
Journal Article Reviews

Jackie Hogan, "Staging the Nation: Gendered and Ethnicized Discourses of National Identity in Olympic Opening Ceremonies," *Journal of Sport and Social Issues*, 27(2), May 2003, pp. 100-123. Reviewed by Amanda Schweinbenz.

In this article, Jackie Hogan analyzes how gender and ethicised discourses of national identity are reflected in the opening ceremonies of the Olympic Games. Hogan argues that although sport is presented as the "great equalizer," neo- and post-Marxists suggest that rather sport serves to reinforce social inequalities (p. 100). Besides the class-based inequalities, inequalities based on gender and ethnicity are also emphasized in sport.

To address this argument, Hogan examined the content and symbolic meanings behind the opening ceremonies by conducting a content analysis of three different Olympic Games: Nagano, Japan; Sydney, Australia; and Salt Lake City, United States of America. Hogan analyzed the compulsory segments of each opening ceremonies, as well as the interpretive sections. A comparison of the IOC's 'mandatory' opening ceremonies requirements, including the torch relay begins the discussion. Hogan begins by incorrectly stating that the Olympic torch is lit on Mount Olympus. Rather, the torch is actually lit in a traditional ceremony in Olympia, Greece. Hogan then discusses the significance of the three different cauldron lightings. In Nagano, the organizing committee selected Japanese Olympic figure skater Midori Ito to light the cauldron. Although Hogan does discuss the importance of the music that was played during the lighting, *Madame Butterfly*, and how this opera's music is linked to traditional Japanese femininity, Hogan neglects to mention that Ito can also be associated with traditional femininity. As a figure skater, Ito is presented as possessing grace and beauty, rather than physical strength and aggression.

I would argue that Hogan's discussion of the final lap of the torch relay and cauldron lighting for the Games in Sydney, Australia falls short in presenting its importance and significance. Although Hogan does indicate that the Games in Sydney marked the centennial of women's participation in the Olympic Games and that six former Australian Olympians, all women, carried the torch during the last lap, Hogan neglects to mention why this is important. The fact that these were six of the most successful Olympic athletes for Australia, women or men, and that Australia has normally been associated with masculinity and participation in men's sports also highlights why the selection of these women was important. As well, the decision of the organizing committee to have current Olympic athlete and potential gold medallist Cathy Freeman light the cauldron is of immeasurable importance and should have been included. In lighting the cauldron, Freeman, an Australian Aboriginal, signified a united Australia. In her quest to become Olympic champion, Freeman carried the hopes and dreams of not only black Australia, but also white Australia. Freeman became a common link between a very separate nation.

Hogan provides an excellent analysis of the cauldron lighting at the Salt Lake City Games. After September 11 the United States changed. Not since the Cold War

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