

experienced by African Americans; it is centred on citizenship, which divides racially between American and foreigner.

Despite these reservations, this clearly written, well organized and carefully argued book will be useful to advanced undergraduates and important to scholars in the fields of immigration, race and ethnicity.

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Arnd Kruger and William Murray (eds), **THE NAZI OLYMPICS: SPORT, POLITICS, AND APPEASEMENT IN THE 1930s**, Urbana and Chicago: University of Illinois Press, 2003 (Sport and Society Series), ix + 260 pp., \$44.95 (hb).

The most famous incident in the early history of race relations and modern sport is one that never happened: Adolph Hitler's 'snub' of four-time, African American Olympic champion Jesse Owens at the 1936 Berlin Games. While it is true that Hitler did not greet Owens, the reason had more to do with insurmountable logistical obstacles than nationalism or racism. Nevertheless, politics and ideology are at the heart of the enduring power of this apocryphal tale. How could a movement—which then (as now) claimed to foster cross-cultural understanding, racial progress, and the expansion of human rights—have allowed Nazi Germany to host the Games in the first place? This troubling history of 'appeasement' is the subject matter of the most recent addition to the University of Illinois's path-breaking series on sport and society.

The volume is composed of eleven chapters, each dedicated to a country that was 'prominent' in the 1936 Games. The first chapter, instructively subtitled 'The Propaganda Machine,' details Germany's motives and organizational efforts to stage the Games. The next three chapters examine the responses of the most powerful democracies in the movement: the United States, Great Britain, and France. Treatments of Germany's two major allies, Italy and Japan, come next, and are then followed by chapters on the Scandinavian countries of Finland, Sweden, Norway, Denmark, and The Netherlands. The volume also includes an introduction by Murray, an epilogue from Kruger, and a brief bibliographic essay on which the two collaborated. The introduction is particularly useful as it supplies background on the politics of appeasement in the pre-war period (the term was not initially a pejorative) and an extensive discussion of the scale of Olympic sport in the 1930s, the composition of its official governing body, the International Olympic Committee (IOC), and the sporting organisations and ideals that competed with the Olympics on the global stage—the Worker's Games, the World Cup, and a host of nationalist and religiously-based sports festivals.

Based primarily on the public statements of policy elites, mass media reporting, and selected archival documents, the chapters provide an overview of Olympic sport in each respective country, document internal debates about participation in the Nazi Games, and examine media coverage and commentary relating to the ongoing debates as well as of Olympic competitions and ceremonies in Germany. They are of impressively uniform quality as well as coverage (never to be taken-for-granted in an edited volume), though I would have preferred more about the attitudes and involvement of other, non-European nations, especially those with varying conceptions of Olympism or more distant relationships to Germany. The volume would also have benefited from a treatment of the Soviet Union or any of its Eastern bloc allies. Not only did these nations have distinctive understandings of international sport, most meaningful opposition to the Nazi Games among the countries covered here came from sympathetic Communists and trade unionists. Murray himself

acknowledges that the USSR was 'the one country that [had] the power and numbers to affect the situation' (p. 14).

That said, the chapters as a whole powerfully illuminate the tensions that make global sport the paradoxical racial force that it is: the pressures of national pride, universal participation, international competition, and commercialism that often stand in the way of high, humanist ideals, for example; or the principles of national sovereignty, cultural relativism and political neutrality that must be balanced against a commitment to individual access and anti-discrimination. Moreover, the subtle permutations and combinations of interests and ideologies that differentiated even these Western, democratic nations – the British emphasis on amateurism, for example, as contrasted with the American obsession with keeping sport and politics separate – and yet combined to allow the Nazi Games to proceed serve as a powerful reminder of the peculiar and often unlikely ways in which racism and racial hierarchies are perpetuated in and through global popular culture. Indeed, this entire episode reminded me of the extraordinary difficulty the International Olympic Committee had in dealing with apartheid later in the century. Although the IOC today celebrates its role in transforming South African race relations (see, for example: Keba Mbaye, *The International Olympic Committee and South Africa: Analysis and Illustration of a Humanist Sports Policy*, Lausanne, Switzerland, IOC, 1995), the movement wasn't able to come to consensus and take decisive action until the 1980s when apartheid was redefined as a crime against humanity.

Of course, a good deal of work remains to be done before such comparisons can be properly developed and a comprehensive theory of the relationships among race, rights, nationalism and global sport formulated. But the editors of and contributors to this volume have certainly done their part to push the project forward.

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Robert Gellately and Ben Kiernan (eds), **THE SPECTER OF GENOCIDE: MASS MURDER IN HISTORICAL PERSPECTIVE**, Cambridge: Cambridge University Press, 2003, x + 396 pp., \$22.00 (pb).

The subject of genocide came flooding back to human consciousness at the conclusion of the last century as repeated examples of mass slaughter assaulted humanity. As the new century arrived, genocide appeared to remain a major human rights issue and scholars turned their increasing attention to the topic as conferences and books appeared in an ever increasing number. This book is another addition to the ever-growing literature on the subject of genocide.

As an edited collection, the book is not as coherent a presentation as others attempting to place genocide in historical perspective. It is, of course, the case that in order for an edited collection to contribute to the literature the individual selections have either to be tied together with a particularly insightful introduction and conclusion, or it must contain chapters which deal with important topics which add to the literature. This collection does the latter since it includes a number of important and interesting selections on some of the lesser known-cases of genocide.

Part I examines the relationship between genocide and modernity. I confess to some scepticism concerning that relationship. First, while genocide has certainly been common in the modern era, in particular in the twentieth century, it has not been absent in other historical periods. While the term was only recently coined by Lemkin during WW II, the fact that there was no definition does not mean genocide did not occur. It is more accurate, as others have noted, to refer to genocide as an ancient crime with a modern definition.