President's Message
By Rob Lavenda

Through a series of misunderstandings, a significant number of people whose memberships in TASP had lapsed in 1990 received copies of 1991 issues of Play & Culture. This has cost TASP a great deal of money and requires us to reorganize our membership and mailing records. Recently you received a flyer from Human Kinetics Press, publishers of Play & Culture, indicating that all memberships are now up for renewal. This is correct. Frankly, if TASP is to continue, we need you to renew, or to rejoin, now. Please send the form and your remittance before you forget to Garry Chick, who has taken over the duties of secretary-treasurer on a temporary basis.

I am sure the changes we have made will enable us to meet our membership fulfillment (as they say in the magazine business) effectively and in a timely fashion. I am sorry that memberships, renewals and inquiries were not handled as effectively as they should have been in the past.

Paris Meeting Update

Program chair Garry Chick reports that at present 30 to 35 TASP members have committed to attending the joint meeting with the International Council on Children's Play in Paris, May 12-16, and TASP members have 27 papers on the program. He reports that airfares to Paris from New York or Chicago are currently in the $700 to $750 range, more from the West Coast. Savings of $25 to $50 can be had by purchasing through consolidators. Also, the airlines typically announce special fares in February and March for travel to Europe in May and June. Garry's travel agent is keeping a daily watch on available fares. If you want the latest available information on fares, or need information on registration and accomodation, you can reach Garry at (217) 244-5644 or FAX (217) 333-0404, or by writing him at University of Illinois, 104 Huff Hall, 1206 S. 4th Street, Champaign, IL 61820.
I would remind members, however, that TASP is not a large, wealthy organization, with a paid professional staff. We have seven officers: president, first vice-president, second vice-president, secretary-treasurer, and a three member executive council. As you realize, all officers of TASP are volunteers and carry out their duties on their own time. Sometimes this gets very time consuming, and sometimes members forget that there is no paid staff. Sometimes, I am told, members are even a little bit unreasonable.

Nevertheless, as we approach our 18th annual meeting, I think that TASP has accomplished a great deal. We have become a home for careful, scholarly, serious studies of play, regardless of discipline. We have not confined ourselves to sports, or children's play, or games, or animal play. We welcome play research from all directions and all disciplines. We have remained true to a broad definition of play as constitutive of our work. And, I believe, we have remained what TASP was when I joined in 1977 -- a tremendously supportive, professionally involved, group of scholars. Newcomers to TASP often remark on how interested TASP members are in each other's work, and how freely members share ideas and discuss research. This mutual interest and respect is genuine, and is one of the things that makes TASP an unusually congenial academic organization.

I realize that for some of you, Paris seems out of the question. I would urge you to consider, however, that the opportunity to meet in Europe enables us to get a much more accurate sense of the directions that European play scholarship is taking, and to make contact with European colleagues.

TASP Ballot
1992-93

Second Vice-President (Select One)

___ Don Lytle

Executive Council (Select Two)

___ Jane Granskog
___ Rimmert Van der Koolj
___ Synthia Slowikowski

Mail completed ballot by April 1, 1992 to:

Garry Chick
TASP Secretary-Treasurer
Dept. of Leisure Studies
University of Illinois
104 Huff Hall
1206 S. 4th Street
Champaign, IL 61820
Dr. Play's Quiz: Melodic Malapropisms
by Don Lytle

In the age of film noir, detective novels screaming with verisimilitude, tabloids with catchy titles, and information bombarding us, how easily we can misapprehend even simple sentences. Patriots and protectors of the English language may be troubled to know that some children hear the first line of the Pledge of Allegiance as "I led the pigeons to the flag." Statements such as "she paid a nominal egg for that," for "an arm and a leg" and "for all intensive purposes" instead of "for all intents and purposes" are also heard. A child in John Irving's The World According To Garp fears the seashore's dreaded 'undertow' (undertow). Whereas comedians and authors intentionally have used the phenomenon, for most it is accidental. A student wrote me a note explaining an absence from class once, because he had "strip throat."

The examples are humorous and affirm that communication is not as easily effected as supposed. Even the meaning of a well understood maxim could be significantly altered, as with the following examples: All work and no pay, does make Jack a dull boy; All work and no play makes Jack adult boy; or All work and no play makes Jack a dolt,—boy! I'm reminded that novelist and zany prankster, Ken Kesey, once said that the only good reason for spending time behind bars was that a white man could finally learn all the words to Aretha Franklin's Respect; you know: "R - E- S - P - E - C - T, you know what you mean to me . . . give it to me, give it to me . . . ."

Perhaps words and phrases from songs are the most frequently misunderstood communicated messages. A friend from Argentina visiting recently wanted to confirm the words to James Brown's song I Feel Good. He had thought Brown was singing, "I feel good, I know that I would not now," and the lyric didn't make sense. We had fun singing the correct version: "I feel good; I know that I would now." This issue's quiz presents playful possibilities along these lines—so to speak.

 Portions of twelve songs are presented with fraudulent lyrics as they easily—but mistakenly—might be heard. Enjoy the mixed-up meanings, and sing them out loud as you try to figure out the true wording of each song's line(s). If you're a musical expert, also name the song, and the artist or group who performed it.

1. "Somebody calls you, you answer quite slowly, the girl with colitis goes by . . ."
2. "And we'll have fun fun fun, 'till her daddy takes the T-Bill away . . . ."
3. "Come, Comte de Talleyrand, tally me banana, daylight come and me want to go home . . . ."
4. "Dead ants are my friends; they're blowin' in the wind; dead ants are blowin' in the wind."
5. "It starts when your hallways are frayed; step out of line and the mansion and takes you away . . . ."
6. "Awful coming over the phone;" or "Waffles coming over the phone . . . ."
7. Pontius Pilate "washed his hands in a seal's face; Pleased to meet you, hope you know my name . . . . ."
8. "...my belle, Sunday monkey won't play piano song; play piano song . . . ."
Bonus points for:
10. "My baby's like a wet sock movin', My baby's like a wet sock movin' . . . ."
11. "Every Saturday night, she'd be headed for the regional mall . . . ."
12. "...now that I know what I feel must be right, I'm Mrs. Joe every Friday night/ Say the word, and you'll be free, say the words and you'll be me . . . ."
News Briefs

New Books

The SUNY Press series on children's play includes the following new books: The Collaborative Construction of Pretend by Carollee Howes with Olivia Unger and Catherine Matheson; and, Play and Early Literacy Development, edited by longtime TASP member Jim Christie. For more information contact SUNY Press c/o CUP Services, P.O. Box 6525, Ithaca, NY 14851.

An anthology, Australian Childhood, has been edited by Gwyn Dow and TASP member June Factor, published in Australia by McPhee Gribble. For information contact Marketing Dept., Penguin Books Australia Limited, 487 Maroochah Highway, Ringwood, Victoria 3134, AUSTRALIA. Telephone is (03) 871 2400.

Venture Publishing has published a dozen books during 1991 on the subjects of leisure and recreation; they have an extensive backlist, as well. For a catalog write Venture Publishing, Inc., 1999 Cato Ave., State College, PA 16801 or phone (814) 234-4561.

Upcoming Conferences

7th Annual International Conference on Humor & Creativity, April 3-5, 1992 in Saratoga Springs, NY. For information contact The HUMOR Project, 110 Spring Street, Saratoga Springs, NY 12866.


Seminar of Sport and Cultural Minorities, Turku, Finland, June 8-13, 1992 sponsored by ISHPES and the Finnish Society for Research in Sport and Physical Education. Contact Leena Laine, Finnish Society for Research in Sport and Physical Education, Stadion torniporras, SF-00250 Helsinki, Finland. Telephone +358 0 444582; FAX +358 0 407341.

Answers to Dr. Play's Modern Malapropisms

1. Beatles' Lucy In The Sky With Diamonds: "... you'll answer quite slowly, the girl with kaleidoscope eyes."
2. Beach Boys' Fun, Fun, Fun: "... till her daddy takes the T-Bird away..."
3. Harry Belafonte's Day O: "... come Mr. Tallyman, tally me banana..."
4. Bob Dylan's Blowin' in the Wind: "The answer my friend is blowin' in the wind..."
5. Buffalo Springfield's For What It's Worth: "It starts when you're always afraid, step out of line and the man comes and takes you away..."
6. Glen Campbell's Rhinestone Cowboy: "Offers coming over the phone."
7. Rolling Stones' Sympathy for the Devil: "washed his hands and sealed his fate."
8. Paul McCartney's (Beatles) Michelle: "Michelle, my belle, son..." We better brush up on the French lyrics before the TASP meetings in Paris.
10. The Olympics' Western Movies: "My baby likes the Western movies."
11. K.D. Lang's Big Bone Gal: "Every Saturday night, she'd be headed for the Legion Hall."
12. Beatles' The Word: "I'm here to show everybody the light."
BAUMANN, Roland (Tulane University) MISCHIEVOUS MASKERS, MASKED KILLERS: MASQUERADE AND VIOLENCE IN EASTERN ANDALUCIA (SPAIN). Cultural Anthropologists often analyze popular fiestas and masquerades in terms of social control. Modern state agencies frequently prohibited or restricted such public events in order to prevent public disorder and violence. This paper focuses on well-documented elements of Andalucian expressive culture (Carnival, Moors and Christians) tightly associated with the themes of violence, dissent and social control. The comparative historical perspective sheds light on the interplay between representation of aggression, fear of masked aggression and changing societal contexts. Masquerades are contested grounds and their function is only the outcome of fluctuating power process.

BASSANO, Carmelo (U. Mass/Boston) BOCCE: THE GAME OF THE ITALIAN IMMIGRANTS. Every immigrant group brought to America its own peculiar games and folk dances; the Italians are known for their bocce’s game. It can be played by two or more players in a special court. Lacking this facility, any flat area could serve as a makeshift court. The Italian immigrants played whenever free-time was available. The playing of the game provided a break from their hum-drum existence. Jobs open to the Italian immigrants were psychologically and financially un-rewarding thus playing bocce provided an antidote to the dehumanizing circumstances in which they found themselves. The game was pure recreation as the players during the actual playing were transformed in contestants freed from daily worries, and experiencing the gamut of emotions that playing any game can provide. But, with Italian immigrants playing bocce was more than just playing a game. It was a statement that they belonged to a special group. Playing among themselves reinforced their sense of identity, and reassured them that they had not been quickly Americanized. Although bocce was a competitive game, it lacked complexity, organization, and the spirit of winning at all costs so common to the American games. The immigrants played, drank and often fought; but that was all. There were no records kept or standings. Every game was a brand new game. In a way, it was an idiosyncratic game hardly in tune with the society in which they found themselves. This could be the reason why the game has become moribund with the passing of the great immigration age-group. The immigrants’ sons find the game too tame.

BENDIX, Regina (Northwest Writing Institute, Portland OR) "ENACTING THE PAST--CREATING A NATION: THE ROLE OF THEATER AND SPORTS IN SWISS NATIONALISM" In Imagined Communities, Benedict Anderson labeled Switzerland an example of "last wave"
nationalism. In his analysis, print-capitalism is the key in aiding disjointed groups to "imagine" themselves a national whole. Multilinguality, late political integration, and economic backwardness delayed print-capitalism and hence Anderson sees Switzerland's 600th anniversary celebration in 1891 as a first sign of Swiss nationalism. This paper suggests that the Swiss imagined their patriotic bonds considerably earlier, and that the 1891 spectacle marked the end of Switzerland's patriotic boom.

The printed works of early (17th/18th ct.) historians legitimized legendary as national history, but it was in media other than print that the Swiss built national imagery. The early 19th century saw national sports competitions which included festive displays of patriotic symbols. Theatrical performances enacted by village conglomerates invented the country's past and reach their zenith in the 1891 celebration. Despite the absence of standardized print-based education, a largely illiterate population was able to experience constructs of national community.

BISHOP, Joyce M. (California State University, Sacramento) "BUT NOT FOR YOUR PISTOL": A SOCIOLINGUISTIC INTERPRETATION OF THE PIROPO. The Spanish and Latin American piropo is a traditional public comment made by a man to a woman, who, in turn, has culturally defined choices as to how she may respond. Building on recent work by Dundes and Suarez-Orozco (1984), which examines the cultural content of piropo texts, this paper approaches piropo interaction as a communicative event. By making explicit the rules of interaction, the author finds the underlying structure of the piropo to be identical to that of the male verbal dual studied by linguists and folklorists (e.g., Dundes, Leach, & Ozkok, 1970, and Labov, 1972).

BISHOP, Joyce M. (California State University, Sacramento) RITUAL INVERSION IN HIGHLAND MICHOACAN. This paper examines several examples of ritual inversion which occur in the life crisis and calendar ceremonies of a highland Tarascan community in Michoacan, Mexico. The examples include deliberate ceremonial enactments of desires and conflicts not ordinarily given public expression as well as actual role reversals in the more limited sense. Although the author accepts the standard psychological and functional interpretations of ritual inversion in Mesoamerican and elsewhere, she suggests that our understanding of such behavior might benefit from a more subtle analysis which would take into account notions of ambiguity and conflict expressed in these rituals. Moreover, she argues that in cases of rapid social change ritual inversion may provide its participants a forum for the exploration of new cultural paradigms.
BOLIN, Anne (Elon College, Elon College, NC) COMPETITIVE WOMEN BODYBUILDERS: BODIES TALKING TRADITION AND TREASON. This paper focuses on the athletic physique which is regarded as the embodiment of broader social constructs of masculinity and femininity, passion and restraint, strength and weakness. Somatic representation is first discussed within the framework of the cross-cultural record and then in Western historical context. Data collected ethnographically with competitive women bodybuilders offers insight into the body as an interpretive and symbolic discourse on Western gender. The potency of the symbolic in altering the form of the body through dieting, exercise and adornment is a central theme in this research.

BOUISSAC, Paul (University of Toronto) THE BIO-SEMIOTICS OF THE BICYCLE: ITS ROLE IN SPORT AND CIRCUS PERFORMANCES. Ever since its serendipitous invention in 1861, the modern bicycle has been endowed with symbolism. It has been diversely celebrated as the principle of a new chivalry, a tool of social and sexual emancipation or, more recently, an emblem of environment awareness. This device was also almost instantly appropriated by the realms of art, sport and entertainment.

This paper focuses on the condition of the bicycle’s emergence and the properties of its structure, in order to account for its symbolic treatment and use in the ritualistic context of sporting events and circus performances.

The underlying hypothesis - based upon an evolutionary theory of cultural changes - is that the bicycle is not a tool but a prosthesis which endows primates with a new physical competence that is more biological than technological. This would explain the particular status of the bicycle in sport and account for the fact that it quickly became a rich and productive paradigm among the circus’ acrobatic specialties.

BOUISSAC, Paul (University of Toronto) THE LION’S ANGER: THE PERFORMANCE OF EMOTIONS IN CIRCUS DRAMATURGY. Drawing from current debates on the nature, function and significance of emotions, this paper will focus upon the circus arena in which, traditionally, the acting out of various emotive states forms an important part of the performance. It will more particularly address the case of large feline cage acts in which both the trainer and his/her charges emphatically display a range of moods and attitudes at the same time as they engage in the successive technical stages of their act.

After having reviewed the stereotyped patterns of emotions which can be observed in this context, the paper will concentrate on the interface between the animals’ ethological programs of interactive behavior and the cultural code implemented by the human performers. It will be shown how anger and aggression are symbolically manipulated in the ritual framing of the circus.
BROWNELL, Susan E. (Middlebury College, VT) SPORT AS A RITUAL OF MODERNIZATION IN CHINA'S ECONOMIC REFORM. This paper describes the 1987 National Sports Games of the P.R.C. as a ritual of nationalism intended to promote China's economic modernization. It then discusses modern sport as a symbolic form whose "deep structure"—competitiveness, fairness, the Achievement Principle—provides an experimental ground for the deep cultural transformations that enable capitalist modernization. An examination of the role of sports in the socio-economic changes in the P.R.C. in the late 1980's illustrates that sports, as a form of symbolic action, not only reflect social changes, but also play a part in bringing them about.

CARMELI, Yoram S. (University of Haifa, Haifa, Israel) Circus has been so far relatively neglected as an object of scientific research. However, much has been written about the subject of circus in the forms of fictions, biographies, children's books etc. While several scholars dispense with this literature as an unreliable source of information, the present paper suggests to consider this literature as a part of the phenomenon of circus itself. It is explained that the circus play is total and its totality stretches and is carried on into its literary representations. The argument is exemplified and briefly contextualized within an analysis of the performance and its general social anchorage.

CASH, John (Indiana University) THE REENACTMENT OF HISTORY S A TOOL IN THE QUEST FOR A MORE AUTHENTIC SELF. Scholars have rightly examined the field of living history as a place where academic rigor and playful experimentation meet. Criticism of the field, however, has focused on the feasibility of its ideas within the museum profession, and in doing so has failed to separate these professionals from the non-professional reenactors. This article presents a case study of reenacting, informed by the theories of Erving Goffman, Victor Turner, and Richard Schechner. It will be shown that members of reenactment groups utilize history to construct sequential performance events which are strictly separated from everyday life. These events act as liminal areas where new definitions of the self can be playfully rehearsed and explored, and as arenas for alternative ritual and the presentation of more authentic selves.

CHING, Marvin K.L. (Memphis State University) THE U.S. IN GAMES AND PLAY: PERVERSIVE METAPHORS IN AMERICAN LIFE. Using examples from popular culture and also scholarly works, I shall show how metaphors on games and play pervade discourse in a variety of realms of discourse—politics, law, business, psychotherapy, and even charitable, academic, and professional institutions—to reflect not only human experience, but our nation's cultural
values, producing a sense of community and even nationhood. Often games and players of games are used to underscore Darwinian survival and natural selection, competitiveness, risk and daring, chance, and a taxonomy of experience true to our cultural orientation that includes only winners and losers, though at times teamwork rather than individualism is encouraged.

Though Lakoff and Johnson in *Metaphors We Live By* (1980, University of Chicago Press) name a number of metaphors underlying our culture’s basic concepts, such as metaphors for war, love, and ideas— they mention little of metaphors for games and play which underscore our cultural values, nor the elasticity of these metaphors, which embrace a diversity of disparate ideas, structuring experience and giving a cohesiveness of life. These metaphors, coherent, if not consistent, can be interpreted through John Searle’s speech act theory for speaker intention and audience effect.

CHRISTIE, James F. (Arizona State University) **INSTRUCTIONAL PLAY.** Play has long been used by educators as a general means to facilitate children’s development. In recent years, there has been a push to expand play’s role to include the teaching of specific academic skills and content. Supporters claim a number of advantages for instructional play: increased motivation and interest, meaningful contexts for learning, opportunities for children to construct and perfect their own concepts and rule systems, and encouragement of risk-taking and innovation. This paper focuses on three key issues surrounding instructional play: (a) Are these activities actually play? (b) Are all children likely to benefit from instructional play? and (c) Is instructional play as effective in promoting learning as more direct forms of instruction?

COHEN, Colleen Ballerino (Vassar) **WHEN THE PARTY’S OVER: CARIBBEAN FESTIVAL, CULTURAL NEGOTIATION AND POWER.** As public cultural performance Festival is an arena for the expression of contesting versions of culture, regional and national identity, as well as the enactment of dominant cultural and political themes. The work of Frank Manning demonstrates that Festival is an especially fruitful site for understanding the cultural dynamics of nationalism and the impact of economic development upon this process. In examining the August Festival of a small British West Indian Island Territory I contrast local crises and debates originating around Festival with positions, themes and visions that are taken up and enacted in Festival events. This exposes the economic and political bases and consequences of struggles for control over representation and meaning taking place on the cultural performative level.

CORNELIUS, Georgianna. **THE MULTICULTURAL CLASSROOM: ISSUES OF**
SELF ESTEEM. A multicultural curriculum is built on the respect for the individual child and revolves around recognition of strengths and disposition of specific children. The culture of the children needs to be reflected in classroom environment, and in the teaching. The playful environment young children needs to incorporate their culture and respect the particular languages used. The trust of the presentation will involve a summary of play centers and activities utilized that incorporate multiple cultures. The settings will include an analysis of 5 university preschool laboratory schools and how the specific programs expanded their children’s play. Presentations will include a slide presentation, handouts and paper.

DUNCAN, Margaret Carlisle (University of Wisconsin--Milwaukee) PUB CRAWLING THROUGH PLAY AND CULTURE: PANEL ON WRITING AND RESEARCH IN PLAY STUDIES. This panel will discuss the productivity of play scholars—or lack thereof—and will focus on why so few manuscripts are submitted to Play and Culture. Each speaker will have five minutes to address this problem and suggest possible solutions. After all the speakers have finished their prepared statements, they will have the opportunity to debate the issues among themselves. The discussion will then be opened to the audience for their participation.

EHRLICH, Allen S. (Eastern Michigan University) In American society, the rhetoric surrounding the mother-in-law problem and the reality of the problem are contradictory. What little research done on the subject leads one to conclude that it is wives who experience problematic mother-in-law relationships. Yet, the cultural stereotype argues the opposite, namely, that it is husbands in American society who have the mother-in-law problem. It will be argued that through the vehicle of stand-up comedy, males have been able to shape the way in which American society perceives this problem. Also, it is suggested that through the creation of mother-in-law humor, males have taken a problem involving the sufferance of wives and denied its existence. A cultural analysis of the mother-in-law problem and mother-in-law humor provides a classic example of male power and control over females.

ESCOBEDO, Theresa H. (University of Texas at Austin) PLAY IN A NEW MEDIUM: CHILDREN’S TALK AND COMPUTER DRAWINGS. The primary sources of data for the study were video and audio tapes of four preschool children, field notes, and computer generated drawings saved on diskettes and printed on hard copy. Children’s language and computer drawings indicated a progression that included exploration, manipulation and meaningful play behaviors such as games, humor, and dramatic play.
IBRAHIM, Hilmi (Whittier College, CA) ADULT PLAY: THE GENESIS. Anthropologist Victor Turner claims that most of our adult play activities emanate from ritual. Some empirical evidence by an eyewitness of a few preliterate societies before the turn of the century supports this claim. (John Wood, *The Uncivilized Races of Man*, 1871). In the meantime, Thorstein Veblen advocates that the leisure class of feudal societies emerged as a consumer of time and activities. There is some support to this claim as well.

When preliterate societies are classified into bands, tribes, chiefdoms and primitive states, there is evidence of an evolutionary process taking place. Adult play is then concerned in a manner not dissimilar to the evolution of other societal institutions, such as family, government, economics and technology. Further evolution of play activities is witnessed in Archaic and Intermediate Societies.

WEIS, Kurt (Institute of Social Sciences Technical University of Munich, Germany) GAMES SPECTATORS PLAY: SOCCER RIOTING BETWEEN MASCULINITY RITUALS AND CIVIL UNREST. Spectator violence and hooliganism, often based upon a desire for atmosphere and action, and originally intended as team support, have become ends in themselves. Resulting in arrests, injuries and deaths, they became a matter of social problems and social control. Many diverging perspectives exist, e.g., those of the police, fans and hooligans, football clubs, media. This paper explains the rioting in terms of ritual behavior, and concentrates on the different functions of rituals. Ritual action constitutes and activates the social sense; it makes normative orientations clear. Rituals are part of sport festivals; they create feelings of community and solemnity, of identity and belonging (e.g., club, nation, gender, etc.). They regulate fights and battles, and prevent them from becoming "serious". Some rituals of aggression have built-in mechanisms of self-constraint. If such rituals are not channelled, but forbidden and destroyed (by the police or others who do not comprehend them), the fighting may get out of hand - in soccer riots as well as in other areas of real life.

FRICK, Sandra B. and Betsy M. Barnes (University of South Carolina, Columbia) PLAY THERAPY FOLLOWING HURRICANE HUGO. Hurricane Hugo attacked South Carolina on September 22, 1989. Many individuals affected by the hurricane exhibited signs of a maladaptive response to trauma. The psychosocial reactions of adults to natural disasters have been extensively described in the literature. Less is known about the responses of children. Literature reports of reactions in children include: nightmares and other sleep disturbances, fears regarding trauma, regression and excessive crying.

This paper will describe the responses of 10 preschool aged
children to Hurricane Hugo as revealed in play therapy sessions. Case study data from weekly sessions of two children who were followed for eight weeks will be presented and compared to literature reports. Additional data which were obtained from parents and day care workers will be included.

FRICK, Sandra B. (University of South Carolina, Columbia) PLAY THERAPY WITH CHILDREN IN BATTERED WOMEN’S SHELTERS. Children of abused women are at risk for problems including: anxiety, depression, aggression, low self esteem, school and behavioral problems. Since abused and neglected children continue to have adjustment problems during adulthood; it is likely that living with parental violence also has long term effects. Play therapy offers an appropriate mode for obtaining additional information regarding the responses of children to family violence.

A care center for delivery of services to victims of family violence was established. One faculty participant conducted play therapy sessions with the children. This paper will focus on the content and process of these play sessions.

17 children (8 girls and 9 boys) from 3 to 9 years of age have received play therapy. Sessions continue to be held weekly. Indications of problems were seen in the play sessions of 9 children. Similarities and differences in the content and process of play sessions will be described.

GLYNN, Mary Ann (Yale School of Organization and Management, Connecticut) FRAMING TASKS: EFFECTS OF WORK AND PLAY LABELS ON TASK ATTITUDES, BEHAVIOR, AND INFORMATION PROCESSING. We generally assume that people at work do in fact "work," in spite of some evidence to the contrary (e.g., Roy, 1960; Terkel, 1974). This paper examines the effects of labelling tasks as work vs. play and discusses implications for organizations. A laboratory study which linguistically manipulated task labels (work vs. play) found significant main effects as well as interaction effects for an individual difference measure of playfulness. Overall, "players" expressed more positive task attitudes and were more attuned to performance feedback about the quality of their output in contrast to "workers" who were more sensitive to information about quantity of output. The play label tended to evoke a more organic or expressive task orientation while the work label elicited a more instrumental or mechanistic orientation. Individual playfulness amplified effects in the play condition but not in the work condition.

GOLDMAN, Larry (California State Polytechnic University, Pomona) THE EFFECTS OF COMPETITIVE VS. COOPERATIVE GAMES ON CHILDREN. We previously found that children (ages 6-9) who won a game of chance chose harder subsequent tasks, and performed better on the same puzzle, than those who lost. This suggests that losing a
game, even by chance, could negatively affect level of aspiration and perhaps self-esteem, and impair subsequent performance. The present study compared the effects of playing two different games of chance: a traditional competitive game, which produces a winner and loser, and a cooperative game, in which two children work together towards a goal and succeed or fail together. The results showed that, although level of aspiration was not affected, children who played the cooperative game performed significantly better on a subsequent puzzle than those who first played the competitive game. Comparison with a control group who did not play a game first suggested that the difference reflects an improvement in performance after cooperative play.

GRANSKOG, Jane (California State University, Bakersfield) HOW MUCH TO TRI WITHOUT TRI-ING TOO MUCH: LEVELS OF FEMALE INVOLVEMENT IN THE TRIATHLON/DUATHLON SPORT CULTURE. Since the late 1970’s there has been a significant increase in the number of women participating in athletic activities. Based on six years of participant-observation research, this paper examines the process by which women become involved in fitness activities, specifically, multisport participation in triathlons (swim/bike/run events) and duathlons (run/bike events). This paper also examines how women develop social networks within the sport culture, and the impact that said involvement has upon their sense of self. It is argued that there is a direct correlation between the strength of one’s athletic support network, the degree and type of involvement with and participation in the sport culture, and the salience of their sport identity.

HEINE, Michael (University of Alberta, Edmonton, Canada) ELEMENTS OF SYMBOLIC CLASSIFICATION IN NORTHERN ATHAPASKAN GAMES. An examination of Akai, the Kutchin Bouncing Game, reveals elements of symbolic classification which link games, as expressive forms, to the larger system of Kutchin cultural meaning and classification. Two specific interrelations can be isolated in this regard.

First, a close relationship can be demonstrated to obtain between expressive aspects of games and elements of religious categorization. The connection is indicated by the use of the bouncing game for purposes of control of the weather, as well as of the hunt. As such, the game constitutes a performance which expresses aspects of symbolic classification which have an analogous counterpart in the larger cultural system of meaning and classification.

Second, games are employed as a means to secure success in dealing with one’s enemies. Kutchin mythological knowledge describes games as an important instrument employed by the culture hero to mete out justice to the community’s enemies. In this instance, elements of social classification, based on the
distinction between 'friends' and 'enemies', can be inferred from the game performance.

HENRICKS, Thomas S. (Elon College) SPORTING EVENTS AS IDENTITY CEREMONIES: A STUDY OF GENDER DIFFERENCES. This paper is based upon a view of sporting events as identity ceremonies, that is, as occasions where individuals are able to attain certain statuses and to display selected traits (psychological, social cultural, and physical) before others. In contrast to ritualistic ceremonies (where action follows a prescribed pattern and where status commonly is conferred by an official), playful ceremonies allow participants to negotiate their own positions, commonly through competition. As such, they constitute an important means of self-expression.

This paper focuses on the issue of differential access to playful ceremonies and on the psychological concomitants of diminished access. Specifically, the author will report the results of a survey of the attitudes of college men and women regarding their sports participation. The study will record not only levels and kinds of participation but, more significantly, the meaning of this activity for the participants. Based on earlier research, the preliminary hypothesis is that males and females will show subtle but important differences in their orientation toward sports and in their recollections of their sports experiences.

HILLIARD, Dan (Southwestern University, TX) PAIN AS PLAY: THE EXPERIENCE AND EXPRESSION OF EMOTION IN ULTRAMARATHON RUNNING. An increasingly popular form of ultramarathon running is the ultra-distance trail run, cover 50 to 100 miles of rugged terrain. I describe the experience and expression of emotion of participants, based on intensive interviews with four participants in the 1990 Leadville (Colorado) Trails 100 race, using analytical frameworks Zurcher's "scripting of emotion" and Hochschild's "emotion work." I specifically address the following questions: (1) how can one derive pleasure from an activity guaranteed to produce extended physical pain, and (2) how do participants resolve the dissonance between the subcultural belief that success is dependent largely on mental toughness and discipline and the statistical reality that only 50-60% of participants are likely to be able to complete the race?

HUGHES, Linda A. (Millersville University, PA) GAMES AND THE CONSTRUCTION OF SOCIAL ORDER. Recent research in social cognition has demonstrated that children can use a number of criteria to differentiate among rules governing various domains of social and moral reasoning. Almost all of this work, however, has involved analyzing children's responses to hypothetical
social and moral dilemmas posed by adults, and we do not know whether children spontaneously apply these same criteria in real-life situations. I will draw on an extensive ethnographic study to describe how one group of children elaborated and differentiated rule types and functions in the everyday context of playing a game. While the players in this study did invoke several criteria already identified in the literature to differentiate among the rules of their game, they also offered additional criteria that are at best peripheral to those schemes. I discuss some possible reason for these discrepancies and the usefulness of games as contexts for studying children's constructions of social and moral order.

JAKOBSSON, Harriet (University of Örebro) [paper based more on my field experiences in refugee camps and during war situations]

JOHNSON, James E. (The Pennsylvania State University) PLAY, PRACTICE, AND POLICY IN EARLY CHILDHOOD EDUCATION. This paper will present an up-date on current issues and trends in Early Childhood Education with specific reference to the uses and value of children's play in operationalizing developmentally appropriate practice. The paper will include a literature review of play and curriculum, teaching, and evaluation in E.C.E. and will include an analysis of the limitations of employing the construct of play in this context. Relations among play, constructivism, and developmentally appropriate practice in E.C.E. will be articulated and discussed. Implications and recommendations for educational policy will be set forth.

KHOURY-MURPHY, Milady (Shelton State Community College, Alabama) WEIGHT TRAINING FOR OLDER SOUTHERN WOMEN: OVERCOMING CULTURAL OBSTACLES TO PHYSICAL AND PSYCHOLOGICAL BENEFITS. This paper describes the implementation of a weight training program for older women in a community college Wellness Center in Tuscaloosa, Alabama. Medical research suggests that older women suffer from a wide variety of ailments that can be addressed, if not entirely eliminated, by a program of physical exercise that includes weight lifting. Many physical disabilities of old age are exacerbated by poor muscle development. However, these problems are not effectively addressed by the exercise regimens deemed culturally proper by many older, middle class Southern women. Designing an appropriate workout including the use of light hand weights, lat machines and the like proved much easier than convincing older women to participate. After considering the process by which they overcame the cultural characterization of weight lifting as a frivolous lower class, male pastime, this paper describes the physical and psychological benefits they gained from pumping iron.
KLEPETAR, Steve (Saint Cloud State University) THE DRINKING HORN IN THE SEA: JOKES, TRICKS AND VIOLENCE IN NORSE MYTHOLOGY. Norse mythology begins and ends in violence; creation emerges from the clash of intense heat with bitter cold, and the gods immediately war with their enemies, the frost giants. Odin and his brothers create the earth from the enormous, dismembered body of the original giant, Ymir. All the gods, giants and monsters perish at the end of time in the conflagration of Ragnarok. Between this violent beginning and end gods and giants interact, often with hostility and violence, but also through jokes and tricks with mask, delay, and even substitute for physical aggression. Tales from The Eddas show both the giants and gods using trickery to gain advantage over or humiliate the other. As the wonderful tale of Thor’s Journey to Utgard reveals, jokes and tricks can substitute for violent confrontation, and can be a way of expression admiration for an enemy, as well as fear and hostility.

KOLTYK, Jo Ann (St. Cloud State University) HMONG HOME VIDEOS: NEW STORY CLOTHS (PA NDAU) FOR THE SELF. The Hmong construct public statements about their history, traditions, and identity into their embroidery work (Pa Ndau) and sell them to non-Hmong audiences. Private representations are captured on home videos. Although they represent another form of collective representation, they do so without an audience of non-Hmong consumers or market demands for certain images or themes. Ethnographic data is used to discuss the production, as well as the entertainment value of these videos for the Hmong. I argue that these videos are more than entertainment. As storytelling devices of the 20th century, the Hmong home videos create powerful images of the self, the homeland, and what it means to be Hmong in America.

LASATER, Celeste A. (Penn State University) NINTENDO: A MODERN PLAY PHENOMENON IN THE U.S. AND JAPAN. Nintendo play is a first generation, cross-cultural play phenomenon in many Western industrialized countries. This paper will review Nintendo play in terms of classical and modern play theories. Research literature from Japan and the U.S., which examines the influence of video play on the psychological, social, cognitive and physical development of the child will also be reviewed. Implications for the future use of educational video will be discussed, along with recommendations for needed research.

LAVENDA, Robert (St. Cloud State University) TEARS AT THE CORONATION: THE LIMITS OF PLAY AT A PLAYFUL PUBLIC RITUAL. Reflection on the absence of irony at community festival queen pageants in Minnesota leads to a consideration of seriousness and play in three fundamental elements of public ritual: social
organization, agency, and expressive attitude. This in turn leads to a consideration of the contrast between official and unofficial interpretations of public rituals and the differential effects of irony and play on the transformative potential of public rituals.

LITTLE, Kenneth (York University) A MUTUAL PARODY OF MEANING IN CIRCUS CLOWN AND ETHNOGRAPHIC DISCOURSE. The issue of the performative construction of cultural meaning as a dialogue between a clown artist and an ethnographer is explored in this interpretation of circus clown self-fashioning. I examine how the self-fashioning of one clown artist, Pipo, valorizes the pragmatic and rhetorical dimension of his clown performance work and life, what he calls 'going inside,' over and against my attempt to analyze cultural meanings as a kind of coded communication embodied in the structure and content of his life and performance work. I argue that Pipo's self-fashioning contextualizes an understanding of comic work and clown lives—a "body" of laughter—in a way that parodies my attempt to analyze his work and life as a contribution to an official "body" of anthropological theory. The meaning of Pipo's work and life is produced within this dialogical context, in what Pipo and I make of our dialogue together and separately. Meaning, in other words, is constructed intertextually out of the dialogical interplay of voices, out of polyphony.

LONERGAN, David (Northern Illinois University) "WE RIDE FOR THE SAINTS": FESTIVALS AND THE SHEPHERD MINORITY OF A SARDINIAN VILLAGE". This paper describes the tensions between pastori (shepherds) and the wage-laborer majority in Bidda, a village in Nuoro province, Sardinia. The pastori take no part in the intra-village competition for social status, due to the low esteem in which the other villagers hold them, and are not welcome in the many outdoor festival celebrations held annually. The only exception to this is the ardia, an exhibition of horsemanship performed on the village saint's day. Pastori alone are able to take part in the ardia, because they are the only villagers who still possess horses. The pastori make of it also an affirmation of their significance in the village scheme of things, and of the importance of traditional pastori skills. Sardinia is an anomaly in the sense that the 1.5 million Sards are an ethnic minority in Italy, but are the majority population of their island. An ethnic identity vis-a-vis other Italians is being forged, largely in terms of characteristics that set Sards apart from non-Sards; pastori consider themselves to be more Sardinian than other villagers, because they keep the traditions alive.

LYTLE, Don (Chico State University, CA) RECREATION REDUX:
CONTEMPORARY AMERICAN PLAY PATTERNS. Adults of the late twentieth century play within the parameters of their biological and social nature, yet it is camouflaged. The adult mind/body process weaves patterns throughout all segments of society; playful pursuits that influence the fin de siecle phenomena.

This presentation will mode the speedy, info-tech rich world in which Americans and others play. At the height of the information age, socially influenced play forms have been both dulled and enhanced, streamlined and expanded. While sex, drugs, and rock and roll remain significant undergridings of popular culture, psychotronic films and other toys and important themes are imbedded in the American landscape.

MCCLELLAND, John (University of Toronto) SPORTS PERFORMANCE AS DISCOURSE: THE RENAISSANCE PARADIGM. It seems unexceptional to assert that sports activities and events constitute statements about individual and social beliefs and structures. Sports historians have traditionally held that these statements underwent a radical discursive change in the period ca. 1800 and that modern sports were born concurrently with the French and Industrial Revolutions. I have argued elsewhere that sports and the discourse that they articulate had already changed radically, though not so abruptly, in the sixteenth century and that these changes reflected the cultural revolution that we know as the Renaissance.

Many of the changes that sports appear to have undergone in the sixteenth century can be deduced from the sets of rules drawn up by classically trained humanists desirous of rationalizing sporting practices to make them conform to their understanding of ancient models. The changes, however, also reflect changes in the fabric of society and in the individual’s sense of his place in that fabric. In this paper I shall examine the decline of the tournament and the rise of rugby football (calcio) as discursive ludic representations of altering social structures.

MERGEN, Bernard & Robert L. Humphrey, Jr. (George Washington University) RAIN, RAIN, GO AWAY: PLAY & THE WEATHER: THE FORECASTING OF TWO UNPREDICTABLE PHENOMENA. In tribute to the location of the 1991 TASP meeting, we propose to examine play in its relation to weather. The influence of climate, seasons, and local weather on games and sports is, of course, widely recognized. What is less clear is the way in which people in various places and times have played with the weather. When individuals or groups interact with heat, storms, and related ephemeral meteorological conditions in the natural world, the spontaneity of play interacts with the vagaries of the environment to create dual sets of uncertain outcomes. This pair of paradoxes raises some interesting theoretical issues and may even relate to the theme of play and nationalism, since most countries believe that there is something unique about their
weather and claim superiority because of it.

We will analyze selected examples of weather play among the Inuit of Alaska, folk and popular items such as the "Genuine Old Indian Weather Rock," and board games such as "Hurricane Hugo." We will examine the relationship between bad weather and unruly behavior, the irony of winter as a time of play, and the playfulness of TV weatherpersons.

MILLER, Sandra, Rebecca Kantor and David Fernie (Ohio State University) LOCATING LITERACY IN TWO PLAY CONTEXTS WITHIN A PRESCHOOL. Peer culture is presented as a context where social play serves as a basis for the writing experiences of preschool children. A longitudinal study of the children in one classroom provides evidence for the manner in which social play language leads to learning about literacy and about what it means to be in school.

MIRACLE, Andrew W. (Texas Christian University) TEXAS CHRISTIAN ATTEMPTS TO DEFINE PLAY: PAST, PRESENT AND FUTURE. There have been many attempts to define play since Huizinga (1955). Most of these, however, have continued to use Huizinga as the primary referent (e.g., Caillous 1961; Loy 1968). A few scholars have suggested different approaches (e.g., Norbeck 1974; Stevens 1977; Csikszentimihaly 1981; Laughlin 1990). These major definitional efforts are reviewed and additional perspectives are considered. Theorists generally have approached the study of play from one of three perspectives: play as activity, play as experience, or play as biological process. A behavioral model is presented which not only provides for the inclusion of most previous discussions of play, but yields an operational definition. The concept of play derived from this model is applied to a variety of settings and activities traditionally associated with play.

MYERS, David (Loyola University) COMPUTER GAME SEMIOTICS. I would like to discuss the signs and symbols of the computer game—particularly those associated with human beings and human activity within those games. I intend to develop a method of critically analyzing computer game structures utilizing a modified version of the semiotic square of Greimas (1983). This analysis will attempt to use methodologies similar to those of Propp (as applied to the study of folk tales) and Levi-Strauss (as applied to the study of myth) to discover patterns of symbol use and meaning within the computer game.

OLSEN, Betsy (San Diego, CA) ISRAELI TENNIS CENTERS. Youth involvement - intercultural.
PARRY, Keith and Alan Aycock, WHEN BOBBY FISCHER MEETS MINNESOTA FATS: RULES AND STYLE IN CHESS AND BILLIARDS. Classic perspectives on play, such as those of Huizinga and Callois, tended to treat its rules in a static fashion, as little more than one aspect of its definition. More recent analyses, however, such as those of Fine, Hayano, and Hughes, demonstrate how the rules of play may be strategically deployed as a resource of the game itself.

The purpose of this paper, following Hughes’ recent exploration of the children’s game of Foursquare, is to show how rules of play may become an expression of players’ styles, thereby influencing the meanings of play among participants and audience.

A typology of style is proposed, and examples of the stylistic use of rules in billiards and chess are adduced. A comparison of these examples focusses upon the significance of role models, the social and organizational context, and the oral or written form of rules as factors which shape players’ performances.

PEACOCK, James L. (University of North Carolina, Chapel Hill) FROM STRUCTURE TO PERFORMANCE IN THE EVOLUTION OF SYMBOLIC ANTHROPOLOGY: REFLECTIONS ON THE WORK OF FRANK MANNING. A quarter of a century ago, the anthropological study of symbols was focused around structures and cultural systems, as exemplified in the work of Levi-Strauss and that of early Glifford Geertz. In ensuing years, this focus has become more dynamic, confronting issues in the relation of symbols and culture to narrative, self, and the role of the ethnographer. A performative emphasis would seem to be an important part of this dynamicizing of symbolic and cultural studies. This paper surveys this movement including the work of Frank Manning.

PHILLIPS, Roger D. (Lehigh University, PA) This presentation revisits work presented two years ago on the emotions expressed by children (aged 6-60 months) during solitary play. That study found interest, with rather little joy, to be the most common emotion expressed during play, contrary to definitions and descriptions of lay. This year’s presentation will include findings from two subsequent studies. In study 2, the same procedures were used in a second sample with the added comparison of emotions expressed during pretense and non-pretense play. Interest outweighed all other emotions during pretense, although joy was expressed more and the range of emotions was notably restricted. Statistical comparisons of emotions expressed during pretense and non-pretense play, however, revealed no significant differences. Study 3 goes beyond the prevalence question and examines the function(s) of emotions expressed during solitary play. Ratings of the eliciting events, contexts, and consequences of expressed
emotions were conducted to evaluate a meta-communication model of emotions in play.

PINKETT, Kathleen (University of Texas at Austin) OBJECT-ORIENTED PLAY AND VERBAL INTERACTION IN THREE TYPES OF SOCIAL INTERACTIONS. This investigation was designed to examine the relationship between object-oriented play and verbal communication in three types of social interaction. Middle SES preschoolers were observed by means of a time-sampling procedure for social interaction/noninteraction, and for occupied or unoccupied behavior when not interacting. The subjects were classified as low, moderate, and high social interactors on the basis of their classroom distribution for social interaction. Low interactors were further classified as occupied and unoccupied on the basis of their distribution for unoccupied behavior. The unoccupied low interactors were not included in the study. The occupied low, moderate, and high interactors were assessed on frequency of verbal communication during play, and on frequency of verbal communication during object-oriented and nonobject-oriented play. An ANOVA comparing the groups on frequency of verbal communication during play yielded no differences. A preliminary MANOVA indicated no group differences in object-oriented and nonobject-oriented play. Thus, an ANOVA was computed to determine the relationship between object-oriented and nonobject-oriented play, and frequency of verbal interaction. Results indicated a higher frequency of verbal interaction during object-oriented than nonobject-oriented play. Thus, the use of material during play appears to foster verbal interaction among preschools which has implications for the development of language and social skills.

PLATT, Katherine (Harvard University/Boston University) NATIONALIST RITUALS AND THE FOLKOLORIZATION OF CULTURE IN TUNISIA. During the decades since Independence, a new tradition of nationalist rituals has developed. The new tradition is in competition with the supranational ideologies of pan-Arabism and fundamentalist Islam. In contrast to the Arabism, a unique Tunisian historical identity which highlights Phoenician, Berber, and Mediterranean ancestry is symbolically constructed. A scriptural, non-charismatic Islam is institutionally favored and its ritual elaboration is infused with this specifically Tunisian identity.

The new tradition with its mission of constructing a national identity is also in competition with long-standing regional allegiances, frequently symbolized in the charismatic cult of the saints. The nationalist tradition confronts this challenge to its legitimacy by secularizing and marginalizing the cult of the saints. It also attempts to deflate the power of regional identity and their independent political agendas by "folklorizing" local culture. Officially, this is presented as an attempt to preserve distinctive local customs from extinction.
In fact, vital and autonomous local practices are often dissected and put in a homogenized folkloric frame as a strategy of national political control. This paper is an analysis of the politically dynamic character of ritual and its strategic role in the construction of a national identity. It is based on two years' anthropological fieldwork in rural and urban Tunisia.

PODILCHAK, Walter. FUN AND PLAY. Huizinga (1950:3) seminal work identified the "fun-element" to be the essence of play. Given his significant contribution to the study of play, one would expect the concurrent theoretical development of fun. Such is not the case. Two analytic streams are found in Huizinga's thesis, the primal and symbolic. The latter has been emphasized in play theories leaving fun undertheorized. Play attaches culture to fun. Self-referential understandings of play (and leisure-as-play) have been emphasized or one loses oneself in the play of the objective world. In both, the interactional construction of the primal stream is deemphasized.

The primal stream of fun may not have been developed as it presents a distinctive cosmology. Ferguson (1990) suggested bourgeois rationality has always attempted to neutralize the autonomian spirit of fun. Hence the emphasis on play. An examination of fun in the play literature points to the social reconstruction of relationships. Fun is defined as a social-emotional interactional process wherein persons deconstruct social biographical inequalities to create a with-equal-other social human bond. While play is often times considered autotelic, fun is homotelic. Play may bring finite closure to the interaction. Fun opens up the self and world. Put another way, a person may enjoy his or her play, but not necessarily have fun.

REIFEL, Stuart (University of Texas at Austin) THE LANGUAGE OF LEARNING FROM SIBLINGS AT PLAY. Peers learn from one another as they talk and play. This paper analyzes the patterns and nature of learning and of near-aged preschool siblings. Emphasis is given to the types of learning that are reflected in play talk and the reciprocal nature of the learning.

RENSON, Roland (Leuven, Belgium) TRADITIONAL GAMES IN EUROPE: SPORT HERITAGE OR NATIONALIST FOLKLORE? From a glance at the geographic map of Europe, it seems that ancient folk games have had better chances for survival in regions least affected by the drastic socio-cultural changes of the Reformation and early industrialization. Apparently an ethno-nationalist identity factor has also played a role in conserving certain traditional games in the cases of ethnic or linguistic minorities. In some countries, traditional games have indeed been elevated to the
status of ethno-nationalist symbols or tourist attractions.

A cross-national overview shows that traditional games are important elements of expressive culture and that they often carry symbolic messages of ethnic identity or local solidarity. Moreover, a more in depth analysis reveals that the cultural meaning of these traditional games varies widely between living sport heritage on the one hand and rather artificial attempts to create a nationalist folklore on the other.

ROGERS, Cosby Steele and Linda Sewart (Virginia Tech, VA) PLAY: THE LAST CHANCE? "Play: The Last Chance?" combines slides, music, and poetry to provide a preview of a 5-part educational television series which is being developed. The series combines the theories of Maslow, Csikszentmihalyi, Piaget, and Vygotsky to illustrate the role of play in human development, including peace, education and biocultural evolution. Slides show children (and playful adults) engaged in sensory play, symbolic play, and games with rules in three countries. The presentation builds a case for a link between play and world peace. Are heads of states playing a "game" in which planet earth is the ball in the game? Playful international social exchanges, peace games, and simulation games that enhance empathic altruism are seen as contributing to world peace. The contribution of play to social scientific, and artistic evolution is illustrated by the contributions of great players (e.g., Thomas Jefferson, Picasso, Einstein).

SALAMONE, Frank A. THE SOCIAL AND CULTURAL REPRODUCTION OF MAIN STREET: SINCLAIR LEWIS AMONG THE DIPLOMATIC CORE IN NIGERIA. Berger and Luckman have argued that culture is a means for explaining reality. Indeed, through culture humans shape reality and eliminate its problematic ambiguities. The Diplomatic Corps in Nigeria are no less human than the rest of us. In a manner perfectly compatible with their views and foreshadowed in Sinclair Lewis' Main Street, the corps reproduces a Disney-like facade of American life. In Main Street Lewis has his heroine come to a small town with intentions to maintain her sophisticated ideals. In time, she adapts to the small town's ways, although secretly longing for "more". The members of the corps, similarly, often arrive in Nigeria filled with ideals. These ideals clash with the reality of diplomatic life and the newcomer must change, at least outwardly, or leave. Otherwise the ambiguities would cause challenges to the typical interpretations of Nigerian reality.

SALAMONE, Frank A. NIGERIAN CHILDREN'S GAMES REDOX (WITH APOLOGIES TO JOHN UPDIKE). In the late 1970s I wrote an article on the manner in which Nigerian children's games promote and replicate the socio-cultural world of adults. Play at these
games prepares children for adult roles. Consequently, children’s play from among different ethnic groups varies according to the ethnicity of its participants. Great debates have ranged around the subject of children’s games since the 1970s and my earlier article was written in wonderful ignorance of those debates. Consequently, I now wish to address those issues through focusing on the theoretical issues found in the work of Sutton-Smith and the furor that work has engendered. I have used the occasion of my return to Nigeria in 1989-90 as an opportunity to gather new material and to use it to test the implications of competing perspectives. Not surprisingly I conclude that Sutton-Smith and his adversaries are talking by one another and concentrating on different levels of abstraction. My conclusion provides a reconciliation of apparent opposites.

SALAMONE, Frank A. PLAYING AT NATIONALISM: NIGERIA, A NATION OF "RINGERS". Identities are the masks we use to confront the world. All identities are situational and shift according to circumstances. Any particular identity is the result of play in which the actor assembles bits and pieces from the masks of other identities. The "Nigerian" identity is a fragile new one and, therefore, in constant need of reconstruction. Because it is so fragile, Nigerians "protest too much" that they are "all Nigerians" and that there are not serious competing identities within the country. The reality is quite different and leads to cultural strain often expressed in aggressive or even hostile behavior. However, the creative role of playing in transforming old identities and thereby engendering new ones has significant theoretical import and suggest that research into play offers insight into the role of creativity in the origin of cultural identities.

SALTER, Michael A. and Floris J.G. van der Merwe (University of Windsor and University of Stellenbosch) FIELD WORK FRUSTRATIONS A CLASH OF ACADEMIC AND REAL WORLD VALUES. This investigation examined the effect of acculturation on the play patterns of two small groups of Namibian Bushmen. The study was delimited to children who spoke either of two Qgu (!Kung) dialects-Zjuc’hoasi or X’aaxeisi. Field work, funded by the Institute for Research Development of the Human Sciences Research Council, was conducted during April and May, 1989. In addition to camp visitations, three X’aaxeisi speaking schools were visited in the district of Gobabis, and two Zjuc’hoasi schools in the Tsumkwe region of Bushmanland.

The study revealed obvious differences between the play-cultures of the traditional nomadic Qgu and their contemporary descendants. Many original playforms have been discarded or modified, new leisure time activities have appeared, and attitudes toward play have begun to shift from cooperative to competitive. This new play-culture is a by-product of increasing
urbanization, a sedentary lifestyle, and contact with an
achievement oriented world. It is a blend of Bantu, European and
Bushmen play activities and values.

Research was conducted two years ago on the eve of Namibian
independence. Since then the final report with its many
recommendations requested by the National Ministry of Education
and local educators have been largely ignored. At the local
level this indifference stems from deeply ingrained Western
values and an uncertain future. Nationally, more pressing
political agendas combined with racial undercurrents between the
Ovambo and the SWAPO party (who constitute the bulk of Namibia’s ruling
party) have contributed to the dust and cobwebs now gracing
this document.

SCHMIDT, Verna (St. Mary’s Hill Hospital, Milwaukee, WI)
STRUCTURED PLAY THERAPY FOR ADULT SURVIVORS OF CHILDHOOD ABUSE
AND NEGLECT. It is often found that adult survivors of childhood
abuse and/or neglect often search their lifetimes, trying to
fulfill needs that were not met during their earlier years. It
is not unusual to find memories that have been repressed to the
point of not remembering anything about their childhoods. An
experimental program was conducted in order to provide expressive
experiences common to developmental stages from birth to
adolescence. This paper describes the activities used, with
results as described to therapist by participants.

SCHWERTFEG, Dale (St. Cloud State University) PLAYING AT
DEATH. A brief introduction to Zen concepts of life and death is
followed by a discussion of martial arts discipline as a
productive form of adult play. The emphasis on the
interdependence of structures of rule, physical mimicry, and
social example create of the dojo (place of the Way) a training
ground for being Japanese. Thus, playing at death is one way of
playing at being Japanese. How does this translate to foreign
(non-Japanese) players?

SHERGILL, Harpreet (G.N.D. University) PHYSICAL FITNESS AND
PERFORMANCE IN HOCKEY. The purpose of the study was to evaluate
the importance of different physical fitness components in
evaluating the hockey playing ability. On the basis of available
literature twenty two test items were selected to measure the
fitness components. The scores on hockey playing ability
corresponded to their participation in different recognized
tournaments. The sample consisted of 100 female hockey players
of age group 18 to 24 years. The step wise regression equation
was applied to assess the importance of different variables. The
results of F ratio suggests that speed, endurance, leg power,
grip strength and flexibility were significantly important in
evaluating the hockey performance.
SLOWIKOWSKI, Synthia S. (University of Illinois at Urbana-Champaign) TRAVELING AND COLLECTING: A CONSIDERATION IN LIGHT OF THE ANCIENT AND POSTMODERN OLYMPIC FESTIVALS. Where do we travel and why? What places are important destinations to us? How does traveling change over time, in terms of where and why we travel? Once we arrive at a destination, what do we do? James Clifford has recently asked such questions of cultures themselves, rethinking whole geographical areas and groups of people as sights of dwelling and travel. As well, others have contemplated "the historical 'visualization' of travel experience" as understood in relation to cultural and social features of shifting history by detailing, in Judith Adler's words, "space and time--and the traveler's own body--it moves through both--as the baseline elements of all travel performance." In this paper, I will reconsider the Olympic Games through the span of time by asking such questions of the culture of travel. I concentrate in this paper on the ancient and postmodern Olympic Games as pilgrimage center; "touristic" authenticity; and the souvenir. Mostly, I am curious in the spectator, or traveller to the games in relation to these themes, commenting on the athlete parenthetically.

The study illuminates the differences between ancient and modern travel to and from the Olympic Festivals, demonstrating that one traveled to the ancient Games, but tours the modern Olympics. I discuss the postmodernist concepts of authenticity and nostalgia as they inform travels to Olympic Games. On "collecting", the paper argues that the human desire to possess "markers" of where one has been is part of a cultural tradition of gift exchange, as occurs at athletic festivals. Lastly, the work attempts to provide examples of how contemporary souvenirs of the Olympic Games seek to capture the past through reference to the ancient athletic motifs of torch, vegetation and running outline-figure.

SPARKIS, Sylvia (Purdue University) OBJECTS AND THE DREAM: MATERIAL CULTURE IN THE SOCIETY FOR CREATIVE ANACHRONISM. Material objects are essential to adult fantasy play activities within the Society for Creative Anachronism (SCA). This investigation focuses on the most basic genre of SCA material culture: garb, without which the social group could not function. The physical properties of garb are examined, as well as its contexts, manufacture and uses. Garb has many functions in the SCA, including the confirmation and initiation of change, and the visual manifestation of cultural categories, particularly social roles and status. Garb also functions to both demonstrate and communicate individual skill levels, memberships and allegiances, interpersonal relationships, economic commitment, and personal commitment to the Society. Garb may also be the most accessible and easily manipulable mode for expressing self and personal fantasy in this form of play.
STOELTJE, Beverly J. (Indiana University) CREATIVITY AND AUTHORITY IN RITUAL, FESTIVAL, PLAY. In spite of a plethora of theoretical works and an ever expanding supply of ethnographic studies the relationship between ritual and festival and play is riddled with confusion in scholarly studies, creating problems in the continuity of the literature. Using Frank Manning’s essay on ritual and play as the starting point this paper will explore the degree to which authority and creativity are present in these events and how they may be correlated with the classification of ritual, festival and play. Ethnographic data will be utilized from ritual and festival events in the U.S., Mexico and Ghana. The methodology for identifying and determining the significance of authority and creativity include: the semiotic codes, organization of participation, the discourse employed and the evaluation of performance in participant terms.

VARGA, Donna (Concordia University, Montreal, Quebec) THE DEVELOPMENTAL TASK OF CHILDREN’S PLAY IN EARLY EDUCATION SETTINGS. In this paper I discuss the cultural organization of children’s play in early education settings. I argue that beliefs and values of children’s play within these settings is embedded in the ideology of developmental psychology. It is in this relationship that "good" play is defined as a task for developmental progression. I present relationship between the child study of the 1920s and 1930s and the institutionalization of the developmental task of play as the "best" method of early education. I discuss how the abstract idea of play as a developmental task is made explicit through the organization of time, space, and adult-child interactions in early child care settings.

VON KER LIPPE, Gerd (Norway) THE CONTRADICTION OF MALENESS SOCIALIZATION TO MASCULINITY THROUGH GAMES

Aim
The aim of this paper is to focus on aspects of the socialization of boys to men through games. The theoretical point of departure is feminist theory, from both female and male scientists. (E.g., Chodorow, 1980, Sabo and Runfola, 1980, Carrigan, Conell and Lee, 1985, Bengtsson and Frykman, 1987, Flax, 1987.)

Methods
The population consists of the male students at the 2-years course of Sport Studies at Telemark College on August, 1990; 41 students from 20 till 40 years old. The method is a modified version of Haug’s (1987) "memory-work": Text analysis of the students’ written memoirs of their experiences in games. The aim is here to identify how the individual reconstructs the social structures of society.

Results
Most of the students seemed to focus on traditional male
behavior. Positive experiences in games were e.g., that of doing tough and risk-taking games together with male friends. "I felt like a "real man" when I crossed that river - swimming - in the ice cold water, while the others had to run all the way around to catch me."

WEATHERLY, Joan (Memphis State University) PLAYOS: METAPHOR, PLAY, AND CHAOS. Following an overview of the basic metaphorical structure of myth and play, this study shows that play theory (especially Schiller, Huizinga, Cailliois) has already identified and art has dramatized order in beyond-equilibrium conditions as described in recent "chaos theory." Based on their study of microscopic theory if irreversible processes, scientists Ilya Prigogine and Isabelle Stengers (Order Out of Chaos) have said that art "breaks the temporal symmetry of the object" by translating into it "our temporal dissymmetry," thereby illustrating that "perhaps there is a more subtle form of reality that involves both laws and games, time and eternity" (310-12). Their arguments that Being and Becoming are related and that "individual activity is not doomed to insignificance," despite the seeming absence of "permanent rules" and the susceptibility of the social sciences to "fluctuations," parallel the arguments of Roman Jakobson (linguist) and Joseph Campbell (mythologist) that diachronic considerations cannot be ignored.

WEBER, Sandra (Concordia University) PLAYING SCHOOL, BECOMING A TEACHER? This paper describes and examines children's evolving conceptions of pedagogy, learning, and schooling as reflected in their pretend play of "School". I will report on an ethnographic and phenomenological study that traces the evolution of playing school among a group of young children over a three-year period (ages four to seven). The paper is based on multiple observations and audio recordings of five children during both spontaneous and elicited play school sessions at home and at school. Critical references will be made to the culture of schooling, to the meaning of pretend play to children, to models and styles of teaching, and to the notion of child as pedagogue. The traces left by childhood play on adult teachers will also be briefly examined.

WEIS, Kurt (Technical University of Munich, Germany) GAMES SPECTATORS PLAY: SOCCER RIOTING BETWEEN MASCULINITY RITUALS AND CIVIL UNREST. Spectator violence and hooliganism, often based upon a desire for atmosphere and action, and originally intended as team support, have become ends in themselves. Resulting in arrests, injuries and deaths, they became a matter of social problems and social control. Many diverging perspectives exist, e.g., those of the police, fans and hooligans, football clubs, media. This paper explains the rioting in terms of ritual
behavior, and concentrates on the different functions of rituals. Ritual action constitutes and activates the social sense; it makes normative orientations clear. Rituals are part of sport festivals; they create feelings of community and solemnity, of identity and belonging (e.g., club, nation, gender, etc.). They regulate fights and battles, and prevent them from becoming "serious". Some rituals of aggression have built-in mechanisms of self-constraint. If such rituals are not channelled, but forbidden and destroyed (by the police or others who do not comprehend them), the fighting may get out of hand - in soccer riots as well as in other areas of real life.

WIGGINS, David K. (George Mason University) LEARNING TO SURVIVE THE PECULIAR INSTITUTION: THE PLAY OF SLAVE CHILDREN ON SOUTHERN PLANTATIONS, 1820-1860. The intent of this study is to explore the play activities of slave children living on southern plantations prior to the Civil War. Utilizing such source materials as British travel accounts, slave narratives, white autobiographies, and plantation diaries, this study attempts to determine the meaning of play in the lives of slave children and how it differed from the play of white children living on southern plantations. What is immediately apparent from this analysis is that play was necessary to slave children because it was one means through which they learned the values and mores of their parents' world. Through play slave children learned both the manners and cultural traits of an earlier generation of slaves who had experienced the same type of educational experience. In addition to learning the values of their parents, slave children coped with everyday problems and relieved themselves of worries and anxieties by discussing and dramatizing the things which troubled them the most. Slave children realized a much-needed sense of community with other children and adult slaves through the medium of play while at once recognizing themselves as a distinct group with similar life-styles and a common need to nurture one another regardless of the circumstances.

WILLIAMSON, Peter A and Steven B. Silvern (Auburn University, AL) METAFLAY AND THE CONSTRUCTION OF STORY/MeanING. Recent studies which have examined the relationship of thematic fantasy play or story re-enactment and comprehension have determined that two play-related phenomena are occurring within the context of the re-enactment. Within the play context children at times are "in role" at which time they have transformed themselves to be the fantasy character while at other times children are "out of role" but discussing aspects of the play episode (e.g., "You can’t be Goldilocks; you’re a boy"). Research has determined that children who most engage in this metacommunication about play (i.e., metaplay) are better able to construct story meaning as well as comprehend stories better than those who do not.
The present study (in progress) consists of a play "training" paradigm in which non-metaplaying children are placed in positions in which they must assume more of a metaplaying role (e.g., as the director). It is hypothesized that as children become more proficient metaplaying they will improve in their ability to construct story meaning and subsequently comprehend stories better.

YEATMAN, June and Stuart Reifel (University of Texas at Austin) THE LANGUAGE OF LEARNING FROM SIBLINGS AT PLAY. Peers learn from one another as they talk and play. This paper analyzes the patterns and nature of learning and of near-aged preschool siblings. Emphasis is given to the types of learning that are reflected in play talk and the reciprocal nature of the learning.

ZANER, Leah (California State Polytechnic University, Pomona) PLAY BEHAVIOR OF NEPALI CHILDREN: AN OBSERVATIONAL STUDY. A group of Nepali children, ages 4-7, were observed daily for six weeks playing in a dirt field. Data were collected using point sampling at one-minute intervals. The play observed consisted mostly of passive-interactive activity (social play), rule games, and object play. Passive-interactive behavior included much close physical contact, such as holding hands, hugging, and walking with arms around one another, which reflect patterns common to adult Nepali culture. Very little play fighting or aggressive behavior occurred, whereas in most other studies these are among the most common behaviors. The most frequently observed type of play was marble games, which were the only rule games played. Objects commonly played with included sticks, tires, rocks, string, garbage, and toys made from natural objects, such as slingshots and bows and arrows. The findings are discussed in a cultural context involving environmental influences and role models in traditional Nepali lifestyles.