President's Corner
By Jay Mechling

Amidst the stimulating sessions and both the predictable and the unpredictable fun at the April 21-24 annual meeting in Berkeley, the Executive Council met to do the business of the association. So, as my last official act as President, let me bring you all the news that's fit to print.

First, I am pleased to announce the results of the election. Chosen President Elect is Andrew Miracle, and elected to the Council with terms expiring in 1990 are James Christie, Nina DeShane, and Don Lytle.

The nominating committee and I wish to thank Janet Harris and Frank Salamone for agreeing to run for office. The trouble with contested elections is that very good people do not get elected, but I feel sure you'll be seeing these names again on a future ballot.

Second, I am pleased to announce the appointment of E. Pete Johnsen as Secretary-Treasurer of the association. Pete takes over for Garry Chick, who has a fulltime job editing our journal. The association owes a great deal of thanks to Garry for the fine job he has done as Secretary-Treasurer. Correspondence with Pete should be addressed to him at the Department of Educational Psychology, University of Kansas, Lawrence, KS 66045-2338.

While I'm dispensing thanks, I want to mention Frank Manning, who steps down now as Past President to make room for me. Frank has served TASP well and will continue showing up in the middle of our serious and not-so-serious conversations.

The 1989 annual meeting will be with the education and ethnography people in Philadelphia the third weekend in February. This is a bit earlier than we normally meet, but the
opportunity to meet with scholars who bring together ethnographic and educational interests should provide us with some interesting sessions. And Philadelphia is a wonderful place to meet. Look for details soon. As President-Elect, Andy Miracle is program chair for that meeting, and this is not too early to begin corresponding with him about ideas for sessions and special events. Write to Andy at the Department of Sociology, Texas Christian University, Ft. Worth, TX 76129.

Speaking of the 1989 meeting in Philadelphia, the Council again announces the availability of limited funds to sponsor International Scholar Travel to the 1989 meeting. Please direct your inquiries to TASP President Ann Marie Guilmette, Recreation and Leisure Studies, Brock University, St. Catharines, Ontario, CANADA L2S 3A1.

The council also announces a new prize for the best student essay on play. The competition is open to undergraduate and graduate students and features a cash award meant to make it possible for the student to attend the TASP meeting and deliver the prize-winning paper. The TASP journal Play & Culture reserves the right of first refusal for publishing the winning essay. Faculty members, if you had a student write an excellent essay for you this past academic year, please urge the student to submit the essay to this competition. Authors should send three copies to Ann Marie Guilmette at the address listed in the paragraph above. The deadline is December 15, 1988.

Finally, I've mentioned the journal a few times, and I'd like to have the last word on Play & Culture. We created this journal out of a sense of the maturity of the interdisciplinary study of play. We want you to support the journal, naturally, by ordering it for your institution's library and by spreading the word among colleagues. But the most effective way you can support the journal is by submitting your very best work on play and by urging others to do the same. If you are at an academic meeting and hear a terrific paper on play, urge the author to submit the essay to Play & Culture. If you get a superb paper from a student in a class or seminar, urge the student to submit the essay. P&C has the potential of being a first-class interdisciplinary journal. We're off to an excellent beginning, but it takes diligence to sustain the excellence.

It has been a great pleasure serving as your president. TASP is more than an exciting, intellectual group of interesting people from different disciplines. It's also a fun group of nice people, and we all know how important it is to "play nice." See you in Philadelphia in February.

Playfully Yours
By Brian Sutton-Smith

This is the story of the Loudon County Recess Initiative. Loudon County is in Northern Virginia where no school district has a policy calling for an unstructured play period. Rosemary Alley, who is the heroine-mother of this story, notices one day that her daughter is always coming home with headaches. "When do you get them?" she asks. "Before or after recess?" "What's recess?" says daughter Amie.

What then happens we can follow beginning on November 12, 1987 in the Loudon Times Mirror, the Eastern Loudon Times, the Blue Ridge Leader, and on February 13, 1988 even in the Washington Post.

What Mrs. Alley finds out is that from about 1970, Loudon county instituted daily physical education classes and in many schools simply let recess disappear. The County School Board members and a
variety of Head teachers offer innumerable reasons for the necessity or the virtue of its disappearance. Primarily, they say, the school has too many other work responsibilities, but in case that doesn't carry sufficient weight they also argue: that there are too many playground accidents, that renegotiating the teacher contracts to include playground supervision is too much, that the boys bully the girls, that it's cold outside, that children can just as well socialize at home, that they can talk together at lunch hour, that children are too hostile in the playgrounds, that it is undesirable for fifth graders and first graders to be together in the large playground melee, that it takes too much time going in and out for recess and that those who advocate it don't realize how the school has changed with the children shifting about from one place to another, such people are simply possessed with a nostalgia for a set of conditions that no longer exists.

In my analysis of the contending "ideal" types during this controversy I was particularly attracted to one school principal, Bernice Nicewicz, this year's recipient of the Washington Post's Distinguished Educational Leadership Award for Loudon County. She says with Orwellian irony, "Let the teachers have freedom to respond to the children's needs. Don't regiment another program. These parents are concerned about the regimentation in schools, yet that is what they are requesting, another mandatory program... There are creative ways to respond to a child's need to move, release energy, share and interact with people and things. Consider stretching, calisthenics, a rigorous math game, teacher reading a story, a pop corn break, outdoor games, a walk in the neighborhood, a simple 'class take a five minute break,' collaborative learning, etc., etc." Despite all this enlightened, with several thousand parent signatures on a petition for the reestablishment of recess, the resistant Education Board and its Principals are pushed towards establishing a committee to reconsider the issue of recess and to hold public hearings. With minimal perspicacity the Board proceeds to this outcome without appointing any parental representatives to the committee. Assistant Superintendent Harry Bibb with the support of Superintendent Robert A. Butt, both of the (Jefferson's Virginia) Loudon County School Board, declare that it is too difficult to arrange parental representation and besides they want to avoid the emotional heights to which the issue has been taken in some quarters.

There is public outcry. The February 11 Loudon Times features a cartoon of a Physical Education Hulk squatting at the reader and crying out, "Recess! Who needs Recess?"

The editorial raises the question whether or not all of these programs don't in any case belong to the parents not to the Board and that it is questionable whether the school authority has any right to exclude parents from the study committee.

The three public hearings are a big success for the public. Crowds turn out. Letters are read into the records from the Gesell Institute's Louise Bates Ames that too much desk work exaggerates the amount of nearsightedness. Teachers testify that recess enhances the children's ability to learn because it increases oxygen to the brain. Local policeman Ron Speakman says he hears the children screaming during their lunch in the cafeteria. They need to be outside to work off that energy, he says. Adults get coffee breaks says Corinne Trawick, why not children. My child needs to learn where she fits into the pecking order says pediatrician Lynn Williams. A physical education instructor says that 84% of children's physical activity takes place outside of physical education lessons.

"Physically, recess is a must."
Despite these weighty arguments every single parent of those who turn up for the three public hearings votes to restore recess. The Committee obeys and recommends to the Board that recess be restored. The Board mandates that each class in Loudon County should have fifteen minutes a day for recess.

Hooray!!

Remember when we had 15 minutes in the morning, a whole lunch hour 12 to 1, and then could stay after school at three for another hour if we wanted to? Do you think we can push the Board for 30 minutes? With Bernice looking over our shoulders I am not very confident. P.S.: If your school runs into this kind of trouble I recommend you write to Mrs. Rosemary Alley, Box 131, Route 3, Purcellville, Virginia 22132 or phone her at (703) 338-4106. We all owe her a great debt for her fight for children's first amendment right to free play. We do say that play is children's form of communication, don't we?

TASP 1988 Annual Meeting Abstracts

Editor's Note: The following represent all of the abstracts provided to the program chairs of the joint meetings of The Association for the Study of Play and the California Folklore Society held in Berkeley, California from April 21 to 24, 1988. Abstracts are listed alphabetically by name of the principal author.

Auerbach, Susan (Cultural Affairs Department, City of Los Angeles). The Brokering of Ethnic Folklore: Selection and Presentation Issues at a Multicultural Folklife Festival. Folklorists who program multicultural festivals serve as culture brokers among the ethnic cultures they represent, the mainstream culture they attempt to educate and the academic folklore culture they espouse. In search of neutral ground, they create a model of "folk festival culture," with its own standards of in-group competence and performance. This case study of the 1987 Cityroots Festival in Los Angeles analyzes the selection and presentation of festival performers as a negotiation of varying views of traditionalism and artistic quality/appropriateness. The paper explores strategies by which festival organizers can best portray community traditions, while countering ethnic stereotypes and facilitating meaningful multicultural exchange.

Beard, Timothy (Richmond Unified School District). The Hmong Ball Game: Courting Play and Display at a New Year Celebration. The New Year celebration is the most important calendrical event for Hmong people. One of the main activities of this festival is a court game which involves a ball toss between eligible couples. This ludic performance involves not only symbolic courting behavior, but also an expression of Hmong cultural identity. A review of a New Year celebration in Sacramento, with accompanying slides, suggests stability and change in traditional expression among Hmong immigrants in the United States.

Bendix, Regina (Lewis and Clark College). Between the Everyday and the Stage: Play, Acting and Play-Acting in Lay Acting Groups. Based on fieldwork with Swiss lay acting groups, this paper examines the role of play in acquiring acting skills. Social and cultural norms prevent Swiss adults from engaging in playful behavior, yet acting requires play frames. In order to overcome personal and societal inhibitions, rehearsals include a variety of playful folkloric means (children's games, songs, newly created games, and idiomatic expressions) to establish play frames eventually leading to an acting frame. Participants also apply the rediscovered delights of play in play-acting on and off stage, thus enriching their lives by play dimensions otherwise suppressed or inappropriate in everyday life.
Bennett, Marjorie H. (U. of Washington). Windy Stories From the Salmon River Country, Idaho. There appears to be a longstanding tradition of "windy stories" along the Salmon River in Idaho. Stories collected from two narrators deal with two local characters, John Phelan and John Kimbrough, who were shepherders at the turn of the century. These stories exhibit commonly held community attitudes and themes, such as enjoyment of animal swapping stories, wild animal encounters, taking in of revenuers, outsiders, and greenhorns, and pride in characters who succeed through hard work and honesty.

Blew, Robert (Cal State University, Hayward). Modern Pagan Ritual. One function of a religious ritual is to separate the ritual location from the outside world. This creates a place for worship, to pass on and practice belief, and to play. Using observation from participant observation of semi-public Neo-Pagan rituals in the San Francisco Bay area, and interviews with Neo-Pagans, this paper introduces an elementary synthesis of a modern urban Pagan's perception of what is occurring during a ceremony celebrating the Goddess.

Brown, Peter. See Keaveney.

Burry, Donald A. and Harvey A. Scott (U. of Alberta). Sport and Games in the Art of the Inuit. The purpose of this paper is to look at sport and games in the art of the Inuit. Art, for the Inuit as in any other society, has gone through several distinct historical periods. It has been created for various unique reasons during these periods. Sports and games have also been important to the Inuit as events which accompanied festivals and ceremonies and as activities in which they could enjoy the company of others. As both art and games have been and are seldom considered as entities separate from the rest of the life of the society it is possible to find a connection between the two activities by examining sport and games as depicted in the art of the Inuit.

Captain, Gwendolyn (U. of California, Berkeley). From Church Socials to "The First Interracial Football Game": Black Americans at Work and Play. This study investigated the leisure, recreational, and sporting life of Blacks in California since 1865. The emphasis here is on the 1940s and 50s. Large numbers of Blacks arrived in the San Francisco Bay area during World War II in search of jobs and a better life. The Black community developed its own rich and varied "associational" life with activities ranging from church choirs and whist tournaments, to elaborate dances, the first all-colored golf match in 1941, and the "first interracial football game" at Kezar Stadium on December 5, 1948. Because most white organizations, clubs and athletic facilities were closed to Blacks, these and similar leisure pursuits served important enculturating functions for the Black community.

Carmeli, Yoram S. (Haifa University). Performing the "Impossible": The Show of the Travelling Circus in Britain. This paper is interested in concepts of boundaries as perceptually delineated in circus performance. Whenever a travelling circus in Britain comes to town, it claims itself to be "the only one," "for the first time" and doing that which "others cannot do" (twice a day, six days a week). This claim is expected by the audience of a circus even of modest scale. The argument is that circus feats, danger and dexterity, when performed within circus reflexive structures involve objectivation and reification of self and thus exclusion of the performer from social time and relations. Circus travellers, thus, do not do the impossible but give form to the impossibility of the impossible. It is our argument that this concept of circus performance has been developed in the context of the historical marginality of circus in Britain.

Catherall, Thomas S. (Brigham Young University). Electric Trains in the Classroom. Digital electric trains are becoming a handy resource in classes ranging from kindergarten through 12th grade and into college. Multiperson participation and computer interface options make this "high tech" tool a fun way to teach technology, science, math, computers, physics, etc.

Catherall, Thomas S. (Brigham Young University). Playing With Toy Trains in Research. This will be a hands-on experience with the computerized electric trains. The emphasis will be to show how they can be used for research.
Christie, James F., Peter Johnsen and Roger Peckover (U. of Kansas). The Effects of Play Period Duration on Preschoolers' Play Patterns. This study investigated the relationship between the duration of indoor free play periods and the social and cognitive levels of preschoolers' play. The play of thirty-four 4 and 5 year olds children in two preschool classrooms was observed during 15 and 30 minute play periods over an 8 week period using Rubin's social-cognitive scale. It was hypothesized that the children will exhibit a higher percentage of mature play categories relative to other forms of play during the longer play periods than during the shorter ones. Wilcoxon signed ranks tests confirmed this hypothesis, with subjects being found to engage in significantly higher percentages of group play, constructive play, and group dramatic play during the long periods.

Chtiguel, Olga F. (Jersey City, New Jersey). Playfulness in Post-Modern Performance. My paper focuses on several aspects of playfulness and the sense of wonders in contemporary, post-modern performance. What does pastiche represent in the theatrical terms? How is passion to "low-grade" culture, such as B-movies and popular advertisement, transformed onto the stage? How is playfulness with genre, styles and simulation revealed in the text, set design, acting and directing? Is this playfulness a phenomenon of post-catastrophe culture or is it a positive move in contemporary culture? This issue will presented together with slides of some performances.

Chtiguel, Olga F. (Jersey City, New Jersey). Urban Commedia Dell'Arte in Prague. In my paper, I want to introduce a Czech avant-garde theatre, The Liberated Theatre, which was active in Prague from 1927 to 1938. From student parody, this theatre developed into a peculiar urban form of commedia dell'arte which, subsequently, when the political situation became ominous, crystallized into a satirical theatre. The poetics of the Liberated, however, were from the beginning based on the play of words and theatrical forms. The leading actors, Voskovec and Werick, were also the co-authors of the plays presented by the Liberated. They represented an urban type of Zanies, who danced and sang their songs while Hitler was approaching their country. With their work they established a tradition of an author's theatre based on a live dialogue with the audience of a highly theatrical form.

Connor, John W. (Cal State University, Sacramento). You Gotta Have Hara: The Symbolic Importance of the Stomach in Japan. While Western culture has long focused on the heart as the center of emotion, the Japanese place an equally strong emphasis on the stomach (hara). This paper explores the symbolic importance of the stomach in Japanese culture and the rich lore of meaning associated with it.

Cornelius, Georgianna and Danielle Sanders (U. of Wisconsin-Milwaukee). Building Blocks at Play: The Play of Deaf Preschool Children. The purpose of the present investigation was to examine the content and quality of deaf preschool children's social and cognitive play behaviors. Four issues were examined in the study: (1) what types of social play behaviors do deaf children engage in? (2) are there significant differences in deaf children's play when sign language is used? (3) what is the frequency of pretend/dramatic play among deaf children? (4) what are the parents' attitudes regarding their child's play? The sample included 24 children from the Milwaukee Public School System who were placed in deaf self-contained kindergarten programs. Procedurally, all children were filmed twice for a total of 20 minutes and rated for social and cognitive levels of play. Parents were administered two attitude questionnaires and a Home Environment Index. Preliminary results reveal high levels of pretend solitary play and aggressive levels of constructive play behavior.

Crowley, Daniel J. (U. of California-Davis). The Revived Carnival of Tenerife, Canary Islands. Based on continued research on pan-Iberian carnivals, this paper will attempt to compare and contrast the previously unreported Carnival of Santa Cruz de Tenerife in the Spanish-administered Canary Islands with those of such ex-Portuguese areas as Rio de Janeiro, Salvador da Bahia, and Recife in Brazil, Goa in India, and Guinea-Bissau in West Africa, to differentiate the largely Medieval and now extinct Iberian festival traditions from the local reinterpretations and accretions in these strikingly contrasting societies. Tenerife has added complexity in that it has been revived, ostensibly as a tourist attraction, after 50 years of suppression under Franco.
Danet, Brenda (Hebrew University) and Tamar Katriel (U. of Haifa). No Two Alike: The Aesthetics of Collecting. This paper develops an ethnographic and interpretive approach to the study of collecting, and its meanings and functions in the lives of individuals, throughout the life cycle. A wide range of collectibles, including objects from high culture such as paintings or sculpture, as well as mundane objects like matchboxes or pipes, are represented. Drawing on interviews with nearly 100 adult and child collectors in Israel, as well as from novels and biography and the popular literature on collecting, we (1) attempt to distinguish collecting from saving and hoarding, (2) identify the paradigmatic features of a collection, and (3) develop the hypothesis that collectors strive for a sense of closure, completion, perfection.

Dansky, Jeff (Eastern Michigan U.). We May Still Know Something About Play and Cognition. P.K. Smith and his colleagues have recently claimed that, "At present, there is little firm evidence to demonstrate the importance of play in problem solving and creativity." Having failed to replicate the finding that play promotes associative fluency, they concluded that other researchers' positive findings must have been due to some form of experimenter bias. Although some early studies of play and associative fluency were methodologically flawed, it is argued here that (a) Smith et al. misrepresented the literature when they argued that all prior findings can be attributed to experimenter bias and (b) there are serious problems with Smith et al.'s own design. A reanalysis of prior findings, in conjunction with data reported in this paper, converge with current theory to suggest that Smith and Whitney's (1987) findings are the anomaly requiring further analysis and replication.

DeShane, Nina (York University). Buddhist Faith and Culture -- 8th World Youth Peace Culture Festival. This festival involved 5000 performers and an immediate support staff of 3000 people. A single performance of this event took place as scheduled, despite the ravages of a typhoon, October 18th, 1987, in Kita-Kyushu, Japan. This paper focuses on the way in which the organizers, backstage workers and performers related this cultural activity to their Buddhist faith. A brief video clip of 400 members of the Young Men's Gymnastic group will be shown.

Dombrowski, Joseph J., Jr. (Illinois State Psychiatric Unit, Chicago). Punching Play. This report is about an odd and unusual play-like behavior observed in children and adolescents over a one-year period. These behaviors are unusual in being sudden, explosive outbursts of force in which the doer goes out of his way momentarily to approach a physical object and then bashes his fist into it full force with an apparent pleasure before then nonchalantly continuing on his way. In all the incidents the person was a male and was black. A discussion of this behavior includes comparison of similar aggressive behaviors in acting out and in play, as well as a contrast of cultural norms for aggression.

Dresser, Norine (Cal State U.-Los Angeles). From the Land of Shake and Bake: Disaster Humor and Commerce. While there was some joking behavior and disaster commerce that followed the October 1, 1987 Whittier, California-based earthquake, it cannot compare to the abundant humor and entrepreneurial activity which succeeded the eruption of Mt. St. Helens. This paper compares these differences and offers preliminary suggestions as to why these different behaviors occurred.

Dugaw, Dianne M. (U. of Colorado). John Gay and Tradition. This paper notes the appearance of John Gay's works of mumming plays and other traditional forms. Examining Gay's familiarity with and use of traditional ideas, it analyzes how these function pervasively and indispensably in his satire. The paper calls for a radical rethinking of Gay's œuvre and vision in terms of his relationship to eighteenth century traditional culture.

Duncan, Margaret Carlisle (U. of Wisconsin-Milwaukee). Television Portrayals of Children's Play Styles. Recently researchers have debated the impact of the mass media on the socialization of children into physical activity and sport. Yet few researchers have conducted empirical research in this area. An initial step in determining what role the mass media assume in socializing children into physical activity and sport is to describe how specific media portray the play styles of children. Thus, this paper will focus on television portrayals of children's play and sport styles with particular attention given to the gender differences suggested in this medium. We will examine non-animated children's shows (i.e., "Pee wee's Playhouse," "Punky Brewster," etc.) to see how boys and girls are depicted in play and sporting roles. Our method is semiotics informed by media criticism, sport socialization theory, and feminist theory.
Dunleavy, Kathleen and Paul Verden (Santa Clara U.). Heavy Metal Mania and Adolescent Delinquency. This research paper examines the proposition that rock music, especially heavy metal music, is a major socializing agent which causes otherwise innocent youths to become social delinquents. The research also addresses the broader issue of the influence of media culture on leisure patterns. The primary results indicate that differences in drug and alcohol use, sexual activity, and anti-establishment behavior among teenagers are correlated with preferences in music. However, this correlation is largely spurious. While peer relations, role models, and socioeconomic background are important socializing determinants, musical taste does not appear to be a major contributor to youthful attitudes and behavior. It serves, rather, as an articulation of existing behaviors and sentiments.

Dundes, Alan (U. of California-Berkeley). April Fool and April Fish: Towards a Theory of Ritual Pranks. Why are pranks associated with the first of April throughout the Euro-American world? Through Van Gennep's scheme of rites of passage, an attempt is made to explain why pranks are appropriate traditional behavior for the first of April.

Eisen, George (Cal Poly Pomona). The Concept of Play: A Multidisciplinary Approach. Since the inception of TAASP (most recently TASP) the definition of play occupied the center of scholarly endeavors. Given this organization's rationale for existence, it is indeed a reasonable quest. However, along the road to a better understanding of play, several main ideas have become confused by scholars from diverse disciplines. There are four major subdomains that must be delineated for a fuller understanding of play: (1) why we play, (2) what we play, (3) how we play, and finally (4) when we play. The subject of this paper deals with these major issues in an attempt to find some of the commonalities and differences between them. In turn, it is hoped that the elaboration and analysis of these concepts will help find a better understanding of what is play.

Eller, Jackie and Rob Sands (Middle Tennessee State U.). Speed as Play and Speed as Immortality: The Black Experience. This paper details a socio-anthropological explanation of the present dominance of black athletes in elite sprinting. Recognizing the possibilities of speed found in the "proper" physiology and the emphasis of speed found in black culture, our explanation seeks to surpass these concerns. We move to an explanation of the dominance of black athletes in "speed production" as coincident with the rise of blacks in general to middle-class society, to a value system that encourages the individualistic expression of excellence. Thus sprinting becomes an avenue in which speed as play may be translated to a personal image consistent with a developing social image, to speed as immortality.

El Guindini, Fadwa (El Nil Research, Los Angeles). El Sebou: Egyptian Birth Ritual (film). El Sebou' (meaning the 7th) is a birth ceremony celebrated on the seventh day following the physical birth of a child of either sex in Egypt. Characteristic of the ceremony is the gender imagery in the ceremonial clay pot and the cosmological symbolism in the number "seven." It is at once an initiation rite of passage for newborns and a bonding ceremony for the family and particularly for the women. The sebou' depicted in this film is that of twins, a boy and a girl, born to a Muslim middle-class urban family. The film combines the emic and analytic approaches. It utilizes an innovative use of freeze frames to bring out the structure of the ritual rather than the more common artistic dramatization.

Evanchuk, Robin (UCLA). Inside, Outside, Upside Down: The Role of Non-Ethnics in Ethnic Communities. It is well known that the 1960s spawned an ethnic revival by which many of immigrant descent attempted to recapture their roots. Less well-known or understood is that ethnicity had an impact on those who were not hyphenated Americans. A case in point is the occurrence of the "folk dance revival." Participation in Balkan folk dances by non-ethnics out-shadowed all other forms of recreational folk dance in California. This essay examines how and why "non-ethnics" became so enthusiastic about Balkan dance to the extent that they adopted an ethnic identity. Such basic concepts as "ethnic identity," "ethnic group" and "ethnicity" will be considered.

Ferl, Nagda. Folklore Festivals: Feelings, Fellowship and Facts. In my presentation I will investigate the city-sponsored Cityroots Festival which took place in Griffith Park, Los Angeles, on May 30 and 31, 1987. The Cityroots Festival was conceived with the primary goal of entertaining and educating audiences about some of the ethnic cultures in Los Angeles. However, some folklorists claim that there is a paradox in that the festival aims to entertain, on one hand, while, on the other, it attempts to educate people about traditional cultures. Was this issue considered when planning the Cityroots, and is it an irreconcilable one?
Fine, Gary Alan (U. of Minnesota). Subcultural Penumbra: Servicing Social Worlds. I examine those organizations that develop around the edges of a subculture, providing material services to members of the group, and examine subcultures that develop explicitly as a result of for-profit enterprises. I focus upon two social worlds in which I have conducted ethnographic research: the world of amateur mushroom collectors and that of Dungeons and Dragons players. In both cases the world of play and leisure is intimately tied to for-profit organizations. I argue that it makes little theoretical sense to separate folk communities from communities that are based on the capitalist economic order.

Flaherty, Robert Pearson. Magico-Religious Ritual and Neurotic Obsessional Behavior. The utilization of a culturally constituted-sanctioned magico-religious system enables practitioners to not only discharge anxiety arising in response to the vicissitudes of life, but facilitates their social integration as well, in the recognition that all members of that society are confronted by similar hopes and fears. The more highly developed a ritual system is, the more responsive it will be to a wider spectrum of individual and collective needs; however, individuals in whom characterological anxiety is especially high may find it necessary to augment culturally sanctioned ritual with idiosyncratic -- and therefore neurotic -- ritual.

Forbes, Kari (Cal State U.-Chico). Oakonitupeh: The Traditional Hero of the Concow Maidu. Folklorists have recognized patterns of similar characteristics in many myths and legends about cultural heroes. These hero studies have been commonly applied to Western traditional hero cycles, through an application of the models set forth by Raglan, Campbell, and Rank, and with a recognition of New World values. Native American mythological tales also reveal similar patterns. This paper will employ the hero pattern models in an analysis of Oakonitupeh, the traditional hero of the Concow Maidu of North Central California.

Freeman, James M. (San Jose State U.) and Dilip Basu (U. of California-Santa Cruz). Narratives of a Calcutta Gangster. This joint project of an anthropologist and a historian, based on the collection of a 250,000 word oral narrative, addresses key methodological issues: (1) data selection; (2) multiple versions of a life story; (3) views of the narrator by others; (4) role and views of an interpreter-assistant; (5) connections to a major Indian historical event (the Great Calcutta Killing of 1946); (6) projections of self of researchers and assistants in the narrations of others; (7) editorial and stylistic decisions; (8) construction of integrating themes; and (9) the "true story" may be the result of the totality of these elements.

Fukushima, Sho (U. of California-Berkeley). The Symbolic Frameworks of Bushido: The Ritual of Disembowelment. Strict codes of behavior and the martial arts were central features in the training of the Japanese warrior class (bushi). During the Tokugawa period many of the traditional practices became ritualized. Each individual warrior was expected to develop and maintain two levels of identity: a "collective" as member of the warrior class; an assertive "individual." As a source of conflict, these had to constantly be brought into balance. This was exemplified by honne (private feelings) and tatemae (the public rules of expected conduct). Human excellence was perceived to be the achievement and control of this duality. The ritual of disembowelment (seppuku or "harakiri"), perceived as a supreme expression of Bushi's loyalty, originated from the need to perpetuate the ideal of harmonious balance between honne and tatemae.

Getz, Suzanne K. (Comprehensive Mental Health Services, Virginia). Prospectus on the Use of Therapeutic Play in the Resocialization of Young Children. Building on the foundation of non-directive play therapy outlined by Guerney (1983), new work is presented that casts light on play therapy from the perspective of resocialization theory. Application is made to the preoperational child who utilizes play as a bridge to reality. As children interact with the attentive, available, affirming adult therapist within the safety and predictability of the play room, they are likely to progress from a current display of inflexible and inappropriate behaviors to a more mature display of adaptive functioning. One anticipated sequence of resocialization involves the appearance of play themes involving aggression, then regression followed by a decrease in regression, then the emergence of nurturance, self-agency, competence, and humor, and culminating in mastery behaviors marked by problem solving, self-control, capability, and flexibility. The potential for research generated from this conceptualization is discussed.
Glazer, Mark (Pan American U.). *Women in Mexican American Legendry*. Mexican American legends are examples of norms of conduct contrasted to inappropriate behavior and its results. In many of these narratives women play unexpected roles for a culture where machismo is important. The paper will discuss four legends to demonstrate the strong role women play in these narratives. The legends are: 1. "La Llorona," 2. "La Muerte," 3. "The Devil at the Dance," and 4. "The Vanishing Hitchhiker." The relationship between the legends and Mexican American culture will be explored through a structural analysis of the role of women in these legends.

Glazer, Stephen D. (Westmont College). "Drop In Anytime": Community and Authenticity in Children’s Television from Captain Kangaroo to Pee-Wee’s Playhouse. Herve Varenne’s essay "Drop In Anytime" will serve as a framework for the analysis of greeting behaviors and patterns of sociability represented on children’s television. Beginning with Captain Kangaroo, Mr. Rogers, and Sesame Street, changing concepts of hospitality, neighborliness, privacy, community, and commitment will be explored over a thirty year period. Special attention will be given to contrasting notions of sociability in Captain Kangaroo’s Treasure House and PeeWee’s Playhouse.

Gordon, Susan J. (California Council for the Humanities). *Machismo Revisited: Portrayals of Women in Costa Rican Casos*. Portrayals of women in Costa Rican legends and casos often tend to depict malevolent or seductive characters victimizing men. This presentation examines some examples of traditional narratives about brujas and personal experiences with La Cegua in light of the male-oriented (machista) culture of Guanacaste, a rural cattle-raising region of Costa Rica. The paper suggests some ways to account for these recurring images of strong or powerful women.

Gorfain, Phyllis (Oberlin College). *Craft Against Vice: Riddling as Ritual in Measure for Measure*. The ritual significance of a riddling exchange between Pompey and Abhorson in IV.ii. of Measure for Measure has become obscured through the ignorance and intervention of editors, who fail to recognize the folk genre. Folkloristic analysis can, however, help us recover the exchange as a riddling dialogue; once a director and actors realize that the apparently obscure lines can be performed as a riddling exchange, an otherwise puzzling passage can make sense to an audience, and the action creates a mock rite of passage which can clarify other incidents of riddling and initiation in the play.

Gradante, William J. (U. of Texas-Austin). "South of Pacan de": Festival as the Celebration of Local Identity. The concept of ethnicity has recently attracted a great deal of scholarly attention. Less attention has been paid, however, to the role of locale as a significant factor contributing to both the definition of specific local identities within a given ethnic group and the associated esoteric and exoteric interpretations of that group’s folklore. This study examines a southern Colombian fiesta and the mechanisms by which it is employed by the people of La Plate (Hulla) as a metacommunicative frame within which certain elements of their unique, local variety of regional folk culture are displayed and celebrated.

Granskog, Jane (Cal State U.-Bakersfield). *The Tri-ing Lifestyle – An Ethnographic Analysis of a Triathlon Community*. The fitness revolution is one of the hallmarks of the transformation of American society in the 1980’s. One manifestation of this has been in the tremendous growth of the sport of triathlon, a continuous athletic event with three legs consisting of swimming, biking and running. In 1987, an estimated 200,000 individuals competed in triathlons of varying lengths in the U.S. alone. One of the top ten triathlons in the U.S. is the Bakersfield Bud Light Triathlon which began in 1980. Bakersfield has also developed the reputation within the last two years as a leader in the promotion of endurance sport events. It is the unique strength of the triathlete subculture in Bakersfield that is, to a large extent, responsible for the reputation that this community has. The purpose of this paper is to describe the triathlete subculture that exists in Bakersfield and to thereby make a contribution to the nascent development of sport ethnography.

Guilmette, Ann Marie (Brock University) and Gail Lopez (Cal State U.-Fullerton). *Le Rigoreux: Playful French Canadian Storytelling*. An examination of Le Rigoreux and other stories, as well as other forms for disciplining children and achieving conformity through play, is undertaken. In addition, the entertainment function of storytelling for adults in this particular socio-cultural context is developed.
Harrison-Pepper, Sally (University of Southern California). *A Rose By Any Other Name is "Doo-Dah."* Pasadena’s annual Doo Dah Parade, explains parade “Czar” Peter Apanel, was created as “the complete antithesis of the Tournament of Roses, a parade open to everyone, with no theme, no judging, no prizes, and no rules.” Where the Rose Parade emphasizes order and structure, the Doo Dah provides a more complex, and dynamic, image of its community. Via such entries as the Synchronized Briefcase Drill Team, the Toro Toro Toro Precision Lawnmower Brigade, or the Pen Clicking Band, the Doo Dah actively engages its marchers and viewers in performances that derive from and belong to both groups.

Harvey, Clodagh (UCLA). *Fluidity and Conservatism: Tensions of Irish Life Reflected in the Storytelling Tradition.* The relationship of contemporary Irish traditional storytellers in English and Irish to each other is somewhat paradoxical, for the importance of the tradition in each language is inversely related to the status of English and Irish as vernacular languages. An analysis of the aesthetic criteria employed by the participants in both language traditions reflects the ways in which social changes have affected Irish traditional storytelling and the implicit tensions in the concept of tradition in contemporary Irish life.

Hattersley-Drayton, Karana (North Bay Folklore Services). *Selling Your Soul to the Highest Bidder: The Folklorist as Consultant.* (Panel). Unlike archaeologists or public historians, the academically-trained folklorist (in California at least) has not learned how to compete in the marketplace. And yet folklorists have unique talents and skills which they bring to each task and each project. What are these assets? What are potential sources of employment and what does the self-employed consultant need to charge? How does one combat the stereotype of folklore as whimsy? These and other questions will be addressed by a multi-disciplinary panel of professionals who, by choice, “sell their soul to the highest bidder.”

Herrera-Sobek, Maria (University of California-Irvine). *Pocho, Chicano, Mexican, Gringo: Racial Tension in the Mexican Corrido.* The Mexican corrido (ballad) and canciones (songs) are characterized by their amazing flexibility both at a structural level and a thematic one. I will contrast current theories explaining racial inequalities (such as the deficiency, bias, and structural discrimination theories) with “theories” expounded in these songs. I propose that immigrant songs posit valid theoretical frameworks through which they lucidly explain the phenomenon of racial inequality. I will be analyzing various popular songs depicting racial tension and conflict such as “Superman es ilegal” (“Superman Is an Illegal Alien”), “Pocho,” “El Chicano,” and “El mexicano y un Gringo.”

Humphrey, Lin T. *Soup Night Revisited: An Analysis of Community Creation and Continuation Through Foodways.* Sharing soup on a weekly basis in an intentional community creates a sense of group identity and communitas that extends beyond the bounds of the event itself, serving as a metaphor and a vehicle for the encoded values of the participants and creating the social cohesion within this group. Analysis offers insights into the distribution of power and control among the participants and sheds light on traditional interaction in food-centered events and on the formation of community in non-traditional societies.

Hunter, Andi (York University). *Liturgical Dance Performance.* The presentation for this conference is based on my 1996 ethnographic study of liturgical dance performance in Toronto. While the research revealed the dancers’ devotional ideology, it also uncovered political contentions surrounding women’s place in the church and the inclusion of the body in worship. The discussion centers on the areas of conflict and their current position of compromise.

Hughes, Linda A. (U. of Delaware). *Play Space and Personal Space.* I have proposed elsewhere that when games are played, higher order “gaming rules” are generated out of a complex interplay of game rules and the rules governing the social life of a group more generally. This paper explores how general social rules governing the organization of personal space interact with play space as defined by a particular game to significantly alter the flow of action in the game. Photographs of children playing will be presented to illustrate important dimensions of play space and personal space. Instances where the demands of spatial organization within these two domains conflict will then be reflected back upon the decision-making processes at other junctures in the activity structure of the game.
Johnsen, Peter (See Christie).

Jones, Leslie. Death or Glory, Just Another Story: Potiphar's Wife Across Time and Space. Most analyses of narratives containing the Potiphar's Wife motif (K 2111) have emphasized the role of the woman as being either positive or negative. This paper looks at instances of the Potiphar's Wife motif in the Sixth Tablet of the Epic of Gilgamesh, the Egyptian Tale of the Two Brothers, Genesis 39 (Joseph and Potiphar's Wife), Euripides' Hippolytus, and the Irish Saga Fingal Ronain, concluding that the outcome of Potiphar's Wife narratives depends on a complex web of social attitudes towards male and female sexual roles, attitudes towards incest, and other highly-charged social and cultural dilemmas common to most human communities.

Jones, Steven Swann (Cal State U.-Los Angeles). "Curioser and Curioser": Current Trends In Fairy Tale Research. In the recent spate of studies concerning fairy tales (such as those by Bottigheimer, Mieder, Holbeck, Tatar, Metzger, and Zipes), we see a mixed bag of offerings, some worthwhile and some curiously quagmired in old-fashioned, wrong-headed, or tangential issues of concern. To a large extent, they fail to offer much new insight and are less useful than earlier studies by Olrik, Thompson, Propp, Luthi, von Sydow, Crowley, Dundes, and Bettelheim.

Katriel, Tamar (See Danet).

Keaveney, Madeline M. (Cal State U.-Chico) and Peter Brown. America's National Pastime: Baseball and the World Series. "Because it (baseball) symbolizes something typical about American hopes and fears" (Coffin, 1975, p.3) and because "baseball seems a particularly apt setting for examining...crucial aspects of...American values...." (Fine, 1987, p.3), this paper will look at baseball's World Series as reflective of important American cultural values. This paper will examine specific clusters of American values that are particularly well reflected by the World Series, with examples specifically drawn from the 1987 World Series.

Kelly-Byrne, Diana (Victoria, Australia). The Rhetoric of Control: Asexual and Innocent Portraits of Childhood. Based on a recent Australian study on the sexual understanding of children aged 5-15 in Britain, the U. S., Canada, Sweden, and Australia, the paper argues that from a very early age children are profoundly interested in sexual matters. It is also suggested that despite this, in most instances, such "normal" interest as well as children's own sexuality is thwarted, ignored, blunted or exploited but rarely openly acknowledged or supported. In the light of such a picture, the paper argues that adult distortions of childhood sexuality may be understood if various adult ideological texts about childhood are "read" as symbolic inversions. In this context such a device is seen to be part of the rhetoric of control.

Kruger, Gundolf (Museum Für Volkerkunde, FRG). Makahiki: Concerning the Dichotomy of the Traditional Festival in Hawaii. The subject of this paper is the evaluation of the thesis "sports in non-European traditional cultures are a pattern of worship and originate in religion." While Hawaiian makahiki-anniversary seems to be superficially a kind of Thanksgiving, the proposed structural analysis shows that the organization and performance of the festival is a symbolic reproduction of the Hawaiian creation myth. This analysis reveals the deep roots of a dualistic view strictly dividing the world into a sacred and a secular side. Taking into account this dichotomy we are able to appreciate in the right context the traditional Hawaiian athletics and inter-island championships, which are an official part of the celebration.

Levy, Isaac Jack (U. of South Carolina). Wit and Laughter Among the Spanish Jews. This paper examines an important element in Sephardic life—humor. Sephardic wit and humor spill over into all areas of life. It is not limited to stories and jokes, but can be found in songs, proverbs, riddles, and anecdotes. This study examines humor according to the themes and topics: the social, sacred, political, commercial, and family. From a functional sense, it is used for instruction, for protection from the outside world, as a "safe" attack on others, as self-ridicule, as a form of entertainment, as a way of releasing tension, and as a way of reinforcing tradition through the breaking of the norm.
Lipton, Tsiporah (York University). **C.N.E. Grandstand Spectacles: Popular Culture on Stage in Toronto.** The Canadian National Exhibition (C.N.E.) which began in Toronto in 1878 as the “Toronto Industrial Exhibition” is an ongoing tradition. From 1883 to 1968, the C.N.E. staged a series of elaborate annual theatrical productions. This paper will examine the role of the C.N.E. in bringing ideas of the moment into focus for a diverse audience. Film clips, some from as early as 1932, demonstrate that the grandstand spectacles were like dramatized newsreels, bringing together popular theatrical trends and current topics, sometimes incongruously. This paper will also examine the influence of the grandstand spectacles on the development of the local theatrical community.

Lombard, Chantal (Herts, U.K.). **History of Provincial Kitchenware: From Children’s Toys to Adults’ Miniatures.** For a very long time clay toys were made by craftsmen for the pleasure of children. Some toys were commonly used for religious festivals. With the development of the poteries, in the middle of the 19th century, terra-cotta toys were made in an industrial way, a kind of mass production. With the advent of gas and electricity for which such pots were insufficiently strong, terra-cotta toys became less fashionable. Terra-cotta toys and miniatures are now attracting people who wish to show their interest in Provencal customs. So traditional toys are part of a commercial fashion.

Long, Eleanor (See Wilgus).

Lopez, Gail (See Guimette).

Lopez, Nellie Leandicho (U. of California-Berkeley). **The Role of Women in Philippine Games.** This paper reexamines the collection of 178 Philippine games I gathered from 1978 to 1979 from Filipinos in the home country and Filipino immigrants in California (University of the Philippines Press, Dillman, Quezon City, 1980). The presentation investigates the role of women in the games Filipinos play and analyzes the significance of this role in the Philippine socio-cultural and political context.

Lytle, Don (Cal State U.-Chico). **The Crucial Elements in Cognition: Embodiment and Playful Action.** The primary thesis of this paper is that the critical foundation for all human thought is based upon live-body experiences and thereby derived schematic images. The nature of embodiment and the fact that humans are the supreme players are often forgotten and misunderstood concepts vis-a-vis their significant role in cognition. Largely through analyses of communicated messages, semantics, metaphors, and linguistics, the importance of embodied phenomena and human playfulness will be discussed. Evidence for this view also will be presented from perceptual-motor learning studies.

Lytle, Don (Cal State U.-Chico). **Discover California: A Treasure Hunt.** TASP proudly presents a unique and special adventure for playful participants. Discover California as it could only happen in the Golden State. Join friends on a challenging, intriguing event of mystery, strategy, and clue-solving, treasure hunting fun! Perhaps your team will be the first to discover the treasure and yell “Eureka,” before other claim jumpers waylay you. Whatever the outcome, this will be an informal, enjoyable experience for the conference delegates who choose to participate.

Malcor, Linda A. (UCLA). **From Creditors to Stock Crashes: The Folklore of Banking in the United States.** Since the time of the Medici, banking has generated an amazing body of lore. Customers and employees alike tell stories and perform rituals in attempts to control a financial system which seems to have a perverse life of its own. Using information provided by the *Encyclopedia of American Popular Beliefs and Superstitions*, this paper surveys the banking lore of the United States as Americans try to handle checking and savings accounts, credit cards, loans and nervous stock markets while harboring a deep suspicion that the banker who exerts such a profound influence on their lives must be the Devil himself!
Marcus, Marcelle. Yiddish Folk Similes and Proverbial Exaggerations: Reflections of Eastern European Jewish Worldview. During fieldwork collecting Yiddish proverbs in Miami Beach, Florida, and in several other Eastern seaboard cities during the Spring and Summer of 1986, I was given a number of folk comparisons and proverbial exaggerations by informants. Upon analyzing their content, certain patterns of Jewish concerns and responses to them emerged quite clearly. For example, similes having to do with inappropriate and illogical verbal behavior were widespread. This paper will present a number of such gnomic wisdoms and try to analyze the worldview they seem to encapsulate.

McGillivray, Rosalyn (Cal State U.-Chico). The Angel in the Television: Insights Into the Harmonic Convergence. In mid-August 1987, the first global harmonic convergence was celebrated around the world. From India to Mount Shasta, believers and skeptics alike flocked together to concentrate on the human connection. In the California city of Mount Shasta, situated at the base of its mystic namesake, people came together to meditate on and visualize world peace. But in one house, something strange occurred. On a television screen appeared an Angel. From eyewitness accounts, I will describe the real story of the Angel on the TV, and the spontaneous cult, complete with its own folklore. I will try to explain the phenomenon and its relation to other special experiences within the aura of Mount Shasta.

Menez, Herminia Q. (Cal State U.-Sonoma). The Ballad of Domestic Tragedies and the Filipino Family: A Case of Applied Folklore. Family studies can benefit from folkloristic analyses of domestic situations as depicted in various folklore genres. This paper examines the komposo, a contemporary West Bisayan ballad, based on supposedly factual events. A popular subtype, the domestic ballad, portrays family vignettes which can be used as “case histories” in family therapy. This analysis of four ballads from the repertory of a family of singers focuses on the theme of domestic violence as it is related to familial roles and values. It is based on both interpretive commentary by the singers and on socio-psychological studies of Filipino family life.

Merrill-Mirsky, Carol (UCLA). The Maroons of Jamaica: Ring Games for Grownups. The Maroons of Accompong, Jamaica are descendants of Africans brought to Jamaica in the 16th century. On the night before a funeral, and certain other special occasions, Maroon women may organize a session of ring games and other singing and dancing games. In Accompong, these events are held in an open area called "Parade Ground," where their Maroon ancestors trained for guerilla warfare against the British. The games draw from both British and African stylistic traditions, with texts of British origin, sung in Jamaican patois.

Michaelis, Bill (San Francisco State U.). Children Without Childhood: Impacts on the Social Developmental Aspects of Children's Play. Is children's play disappearing in a high pressure society that emphasizes accelerated learning? What are the problems? What are the implications for healthy learning, growth, and development? What are some solutions and practical things we can do...?

Morris, David (See Tannen).

Myers, David (Loyola University). Aesthetics of the Computer Games. Dissatisfied with current research on computer game as learning device, I evaluate computer game as art form. I detail the published aesthetics of leading computer-game designer Chris Crawford (concentrating on his game Balance of Power) and compare Crawford's perspectives on computer-game play with self-reported narratives by novice and accomplished computer-game players. Conclusions discuss differences among computer-game designer, reviewer, and player "aesthetics."

Naimpally, Anuradha (York University). Odissi Classical Dance Performance as a Study in Ethnicity. This paper studies one particular dance event, a debut performance by an eleven-year old Canadian girl, as an event in the expression of ethnicity. Performance medium, structure of event and dance form are analyzed in the context of theories of ethnicity. It focuses on the Canadian cultural context as a backdrop for the entire decision-making process involved in the presentation of such an event.
Naimpally, Anuradha (York University). **The Teaching of Emotions in Bharata Natyam Dance.** This workshop deals with two aspects of Bharata Natyam classical dance in India. The first aspect is the nava rasa or nine states of emotion as described in the ancient treatise Natya Sastra. The focus of this section will deal with how these different emotions are expressed bodily not only through facial expressions but in the context of Hindu religious iconography such as idols of deities. The mudras or hand gestures of these deities are depicted through dance thereby communicating emotion to the audience. The second aspect of the workshop will deal with how this technique of communication is transmitted from teacher to student. It will cover the kinds of teaching styles which are most effective in imparting specific content such as this. Since the teaching method is also specific to the content, a major issue here will be the continuation of this tradition in North America as it is being taught today. Audience participation is expected and will be encouraged.

Nelson, Hal. *Wetting Your Whistle: The Music of Prohibition and Related Sins.* In 1919 a majority of states had ratified the 18th Amendment to the U.S. Constitution, and the Congress enacted the National Prohibition Act, outlawing production, transportation or sale of beverage alcohol. The amendment took effect on January 16, 1920. Responses to this action were well represented in American popular and folk music. This presentation reviews some of this music, including reactions to prohibition itself and to a major result, illicit production of alcoholic beverage -- "Moonshining." The music is thematic of an important, but failed, experiment in American culture.

Oring, Elliot (Cal State U.-Los Angeles). **Self-Degrading Jokes and Tales.** In the 19th century, Jewish humor had been identified as self-critical. A similar character was ascribed to Afro-American humorous traditions in the 20th century. The identification of humor as self-critical and self-degrading is a serious endeavor since the label implies the existence of a pathological condition in its creators and purveyors. This paper will review the concept of self-critical and self-degrading humor and outline issues relevant to the ascription of such terms to humoristic folk traditions.

Paraschak, Victoria (U. of Windsor). **The Evolution of Organized Recreation on the Six Nations Reserve.** The demand for native self-determination is an ongoing issue in Canadian society. The possibility for native control of native life is weakened when native people are largely dependent on the government for financial programs and support. Organized recreation is one area of community life which relies heavily on government subsidy. The Six Nations Reserve in Ontario began its first Recreation Committee in 1964. The evolution of organized recreation on the Reserve since that time was examined as a case study, to identify the ways in which federal and provincial governments have shaped the organizational structure and activities inherent in the development of NWT native communities (Paraschak, 1983). Implications are outlined in light of the native movement toward self-determination.

Park, Roberta J. (U. of California-Berkeley). **"Laughing Water," "Talking Mountain," and "the Play Day Lady": Socializing California's Children, 1904-1935.** Intense efforts of many types have been made to organize "play." In California the first public provision for recreation occurred in 1904. Clark Hetherington opened his "Demonstration Play School" in 1913 to train leaders; in 1918, in his capacity as State Superintendent of Physical Education, he hired Winifred Van Hagen, who came to be known as "the Play Day Lady" for her untiring commitment to this form of activity. Not surprisingly in a state of many scenic out-of-door wonders, "first-class summer camps aimed at constructive, recreative use of vacation" also emerged as vehicles for socializing children. While health and recreation were important goals of these ventures, the making of "stalwart, upright, and loyal citizens" was the paramount purpose of the many and varied undertakings.

Peckover, Roger (See Christie).

Porter, James (UCLA). **The Future of Ballad and Folksong Scholarship.** With the Bicentennial of the American Folklore Society approaching it is useful to see where the study of major genres is going and how new directions have developed in the past quarter-century. In ballad and folksong scholarship the older tradition of text-centered scholarship (whether text or tune) has come under criticism and it could fairly be said that studies of context and performance have established important alternative paradigms in this as in other folklore genres. This paper suggests ways in which the future of folksong scholarship in America will continue to develop along rival lines, with the implication that traditional disciplines have still something to learn from the folklorists rather than the other way around.
Reifel, Stuart (See Yeatman).

Reinier, Jacqueline (Cal State U.-Sacramento). Oral History: New Trends in Historical Research (the California State Archives Project). Since World War II use of the telephone, television, and computer has drastically altered the kinds of primary sources available for historical research. Tapes and transcripts of oral history interviews increasingly are used by historians not only to supplement documents, but also to collect the experience of groups (i.e., women, minorities, the working class) previously underrepresented in historical records. An extensive Oral History Project currently has been undertaken by the California State Archives to record the observations and experiences of former legislators, administrators, and other contributors to the public policy process. These oral histories are part of a large effort by the State Archives to provide comprehensive documentation of government in California.

Salamone, Frank A. (Elizabeth Seton College). Close Enough For Jazz -- The Cultural Significance of Jazz Humor. Jazz musicians maintain that their music is sacred. Significantly, they also maintain that humor aids in their musical performance; that is, in their approach to the sacred. This pairing of humor with the sacred is a common one in African religious life where the most powerful priest uses broad humor in order to facilitate supplicants' approach. This paper expands on the theme of the relationship of humor and the sacred through analyzing contextual examples of jazz humor and their underlying meaning.

Sanders, Danielle (see Cornelius).

Sands, Rob (see Eller).

Scheiberg, Susan (UCLA). "Roles" of Conduct: An Examination of the Process of Fieldwork Among Intimates. In folklore studies, perhaps more than in any other field, we study "our own." While this familiarity may indeed provide for a more comfortable fieldwork situation and easier access to necessary "inside" knowledge of the individual or group of individuals with whom we are working, there are important problems and issues raised when one investigates the folklore of intimates. In this paper I present some of the problems and rewards of life story research focused on individuals with whom one has a deep-rooted relationship, and examine some of the larger implications this issue has for folklore studies.

Scott, Harvey (See Burry).

Simons, Elizabeth Radin (U. of California-Berkeley). "I Thought You’d Be Wearing a Long Flowing Skirt and Sandals": Introducing Teachers to Modern Folklore. In eight years of working with teachers on how to teach folklore, my approach has changed. At first I lectured. The teachers were intrigued by the wit, wisdom, richness and complexity of folklore but they rarely translated the ideas into classroom practice. My current and still evolving approach is a workshop; teachers leaving it are prepared to experiment with folklore in their classes. This paper describes how the workshops succeed and why the lectures did not.

Sparkis, Sylvia. A Quest for the Structure of Role Terminology in the Midrealm of the Society for Creative Anachronism. This ethnographic study of the Midrealm of the Society for Creative Anachronism (SCA) was conducted in an effort to understand the perceived structure and interrelationships between categories of people within this historical/fantasy/recreational organization. A large portion of SCA jargon is devoted to titles and descriptions of its membership. Such terms were compiled and used in both sorting and ranking procedures to examine perceived qualities of this shared lexicon. Subgroups within the Midrealm were examined to determine variation in role attributes between subgroups.
Stahl, Sandra K. D. (Indiana U.). North American Trends and Objectives in the Study of Personal Narratives. There are three general research perspectives current among North American students of the oral personal narrative: 1) an overriding interest in the genre and sub-genres such as folklore forms, 2) a basic concern with the experience related in such narratives and the relationship between experience and narrative expression, and 3) the increasingly popular study of personal narrative "texts" as contextualized performances. This paper will explore the theoretical and historiographic background supporting each of these perspectives, survey the pertinent literature for each perspective and suggest ways in which these three views are compatible in a coherent research methodology for the study of personal narratives.

Stokker, Kathleen M. (Luther College, Iowa; U. of California-Berkeley). The Minister and the Devil in Norwegian Migratory Legend. In the migratory legend catalogued by Reidar Christiansen as 3010, a man, usually a minister, prevails over the devil and forces him to carry a cart. Concentrating on the Norwegian variants of this legend type, this paper examines its cultural historical background primarily focusing on contemporary travel conditions and the shortage of Protestant clergy in the wake of the Lutheran Reformation. Also including an examination of the Black Book minister motif (by which the minister is equated with a magician), the study concludes with an assessment of the insights this legend-type can provide into the tradition bearers' perception of their minister.

Sutton-Smith, Brian (U. of Pennsylvania). Radical Childhoods. Antithetical folklore will be grounded in the more general frame of "the mind at play" using examples from children's play.

Tai, Eiko (U. of California-Berkeley). The Image of the Mother in Popular Japanese Songs. Twenty-five Japanese songs about the mother-child relationship were analyzed based on the TAT coding system developed by DeVos. The themes found in the songs include the child's emotional dependence on the mother, achievement orientation and guilt feelings about failure, and the mother's suffering for the child. These themes concur with the findings of the field. Differences between the son and the daughter in the relationship with the mother are also manifested.

Tannen, Holly and David Morris (U. of California-Berkeley). AIDS Jokes: Punishment, Retribution, and Renegotiation. A particularly homophobic joke told to David by his aunt, and his response to it, led to a major restructuring of their relationship. We analyze this interaction from the point of view of Radcliffe-Brown's theory of "joking relationships" and Joan Emerson's "Negotiating the Serious Import of Humor." Other AIDS jokes collected in and around San Francisco, particularly among health care professionals, suggest that not only the disease, but treatment for the disease, and indeed the telling of AIDS jokes themselves, are perceived as appropriate punishment for engaging in socially unsanctioned forms of sexual behavior.

Van der Kooij, Rimmert (University of Groningen, Netherlands). Current Trends in European Studies of Play. This paper reports the major trends in the results of a series of empirical studies of the play patterns of European children undertaken between 1973 and 1985. The studies focus not only on forms of play, but also on duration and intensity of play. An attempt is made to link intensity of play to the attitudes and supervision patterns of parents.

Waite-Stupiansky, Sandra (SUNY-Plattsburgh). A Naturalistic Study of Ownership Interactions Among Nursery School Children. Piagetian theory contends that young children construct the foundation for autonomous moral thought through their peer play. A year-long ethnographic study of the peer play of three to five year old children was conducted to observe, record, and analyze the children's play in light of their emerging moral thought and behavior. Ownership interactions, i.e., negotiations over objects and territories, emerged as the most salient type of behavior that provided insight into the children's developing concepts of morality and justice. An in-depth analysis of 1304 ownership interactions produced emergent descriptive and theoretical patterns which will be shared at the paper presentation.
Waldenberger, Suzanne (UCLA). *The Round Barn In Perspective.* This paper explores the phenomenon of the American round and polygonal barn from a historical and motivational point of view. First appearing in 1826, this unusual building type has been considered by various scholars as: an imitation of medieval religious buildings; a manifestation of Shaker worldview; or an application of the popular metaphysics of the 19th century. My own interpretation relates the development and the demise of the round barn phenomenon, both physical structure and builder motivation, to the ideas of efficient conservation of space and energy expressed in the American Industrial Revolution.

Ward, Donald (UCLA). "Step on a Crack": The Play-Element in Folk Relief. The Swedish folklorist C.W. von Sydow dismissed such playful expressions as "Step on a crack, break your mother's back!" as "fikts," or "fictions," free from any link with true belief and not to be taken seriously. An investigation of playful forms of belief demonstrates not only links with traditions of the past, but more importantly, a continuing role in the present. The significance of playful forms of belief in context is, in itself, reason enough not to dismiss them as either superstitious or as meaningless childplay.

Wedge, Marilyn DiSalvo (Martinez, California). "The Play's the Thing": Winnicott's Theory of Transitional Objects. The child psychiatrist D.W. Winnicott traces the origins of cultural experience (including symbol, ritual and play) to a particular kind of experience in early infancy, the experience of the "transitional object." The transitional object marks an intermediate area of experience between internal psychic reality and external shared reality. For the infant, the creation of an object in fantasy and the object's coming to exist in the external world are identical. Winnicott sees a direct development from transitional objects to playing, to shared playing, to cultural experience. Certain reflexive childhood texts (e.g. Winnie the Pooh, Mrs. Tiggy-Winkle) capture the paradoxical, intermediate status of transitional objects.

Wilgus, D.K. and Eleanor R. Long (UCLA). "He Played Another Game": Legends of Lord Leitrim and the Tenants' Daughters. The most widespread tales concerning Lord Leitrim (assassinated in County Donegal on 2 April 1878) deal with his alleged debauching of the daughters of his tenants and his exercising of the droit de signeur. We examine these legends--drawn from books, archives, newspapers, Parliamentary accusations, and field research (all based on oral reports, no other documentation existing)--in terms of their sources, content, persistence, and function.

Wimbs, Cassandra Meroe (U. of California-Berkeley). *New Age Medicine: Alternative and Natural Methods of Birth Control and Contraception.* Acupuncture, herbology, astrology, visualizations, tantra, fertility detection, lunaarceptio and vitamins were some of the alternative and natural birth control methods uncovered in a survey from members of a population describing themselves as "New Age." "New Age" people practice what they consider non-toxic, harmless methods of contraception in accordance with their alternative lifestyle philosophy. These methods reflect the general approach to healing, based on non-orthodox medical practices. These methods call for active participation, self study, self awareness, experimentation, non-chemical substances and devices, diet and the application of the knowledge of natural law.

Wimbs, Cassandra Meroe (UCB). *Traditional Healing Theory in the African Diaspora.* In February 1985 the Conference "Traditional Healing Systems of the African Diaspora," the first of two, was held to examine comparatively how traditional healing systems in the African and African-derived cultures are similar. What was evident was that these cultures applied a basic healing theory that is eclectic and (w)holistic, meaning mental, spiritual and physical. Countries, communities and cultures represented were Ghana, Brazil, Jamaica, South Carolina Sea Islands, New Orleans, the San Francisco East Bay area, and Cuba. This paper summarizes the similarities and contrasts in addition to presenting African American Traditional Healing Theory in the U.S..

Wimbs, Cassandra Meroe (UCB). *Birth of a Rap Song.* Rap songs fulfill several of the characteristics of African music. They are percussive drum substitutes, polymythmic, and most of all, they serve as social commentary to improve a negative situation. This paper will examine and present the process of composing a rap song using one that the presenter received honorable mention in a UCB humor contest. The presentation will also use audience participation in the composition of an improvised on the spot rap song.
Wojcik, Daniel (UCLA). "I Sold My Baby to UFO Aliens!": An Analysis of Supranormal Articles in Tabloid Newspapers. Narrative accounts of supranormal occurrences are one of the most predominant and striking features of tabloid newspapers, such as The National Enquirer, The Sun, The Weekly World News, etc. What in these "mass mediated" narrative descriptions of supranormal experiences is of relevance or interest to folklorists? This presentation first addresses the relationship between the mass media and folklore communication processes, and then analyzes the thematic content of commonly recurrent supranormal stories in tabloid newspapers. I attempt to demonstrate that while these narratives may be read for purposes of entertainment and escapism, they may also express, reaffirm, and perpetuate widely-held beliefs concerning the supranormal.

Yeatman, June and Stuart Reifel (U. of Texas-Austin). Variations in Children’s Play Conversations. Nursery school children were audiotaped and observed while engaged in play with two media: wooden unit blocks, and tempa paint. It was assumed that in both contexts speech would focus on the activity at hand. Data suggested the need for broader perspective: block area conversations were often directed towards an adult and focused on topics other than block building, and little associative/cooperative play was recorded. Easel conversations included peer assessments (by non-easel users) of creative products, as well as social interchanges which were suggestive of dramatic/associative pretend play.

Zumwalt, Rosemary Levy (Davidson College). The Mosaic of Social Life: Elsie Clews Parsons, a Folklorist in the Field. Long before she was involved in anthropology or folklore, Elsie Clews Parsons was, by choice, an observer. As she wrote in 1896, "It is so much easier to be a looker on than an actor and I always return to my vantage point of observation after brief desertions therefrom the more convinced of this truth." In this paper, I will examine Parsons' engagement as a fieldworker in folklore. The concern will be with her intellectual orientation to the material.

PLAY PRINT: Books and Materials for Play Scholars

Judith Hanna on Dance

Judith Lynne Hanna of the University of Maryland, whose work is well-known to many TASPers, has, in the words of her friend Alyce Cheska, "Been turning out books like most of us turn out journal articles." Her three most recent books all explore dance from an anthropological perspective. They are To Dance Is Human (1987) and Dance, Sex and Gender (1988), both from University of Chicago Press, and Dance and Stress: Resistance, Reduction and Euphoria (AMS, 1988). Look for a review of Dance, Sex and Gender in the fall issue of the Newsletter.

More Books

Among the new or recent publications exhibited at the Berkeley meetings were the following: 1) a new text for history, philosophy and theory of leisure and recreation, Understanding Leisure: An Interdisciplinary Approach by Gus Gerson, Hilmi Ibrahim, Jack DeVries, and George Eisen; 2) Play For All Guidelines, edited by Robin C. Moore, et al., for persons dealing with children in outdoor recreational settings, and available from MIG Communications, 1824 Fourth St., Berkeley, CA 94710; and 3) the series published by the Centre for Social and Humanistic Studies at the University of Western Ontario, which includes Frank Manning (ed.), The Celebration of Society; Richard Swiderski, Voices: An Anthropologist's Dialogue With an Italian-American Festival; and Robert A. Stebbins, Canadian Football.
Directions:
To complete the puzzle above, follow the arrows (1-10) and supply the missing word for each space that completes a phrase beginning with the word "play." Each arrow's orientation will provide a clue to the missing word that conjoins with "play______ ."

In the example above, a small arrow shaped like a hook might be (with poetic license) "play hookey." To help you more, the number of letters in each missing word is given. Additionally upon successful completion of the puzzle, the first letter of each missing word will spell two words that serve as the title for this puzzle.

Answers:
1. ________
2. ________
3. ________
4. ________ Field
5. ________
6. ________
7. ________
8. ________
9. ________
10. ________