respect for universal fundamental ethical principles"¹.

Moreover, *The Olympic Charter* does not even mention the Olympic Games when defining the main goals of Olympism:

"The goal of Olympism is to place everywhere sport at the service of the harmonious development of man, with a view to encouraging the establishment of a peaceful society concerned with the preservation of human of human dignity. To this effect the Olympic Movement engages, alone or in co-operation with other organisation and within the limits of its means, in action to promote peace"².

The former President of the International Olympic Academy, Nikos Nissiotis once wrote that, "modern man is more and more captured by the aesthetic attraction of the Olympic Games, and by their power show. His capacity for penetrating into the depth dimension of the meaning of the Games is not challenged any more so easily. His reason and conscience, his ability to detect a value principle overt against the admiration of power and the delight of the spectacle or the fascination of the objective beauty have become weakened because of the mass-media and propaganda of the powerful structure of the Games. No wonder that the Games have become the whole of the Olympic Movement and dominate its deepest sense"³.

This is the main reason for the truly dramatic situation in which the valuable idea once defined by Pierre de Coubertin has been almost entirely lost under the pressure of the Games, their commercial and medial aspects and also other external influences of the rather non-idealistic world. All these problems have been analysed and fought against for many years by different Olympic intellectuals in their hitherto rather futile attempts to prevent further decadence of Olympism and the Olympic Movement. A number of serious works on the topic was published in the 1970s and 1980s by Hans Lenk, former Olympic gold medallist of the 1960 Rome Olympics (rowing eights), and later professor of philosophy at the Karlsruhe University. But Lenk's disappointment with the Olympic Movement and its response towards his efforts made him give up and withdraw from the fight, perhaps too early. John Lucas, John MacAloon and some other scholars belong to those who continue their attempts to study Olympism from a wider perspective. Among people who wanted to enhance the Olympic Movement with more constructive criticism were two British journalists, VYV Simson and Andrew Jennings, authors of the famous *The Lords of the Rings. Power, Money and Drugs in the Modern Olympics* (1992). If all these attempts, both scientific and journalistic, ever bring any effect is a matter of discussion. The comparatively small group of intellectuals cannot fight all negative aspects of the modern Olympic Movement. But it does not mean that such a fight should cease. La-martin Da Costa belongs to those who have been fighting for many years. What makes him different

¹ Olympic Charter '91, Fundamental Principles, art. 2, IOC, Lausanne 1999, p. 8.

² Ibid., art. 3.

³ N. Nissiotis, *The Philosophy of the Olympic Movement*, in: *The Olympic Philosophy. A Report of Republic of China National Olympic Academy*, Taipei 1978, s. 28-41.

from a number of other fighters for the cause of purification of Olympism is his realistic approach.

DaCosta begins his book with a very important question: *Do we deal now with Olympic legacy or Post-Olympism?* (Chapter 1). This title obviously pertains to the term Post-Modernism and provides us with DaCosta's attempts in locating Olympism among the most crucial problems of contemporary civilisation. The following chapters provide the readers with an unusually deep and wide range of Olympic problems. All DaCosta's chapters display the same set of the aforementioned characteristics: Olympic Movement seen in the context of modern world. This can be seen in the following essays/chapters constituting the book: *The Aporetic nature of Olympism: sport for all or sport for heroes* (Chapter 2); *Questioning Olympism: pluralism, multiculturalism or what else* (3); *Anchoring Olympism in eurythmics: equilibrium between extremes or conflict-resolution balance?* (4); *Searching the optimum dimensions for the Games: gigantism or sustainability?* (5); *Olympic globalization in history: sport geopolitics or IOC power politics?* (6); *On Olympic commercialization: marketing for business or social responsible marketing?* (7); *Dialogue: mega-events technology versus Olympic anthropology* (8); *Towards an Olympic epistemology: sport sciences or theory of sustainable sport?* (9); *Visioning an Olympic culture: philosophical and aesthetic foundations v. theatrical mass representation* (10); *An inquiry on IOC crises: lack of ethics or overestimated pragmatism?* (11).

The chapters written by DaCosta's co-authors provide us with the following problems of Olympism: *Olympic multiculturalism: pro-claimed universal values v. cultural relativism* (by Neise Abren); *Olympic education: sameness versus otherness in multicultural approaches* (Marta Gomes); *The Olympic scholar: intellectual purity*

or direct participation? (DaCosta's additional contribution); *The female Olympian: tradition v. innovation in the quest for inclusion* (Ana M. Miragaya); *The Olympic Athlete: hero or mediator* (Otario Tavares).

In his *Prologue* DaCosta writes proudly and rightly that, "this book does not follow a singular academic discipline. Each chapter refers to different contributions from various fields of research such as philosophy, sport history, anthropology, sociology, management sciences, etc." (23). Nonetheless, to be frank, one field seems neglected, although it is one of the most cherished ideas of Pierre de Coubertin. It is the relationship between Olympic sport and literature and art. Although DaCosta's essay/chapter on philosophical and aesthetic foundations of Olympism is included in the volume, it is concerned exclusively with a general discussion of Olympic aesthetics, and not with particular branches of literature or art. I would also like to contest the one-sided association of the Olympic sport and competitive sport with its theatrical character, one-sidedly concentrating the researcher's attention on similarities between a theatrical audience and sport. I would rather follow Roland Barthes's observation, expressed in his famous essay on Tour de France, that sport has rather an epic than dramatic character⁴.

But clearly one should not expect DaCosta's book to cover all aspects of Olympism. It is a wide range of problems and a single book, no matter how thick, is unable to cover them all. Knowing DaCosta's scholarly impetus I have no doubt that under his influence Olympic Studies in Brazil will soon provide us with new, valuable works of international renown and value.

Wojciech Lipoński

⁴ R. Barthes, *Tour de France comme épopée*, in: *Mythologies*, Paris 1957.