ELECTION RESULTS

TAASP members had an excellent slate of candidates to vote for this year and the Executive Council wishes to thank all individuals who participated in the election. The results of the election are as follows: JOHN ROBERTS (University of Pittsburgh) was elected to the Office of President-Elect. He will serve in this position for the year 1978-1979, and will assume the Office of President at the 1979 Annual Meeting. SUSAN BOYD (University of Montana), MARY R. DUNCAN (San Diego State University), and DON HANDELMAN (University of Pittsburgh and The Hebrew University of Jerusalem) are the newly-elected members-at-large who will serve for a two-year term from 1978-1980. Congratulations to all our newly-elected officers.

All of the individuals listed above will serve on the 1978-1979 TAASP Executive Council along with the following individuals:
President, Helen B. Schwartzman (Institute for Juvenile Research);
Past-President, Alyce Cheska (University of Illinois, Urbana-Champaign);
Membership Secretary, Elinor Nickerson (San Ramon Valley High School);
Newsletter Editor, Brian Sutton-Smith (University of Pennsylvania);
Members-at-Large (terms expiring 1979): Claire R. Farrer; John W. Loy (University of Waterloo); and Edward Norbeck (Rice University).
The Fourth Annual Meeting of TAASP will be held between March 23-25 at the Indiana Memorial Union in Bloomington, Indiana. TAASP is meeting this year in conjunction with the Central States Anthropological Society (CSAS). The preliminary program for the meetings is included elsewhere in this newsletter.

Keynote Address: This year the Keynote Address will be delivered by Dr. John Roberts, Andrew W. Mellon Professor of Anthropology, University of Pittsburgh. TAASP members are probably familiar with many of his studies, including "Games in Culture" (with Malcom Arth and Robert Bush, American Anthropologist 61:597-605) which was responsible for re-introducing anthropologists to the topic of play and games in 1959. Dr. Roberts is also our new President-Elect.

Transportation and Accommodations: Air transportation to Bloomington is available via regular Allegheny commuter flights from Chicago or Indianapolis. In order to save money on airfare, participants are advised to ask for a joint fare ticket to be written from their originating city directly to Bloomington. This will involve a change of planes in either Chicago or Indianapolis. Transportation from the Bloomington airport into campus is available by taxi (about $3.00). A vehicle from the Anthropology Department will be at the airport to bring people to the Union. Amtrack trains and Greyhound bus also serve Bloomington. For those driving to the Conference, Bloomington is off Indiana Highway 37 via Indianapolis. State road 46 runs along the edge of campus and connects Bloomington to Louisville, Ky. A map is included for your information.

A block of housing has been reserved at the Indiana Memorial Union. Persons wishing to take advantage of these rooms must mail the housing cards included here at least three weeks before March 23rd. Remove Guest Room Reservation Card attached to next page and return immediately! Mailing the card does not ensure a room in the Union, but participants will be notified if there is no available room. A list of alternative housing arrangements is included here. Anyone wishing to reserve one of these rooms should write or call the hotel or motel directly.

Registration: Registration for the meetings will be at the East Lounge of the Indiana Memorial Union. Registration hours are from 8:00 p.m. to 11:00 p.m. on March 22nd. It will continue March 23rd and 24th from 8:00 a.m. to 5:00 p.m. Proof of registration (a badge) will be required for admission to Conference sessions. Registration rates will be $8.00 (regular) and $6.00 (student).
Executive Inn--------46 rooms 1 person - 1 bed $14.00
St. Rd. 37 North 3--2 twin beds
332-3351 24--2 double beds 2 persons - 1 bed $17.00
3--1 double bed & (each additional person $3.00)
1 single bed
Fireside Inn--------96 rooms 1 person - $15.00
4501 E. 3rd St. 4--king size
332-2141 3--1 double bed & (1 or 2 beds in each room-same rate)
couch
73--2 double beds 3 persons - $22.00, 4 persons $24.00
6--1 double bed (under 17 - free)

Holiday Inn--------140 rooms 1 person - 1 bed - $16.50
St. Rd. 37 North 64--2 double beds 2 persons - 1 bed - $21.50
332-9453 75--1 double bed 1 person - 2 beds - $18.50
1--suite 2 persons - 2 beds - $22.50
(additional roll-a-way $3.00)
Howard Johnson--------94 rooms (each additional person $4.00)
1722 N. Walnut St. suite - $25.00
70--2 double beds 1 person - 1 bed - $16.00
332-7241 1 person - 2 beds - $16.00
24--1 double bed 2 persons - 1 bed - $23.00
(Ramada Inn--------120 rooms (each additional person $4.00)
1710 Kinser Pike 1 person - $18.50 2 persons - $22.00
334-3252 2 persons - $25.00
40--1 king size bed (each additional person $4.00)
28--semi suites - Children under 18 free
1 bed & couch
THE ASSOCIATION FOR THE ANTHROPOLOGICAL STUDY OF PLAY (TAASP)
FOURTH ANNUAL MEETING
Indiana Memorial Union
Indiana University
Bloomington, Indiana
March 23-25, 1978

PROGRAM

This year the program looks very exciting with over thirty presentations scheduled along with a number of special events.

In addition to the Keynote Address, "Behavioral Space Analysis and Games of Physical Skill," to be delivered by John R. Roberts on Friday, March 24th, 4:30-5:30 pm, there will also be a Liaison Session on "Sports and Leisure" sponsored jointly by CSAS and TAASP (information on participants and time was not available in time for Newsletter printing).

A session, "Cross-Time and Cross-setting Studies of Children's Play," will be sponsored jointly by TAASP and the American Studies Association, Thursday, March 23, 4:15-5:45 pm.

The Annual Business Meeting, Friday, March 24, 1:00-2:30 pm, will include the Presidential Address by Phillips Stevens, Jr.

A cash bar at the Poplars Conference Center will be held in the early evening Friday, March 24th, followed by a special evening session on "New Games", from 8:00 to 10:00 pm.

The number of papers scheduled for presentation make it necessary for sessions to begin promptly at 8:30 am on March 23rd and 24th and at 9:00 am on March 25th.

Abstracts for papers and organized symposia are listed alphabetically following the program outline.

Wednesday, March 22
8:00 - 11:00 pm  Registration, East Lounge of the Union

Thursday, March 23
8:00 am - 5:00 pm  Registration

GAMES AND CULTURE: RECENT STUDIES (Volunteered Papers)
8:30 - 10:15 am
Chairperson: Alyce Cheska (Illinois)
Peggy Stanaland (Eastern Kentucky)
The Tailteann Fair: A Reflection of Ancient Irish Culture
Susan H. Boyd (Montana)
Eating Death, Racing Death: A Study of Death-Defying Wakes and Races
Philip Townsend (Cambridge)
Games of Strategy: A New Look at Correlates
Jobynn Renick (Washington)
A Structural System of Games

PLAY AS THEORY: PERSPECTIVES ON PLAY, LITERATURE AND SOCIAL CHANGE (Volunteered Papers)
10:30 - 12:30 pm
Chairperson: Brian Sutton-Smith (Pennsylvania)
Anna K. Nardo (Louisiana)
Play Theory and Literary Criticism: A Demonstration
John Schwartzman (Northwestern)
Paradox, Play and Post-Modern Fiction
TAASP FOURTH ANNUAL MEETING

Thursday, March 23

Robert H. Lavenda (Minnesota)
From Festival of Progress to Masque of Degradation: Carnival in Caracas as a Changing Metaphor of Social Reality
Brian Sutton-Smith (Pennsylvania)
A Sportive Theory of Play

CULTURALLY RELATIVE ASPECTS OF PLAY AND HUMOR (Organized Symposium)
2:00 - 4:00 pm
Chairperson: James H. Duthie (Windsor)
Lawrence La Fave (Windsor)
De-ethnocentrizing Humor Theory: An Epistemic Approach
Sarah Yee Wah Tsang and Ann Marie Guilmette (Windsor)
Culturally Relative and Playful Aspects of Humor: Chinese, East Indians and Canadians
Ann Marie Guilmette and Sarah Yee Wah Tsang (Windsor)
Epistemic Incongruity in Humor: Black Africans and Canadians
J. K. Tyler and James H. Duthie (Windsor)
Effect of Organized Play Experiences on Social Norms

CROSS-TIME AND CROSS-SETTING STUDIES OF CHILDREN'S PLAY (Organized Symposium sponsored jointly by TAASP and the American Studies Association)
4:15 - 5:45 pm
Chairperson: Bernard Mergen (George Washington)
Bernard Mergen (George Washington)
Playgrounds and Playground Equipment, 1885-1925: Defining Play in Urban America
Jay Mechling (UC, Davis)
Sacred and Profane Play in the Boy Scouts of America
Robin C. Moore (Americas Behavioral Research Corporation)
The Phenomenology of Natural Systems in Urban Childhood: Policy and Research Implications
Discussant: Brian Sutton-Smith (Pennsylvania)

TAASP EXECUTIVE COUNCIL MEETING
8:00 - 10:00 pm

Friday, March 24

8:00 - 5:00 pm Registration
CHILDREN'S PLAY: FROM BEDOUINS TO BLOOMINGTONS (Volunteered Papers)
8:30 - 11:30 am
Chairperson: Helen B. Schwartzman (Institute for Juvenile Research, Chicago)

Shlomo Ariel (Haifa)
Play in a Bedouin Encampment
Janice A. Beran (Iowa)
Attitudes of Iowa Children Toward Their Play
Betty McVaugh (West Georgia)
Play Orientations in Picture Books: A Content Analysis
James F. Hamill (Miami U.)
Coyote and Skunk: The Logic of One Navaho Tale
William A. Corsaro and Graham M. Tomlinson (Indiana)
Spontaneous Play and Social Learning in the Nursery School
Bruce G. Klonsky (Fordham)
Reinforcement and Helping Patterns in Children's Games
Jeffrey L. Dansky (Eastern Michigan)
Why Does "Free-Play" Enhance Associative Fluency?
James P. Leary (Kentucky)
White Ritual Insults in Context
Friday, March 24

TAASP ANNUAL BUSINESS MEETING
1:00 - 2:30 pm
Presidential Address - Phillips Stevens, Jr. (SUNY, Buffalo)
Play and Work: A False Dichotomy?

THE PLAYER'S PERSPECTIVE: LANGUAGE CENTERED RESEARCH (Volunteered Papers)
2:45 - 4:00 pm
Chairperson: Elinor Nickerson (San Ramon Valley HS)
Christine A. von Glascoe (UC, Irvine)
"Ways of Winning": Instances of Rule Manipulation and Negotiation in a Children's Game
Pierre Ventur (Yale)
b'axäl b'ul: A Modern Maya Dice Game
Charles R. Adams (Kansas)
Distinctive Features in Play and Games: A Folk Model from Southern Africa

TAASP KEYNOTE ADDRESS
4:30 - 5:30 pm
John M. Roberts (Andrew W. Mellon Professor of Anthropology, University of Pittsburgh)
Behavioral Space Analysis and Games of Physical Skill

NEW GAMES: AN APPROACH TO THE CREATION OF A PLAY COMMUNITY (Evening Organized Session)
8:00 - 10:00 pm
Chairperson: John Bowman (Denison)
Moving from Spectators to Participants (All meeting participants)
John Bowman (Denison)
New Games, History and Philosophy
Play Hard, Play Fair, Nobody Hurt: New Games Foundation Slide Show
David Giles and Nancy Lindquist (Davis Psychiatric Clinic, Indianapolis)
Applying New Games

Saturday, March 25

THE RITUAL DIMENSIONS OF PLAY: STRUCTURE AND PERSPECTIVE (Organized Symposium)
9:00 - 12:30 pm
Chairperson: Kendall Blanchard (Middle Tennessee)
Steven J. Fox (Middle Tennessee)
Theoretical Implications for the Study of Interrelationships between Ritual and Play
Phillips Stevens, Jr. (SUNY, Buffalo)
Play and Liminality in a Bachama Funeral
Don Handelman (Pittsburgh)
Another Look at Bateson's Naven: Paradox, Play and Identity
Michael Salter (Windsor)
Play in Ritual -- Ritual in Play: An Ethnohistorical Overview of Native North America
Kendall Blanchard (Middle Tennessee)
Ritual and Sport among the Mississippi Choctaws
James H. Duthie (Windsor)
Athletics: Ritual in Technological Society
Andrew W. Miracle, Jr. (Texas Christian)
School Spirit as a Ritual By-Product: Views from Applied Anthropology
Discussant: Edward Norbeck (Rice)
Abstracts for papers and organized symposia are included in this Newsletter because they will not be included in the printed program of the conference which all registrants will receive. Therefore, in order to have a listing of abstracts, participants should remember to bring this Newsletter with them to Bloomington. Please note that abstracts have been edited when necessary to conform to space requirements.

ADAMS, Charles R. (Kansas) DISTINCTIVE FEATURES IN PLAY AND GAMES: A FOLK MODEL FROM SOUTHERN AFRICA This paper outlines the distinctive features of the folk conceptualization of games and play held by the Basotho of Lesotho (southern Africa), with the objective of comparing these features to those of Western folk and analytic concepts. The Basotho classify such diverse activities as playing musical instruments, secret initiation songs, soccer, praise poetry, hopscotch, competitive dancing, finger counting riddles, and ritual prayer as games (lipapali). These activities in general are contrasted not with "work", but with those coming under the concept of war (ntoa)—disruption, conflict, discontinuity. Activities related to the graphic and plastic arts are excluded from the domain of games. Basotho games are performed both in a mode of "seriousness", in which they constitute ritual expression, and in a mode of "happiness" in which they are ludic forms of expression. Playing, by children or adults, is regarded as purposive behavior, and has both specific control objectives and general learning-feeling-understanding objectives. The most significant difference between the Basotho model of play and games and those of the Western world is that in the former esthetic, ludic, ritualistic, and scientific (in the sense of knowledge related experimentation) activities are essentially undifferentiated. The implications of this difference in orientation for the study of human play behavior are briefly discussed.

ARIEL, Shlomo (Haifa) PLAY IN A BEDOUIN ENCAMPMENT A summary of a month (September 1977) of field observations of the play activities of children in a Bedouin encampment in the Sinai desert is presented. The sample is compared with analogous samples obtained from urbanized Bedouins in the Galilee, and from Kibbutz children and urban middle class Hebrew-speaking children, with regard to thematic content and level of activity (as defined by criteria such as the occurrence of purely verbal make-believe play, pre-planning of themes and means, etc.). No significant differences were found between the play of semi-nomadic desert inhabitants, and that of urbanized Bedouins, both belonging to a medium level of activity and having motor vehicles as the major theme. Both differ from the play of Kibbutz and urban middle class children, which belongs to a high level of activity and centers around a variety of themes. Speculations concerning possible explanations for these findings are offered.

BERAN, Janice A. (Iowa) ATTITUDES OF IOWA CHILDREN TOWARD THEIR PLAY Two hundred and ninety-nine children in Iowa public and private schools were sampled in a study to determine attitudes toward play. Schools in communities of various types were included. These were by city (population above 200,000), town (10,000-30,000) and country (below 1,000). Five schools in each of the three community types were utilized. The children ranged in age from 10.5 to 11.5 years of age and were primarily in the fifth grade. An instrument based on the semantic differential technique was utilized to determine attitudes toward 18 concepts related to various aspects of play. These included such things as play, winning at play, losing at play, cheating at play, homemade playthings, playmates, and joining a game after it had started. These various concepts were rated through use of 20 bipolar adjectival
scales on a continuum of 105. These produced 260 responses from each child. Means and standard deviations were found for each of the schools by concepts. The means will be utilized through analysis tests and pairwise comparisons to test for significant differences between children in the schools of different types and for comparing ratings between the different concepts. An acceptable range of reliability was found through the use of Cronbach's Coefficient Alpha test of internal reliability. In this study the importance of understanding how children personally perceive their play activities is emphasized. The instrument developed here is adapted from an earlier one which was used to study attitudes toward play among Filipino children. Eventually, it is anticipated that some cross-cultural comparisons may be made.

BLANCHARD, Kendall (Middle Tennessee) RITUAL AND SPORT AMONG THE MISSISSISSIPPI CHOCATAW SPORT BEHAVIOR This paper describes the role of traditional ritual in Mississippi Choctaw sport behavior. In formal team sport contests—stickball, baseball, basketball, or softball—players often appeal to sorcery, observe dietary and sexual restraints prior to important games, invoke the assistance of supernatural figures, and engage the services of shamans who have the power to "fix" one's athletic prowess. Using Mary Douglas's definition of ritual, it is suggested that sport in this system functions to actualize traditional ritual forms and thus maintain many values basic to Choctaw identity in the twentieth century.

BOYD, Susan H. (Montana) EATING DEATH, RACING DEATH: A STUDY OF DEATH—DEFYING WAKES AND RACES This paper explores two categories of ceremonies thematically linked with the danger and pollution of death. Data is presented from contrastive sets of peasant religious belief systems and American technologically valued deus ex machina. Key expressions of paradigmatic shifts are rites of reversal, funerary games, ritualized miniatures, and humor. Symbolic transformations of natural and technological objects are indicative of the shift; diminutive offerings placate and amuse. The first category analyzes wakes and commemorations of the dead in peasant cultures. Public ceremonies validate beliefs about dangerous, deceased adults versus non-dangerous, deceased children. The second category describes technological race games are tests of man's control over danger/death most specifically, radio-controlled model car racing. Both racers and audience react humorously to disorder; drivers do not die, cars are replaceable. High potential for risk and disorder, whether anthropomorphically attributed to "ghosts" or "ghosts in the machines", require skilled, effective playing "dead". Reality downshifts from large life games to small scale manipulation of fate, danger, and disorder. Ceremonies pose dramatic shifts from communal omophagia to possible tragic victims.

CORSARO, William A. and Graham M. Tomlinson (Indiana) SPONTANEOUS PLAY AND SOCIAL LEARNING IN THE NURSERY SCHOOL There have been few direct studies of children's spontaneous play in nursery school settings. The analysis of spontaneous play reveals important features of children's social and cognitive processes and provides information regarding ways nursery educators can best direct and expand play in the learning experience. This paper reports findings from a naturalistic study of peer interaction in a nursery school which involved the collection and microsociolinguistic analyses of videotaped peer interaction in various social-ecological contexts. The analyses of episodes involving spontaneous play led to the discovery of communicative strategies which may be precursors to adult conversational rules. Many of these strategies such as repetition and verbal descriptions of action along with certain paralinguistic features (pitch, stress, and intonation) have been overlooked in previous research due to an emphasis on adult-child interaction, or labelled as expressive in line with Piagetian views of egocentric speech. Recent research by Garvey, Keenan and others have challenged the egocentric views of the language of pre-school children. In the present research the fine-grained analysis made possible by videotape reveals the importance of language in young children's achievement of socially ordered productions in spontaneous play.
DANSKY, Jeffrey L. (Eastern Michigan) WHY DOES "FREE-PLAY" ENHANCE ASSOCIATIVE FLUENCY? Previous research (Dansky and Silverman, 1975; Sutton-Smith, 1967) indicates that children who are given opportunities to play with various objects subsequently give more uses for those objects (and other objects) than control subjects. However, what has actually been demonstrated is not necessarily a relationship between play and associative fluency, but rather a relationship between activity in an unstructured situation and enhanced associative fluency. The present study combined observational and experimental procedures to test the hypothesis that this relationship between unstructured activity and associative fluency is mediated by symbolic, make-believe play. On the basis of pre-experimental observations (following procedures adapted from Smilansky, 1968), 48 preschoolers were designated "players" and 48 "nonplayers". These children were then randomly assigned to either a free play condition or one of two control conditions (imitation, intellectual task). During these 10-minute sessions all children were exposed to identical stimulus materials. Next all children were asked to generate all the uses they could for a second set of objects. Observations made during the free play treatment showed that 87 percent of the "players" engaged in make-believe, while only 9 percent of the "nonplayers" did so. A 3 (treatment) x 2 (player/nonplayer) ANOVA performed on the alternate uses data revealed significant main and interaction effects (all p < .01). Subsequent comparisons among the means showed that players in the free play condition produced significantly more uses than subjects in any other cell (p < .01). There were no significant differences among any of the other cells (p > .05). Thus, simply providing children with play materials and suggesting that they play with them as they wish did not promote associative fluency. Children's fluency is enhanced by a period of unstructured activity only if they actually engage in symbolic make-believe play.

DUTHIE, James H. (Windsor) ATHLETICS: RITUAL IN TECHNOLOGICAL SOCIETY This paper looks at the function of myth and ritual and their respective changes within the general context of technological development. Analyzing professional athletics in European and North American societies, the author suggests that the phenomena can be viewed as institutionalized forms of ritual behavior where the primary objective is winning.

FOX, Steve J. (Middle Tennessee) THEORETICAL IMPLICATIONS FOR THE STUDY OF INTER-RELATIONSHIPS BETWEEN RITUAL AND PLAY Within the context of general anthropological theory and the ethnographic literature, activities identified as play and ritual have tended to be regarded as distinct sociocultural phenomena. However, recent considerations of play and ritual suggest that it may be difficult to effectively distinguish between these as exclusive behavioral manifestations. This paper suggests that the issue is best addressed as two related problems. The first is conceptual, requiring reconsiderations of "traditional" definitions of play and ritual and their applications by anthropologists, while the second is one of facility, namely, recognizing the play aspects of ritual as well as the ritual dimensions of play. It is concluded that because play and ritual activities often occur together or within analogous sociocultural contexts, it is necessary that the relationships between these phenomena be examined within the general framework of anthropological theory.

GUILMETTE, AnnMarie, and Sarah Yee Wah TSANG (Windsor) EPISTEMIC INCONGRUITY IN HUMOR: BLACK AFRICANS AND CANADIANS One of the reasons for the commonly held illusion that some of us possess a sense of humor (regarded as an ability to be amused at one's own expense), while others do not, involves the transformation in a playful fashion of an extreme insult. The incongruity is that this extreme insult is then judged less insulting than a mild insult. Two experiments were devised to examine this issue. Experiment 1: Consider a 1) realistic, 2) mild insult, 3) by an enemy (Treatment B). We would predict that Treatment A would be more amusing from the point of view of the "victim" than would the realistic mild insult by an enemy. For those "victims" who find Treatment A more amusing, we
would also predict that they would find that conjunction also less insulting and more playful than would "victims" of Treatment B. However, many subjects would not find Treatment A amusing. We predict that group would find Treatment A insulting and serious (rather than kidding or playful). Our evidence on Canadian Ss is consistent with these predictions. Gestalt psychology provides a theoretical base for incongruity humor theory—that humans impose structure (closure) upon an unstructured situation such that sense or meaningfulness is perceived in the nonsensical or incongruous. Nevertheless, incongruity appears neither a necessary nor sufficient condition of amusement; incongruity must be conceptualized. The insults or incongruities in the above experiment usually represent anticonformity to cultural norms, and conceptualization of cultural incongruity seems culturally relative. Experiment 2: However, a conceptualized violation of one's value cultural norms would probably threaten, rather than amuse. A conversion from uni-dimensional to multidimensional anticonformity might generate a serious-to-playful believe transformation—enabling the conceptualized or epistemic incongruity to become amusing. The next experiment tested three hypotheses: picture stories displaying multidimensional value cultural normative incongruity would be more often judged as 1) amusing, 2) jokes, and 3) stranger than picture stories not anticonforming to the subject's culture. Ss (44 Black African students and 44 Canadian Caucasian senior citizens) were tested in a 2 x 2 x 2 factorial design with repeated measures on one factor. All three hypotheses were substantiated at p < .002.

HAMILL, James F. (Miami U.) COYOTE AND SKUNK: THE LOGIC OF ONE NAVAJO FOLKTALE
All modern theories of discourse include an assumed logical capacity for all humans in all languages, but no work has been done investigating the possible cultural mechanisms involved in the acquisition of that capacity. One such mechanism is the body of lore that adults tell to children. This work reports on one Navajo tale, the logical modes emphasized in it, and the evidence that it indeed functions to transmit logical information. The tale was collected during the summer of 1977 from four sources on the Eastern Navajo Reservation and emphasizes the standard deductive paradigm of drawing specific conclusions from general statements.

HANDELMAN, Don (Pittsburgh) ANOTHER LOOK AT BATESON'S NAVE: PARADOX, PLAY AND IDENTITY
This paper attempts to extend Gregory Bateson's pioneering analysis of naven behavior as a corrective mechanism in the relationships between mother's brother (wau) and the sister's son (laau) in Iatmul society. The complicated pattern of interactions, bonds, and sexual identities that characterize the relationship are analyzed, and it is suggested that naven behavior is better understood if its metacommunication is viewed as play rather than as ritual.

KLONSKY, Bruce G. (Fordham) REINFORCEMENT AND HELPING PATTERNS IN CHILDREN'S GAMES
The present study investigated the relationships between social class factors and patterns of helping, reinforcement, and participation in games played by elementary school children in physical education classes. Based on studies of child-child (Feshbach, 1973, Feshbach & Dover, 1969; Harford & Cutter, 1966) and mother-child interactions (Hess & Shipman, 1965; Schmidt & Hore, 1970; Streissguth & Bee, 1972), several major hypotheses were made. It was hypothesized that (1) middle-class (MC) children would exhibit more helping behavior (e.g., physical aid and verbal instructions), especially of a verbal nature as well as more verbal reinforcement (e.g., praise) than their lower-class (LC) counterparts and (2) LC children would exhibit more reinforcement of a nonverbal nature (e.g., physical and gestural) than MC youngsters. To test these hypotheses, the frequency and communication mode of helping behavior and reinforcement in the baseball-type games (e.g., softball and whiffleball) of seven fourth- and eight fifth-grade classes were recorded. Three fourth- and four fifth-grade classes were observed at a school classified as middle class and four classes in both grades were observed at a lower-class school (i.e., Title I). These classifications were based on criteria set by local and federal government agencies. Each class was observed at least once with 30 minutes observation periods being employed. A total of 12 hours of observation was compiled.
using a checklist developed for the observation of "positive" game interactions. Interobserver reliabilities were satisfactory. Based on analysis of research material it was found that both major hypotheses were supported. Further analyses are also reported involving the manner in which reinforcement was dispensed (e.g., individual-to-individual, group, verbal, gesture, and physical categories). In addition, participation rates by sex for the different social class groupings are also reported. The role of peers in the educational process (i.e., particularly as related to the acquisition of sport skills) with an emphasis on possible "classroom" applications of the present study's findings will be discussed. Some probable familial antecedents of the helping and reinforcement patterns exhibited by the children will also be discussed.

LA FAVE, Lawrence (Windsor) DE-ETHNOCENTRIZING HUMOR THEORY: AN EPISTEMIC APPROACH Most humor researchers treat such terms as joke and incongruity as properties of the stimulus situation and sense of humor as a property of the person (i.e., personality trait). For instance, they talk as if jokes really exist in the stimulus--independent of the culture of the observer. Similarly, incongruity is treated objectively as existing within the stimulus input rather than epistemically as a two-way interaction between stimulus and person. In addition "sense of humor" is often treated as a desirable personality attribute. The ethnocentric typically believes that if a person conceives of the same playful so-called objective incongruities as s/he does, then you are blessed with a sense of humor. Otherwise you lack such a sense. In this way the ethnocentric's cultural beliefs and attitudes decide for him which stimulus situations represent jokes and playful incongruities and which do not. Since he views such jokes and incongruities as objective, rather than subjective, so he is able to flatter himself that he is amused when and only when a person with a sense of humor would be amused, contrary to certain immigrants, foreigners and minority-group members. Experimental evidence from both epistemic humor experiments (which treat beliefs as the key independent variable and which are discussed in the three other papers presented in this symposium) and epistemic vicarious superiority humor experiments (which treat attitudes as the key independent variable and which are briefly summarized from our earlier research) combine to display the cultural relativity of such forms as joke, sense of humor and incongruity. What all this suggests is a non-ethnocentric approach to humor theory influenced by anthropological insights, combining superiority and incongruity theories in a de-ethnocentrized, epistemic manner.

LAVENDA, Robert H. (Minnesota) FROM FESTIVAL OF PROGRESS TO MASQUE OF DEGRADATION: CARNIVAL IN CARACAS AS A CHANGING METAPHOR OF SOCIAL REALITY It has become commonplace to assert that play gives "a non-verbal metaphor for what life in a particular culture is all about" (Goldschmidt 1977:486), but what happens if what "life is all about" changes? In this paper, the transformation and re-transformation of the Carnival of Caracas is examined as a metaphor of changing social reality. In 1873, under the influence of a progressive dictator, the form and structure of Carnival changed radically in a fashion which seemed to reflect the optimism of the people. It was claimed by supporters of the regime that the change was indicative of the civilization of the people of Caracas and was a symbol of the progress then underway in the city. Twenty-five years later, however, Carnival was seen as a way of making the people forget the miseries of their daily lives, and indeed, the form and structure of the performance had again altered. The 1898 Carnival may thus be seen (as indeed it was seen by contemporary caraqueños) as diametrically opposed to its 1873 counterpart. The structures and symbols of the two carnivals are analyzed and related to the changing social reality in the city. It is suggested moreover that such events are in a dialectical relationship with social reality, and that through studying these dialectical relationships over time, aspects of their nature not revealed by synchronic studies may become apparent.

LEARY, James P. (Kentucky) WHITE RITUAL INSULTS IN CONTEXT Anthropologists and folklorists have long been aware of the "joking relationship" as a cross-cultural phenomenon. Scholarly investigators have further noted that "jokers" often rely on
traditional double-edged verbal devices performed in ritual contexts. In the United States the use of "ritual insults" or "dozens" by black youths has been well documented, but researchers have all but ignored similar rule-bound talk among whites. During the Fall of 1975 and the Spring of 1976 I conducted research on the verbal genres and stylized behavior of working class white, male youth in Bloomington, Indiana. They frequently exchanged brief ritual insults, and occasionally they engaged in more lengthy verbal duels. Based on a tape, recorded in natural context, of an extended verbal duel, I intend to isolate the forms (linguistic and poetic) of insults used and the rules which govern their performance by speakers in everyday life. Furthermore I will make comparisons between the Bloomington groups' style and repertoire and that of other white male groups with which I am familiar. Finally, I will point out congruent and contrasting features of ritual insult performances as they have been documented among blacks and whites in America.

MECHLING, Jay (UC, Davis) SACRED AND PROFANE PLAY IN THE BOY SCOUTS OF AMERICA A persistent theme in recent culture-studies literature on children's play in the United States is the contrast between the form and function of play in its natural setting and in an official setting organized by adults. This paper explores the overt/covert (or sacred/profane) culture dichotomy in children's play in the formative years (1902-1920) of the Boy Scouts of America. The meaning of the overt, didactic play culture that appears in the Handbook for Boys and in other Scout literature of the period lies in its ideological connections with adolescent psychology (G. S. Hall, et al.), with Progressive Era political thought, with the theory and practice of "muscular Christianity", and with social analysis that was struggling to understand the modernization of American consciousness. The publications and private papers of Ernest Thompson Seton--founder of the Woodcraft Indians and a central figure in the Boy Scouts of America--provide a fascinating case study of these ideological connections. But evidence and understanding of the overt play culture of the BSA does not necessarily provide clues to the meaning of the Scout movement as actually experienced by adolescent boys. The boys created their own covert play culture, as well, in the Scout setting, and this paper looks to photographs, fiction, first-person accounts, the "demand characteristics" of the folkway games themselves, and even some contemporary fieldwork for evidence of the form, function and meaning of the play invented by the boys. Discovery of the meaning of both the overt and covert play cultures in the BSA informs several current research issues in the manufacture and management of identity in modern American society.

MERGEN, Bernard (George Washington) PLAYGROUNDS AND PLAYGROUND EQUIPMENT, 1885-1925: DEFINING PLAY IN URBAN AMERICA Concern for the physical environment of children's play arose in the late 19th century, as American cities became crowded with immigrants and as the remaining unused land disappeared before suburban and industrial development. The initial response was, as Clarence Rainwater pointed out, the sand garden and the simple play lot equipped with swings, slides and seesaws. By 1900, however, the play movement had reached the stage of development which called for more elaborate planning and supervision. As early as 1907, Henry S. Curtis, one of the founders of the Playground Association of America, drew attention to the "two prevalent ideals of a playground: one the park ideal, which regards the playground as primarily a 'place to play'; it seeks to provide amusement for children am- adults; the other is the school ideal which regards the play leader as the most essential element in the playground, and the playgrounds as a means to a fuller and higher education....The advocates of the park ideal say that the children prefer to play by themselves and that they will lose their initiative if their plays are organized for them by others. However, the tendency of the year is undoubtedly in the other direction...." Spalding, Junglegym, Narragansett and other playground equipment manufacturers worked closely with teachers, superintendents of recreation, and scoutmasters to provide apparatus which would develop such desirable virtues as "initiative, courage, self-reliance and imagination". Systematic evaluation of the effect on behavior of various types of playground equipment was nonexistent before the 1930's, but this paper will attempt to assess the extent to which the implicit and explicit goals of the playground movement were achieved. The paper will con-
clude with a brief discussion of the importance of space and things in the play environment.

MC VAIGH, Betty (West Georgia) PLAY ORIENTATIONS IN PICTURE BOOKS: A CONTENT ANALYSIS This study investigated play theory orientations presented by the outcomes of play and game stories in children's picture books. Relationships of orientations to sex of the major characters, racial and ethnic portrayals of major characters, sex of adults in the stories, involvement of adults in the play or game experiences, and types of play and game activities were also investigated. A sub-problem was to determine the effectiveness of Caillois' classification of games as a typology for play and games found in picture books. Sixty-four preschool and primary school level picture books with play and game themes were analyzed. The Elementary School Library Collection (9th edition) was used as the source for book titles. The data were collected by use of content analysis. A checklist was developed for coding the variables. Cross-tabulation tables were used to analyze the data. Analysis of the data provided information that showed three major orientations toward play. Autotelically-oriented outcomes were present in more than half of the picture books. Socially-oriented outcomes ranked second, and self- orientations were third. Orientations were related to other variables in the following ways: Caucasian boys were most often depicted. Adults, often women, passively encouraged play. Role playing and the modeling of objects were popular game types. Caillois' classification of games was not totally adequate to type the play and games found.

MIRACLE, Andrew W. Jr. (Texas Christian) SCHOOL SPIRIT AS A RITUAL BY-PRODUCT: VIEWS FROM APPLIED ANTHROPOLOGY This paper examines the notion of school spirit at American colleges and universities. It is proposed that this phenomenon can best be understood as a by-product of the ritual life of individual institutions. It is also suggested that both athletic and nonathletic events may be utilized as mechanisms for the fostering of school spirit. This analysis examines the influence of ritual on school spirit and indicates the potential benefits of high levels of the element for the institution. Strategies for its promotion are suggested.

MOORE, Robin C. (Americas Behavioral Res. Corp.) THE PHENOMENOLOGY OF NATURAL SYSTEMS IN URBAN CHILDHOOD: POLICY AND RESEARCH IMPLICATIONS The purpose of this paper is to explore the special significance of biotic play behavior/environments in urban childhood. Empirical data is drawn from two sources: The Washington Environmental Yard (Berkeley) provides a comparison of early childhood responses to three primary behavior/environments (asphalt, play-structures and natural systems); and the Childhood Use of the Urban(izing) Landscape Project looks at middle-childhood response to five neighborhood settings in the San Francisco Bay region (high density central city, low density central city, older inner suburb, new outer suburb and rural town). A subject-centered ecological/phenomenological approach is adopted in both cases, using a combination of ethological/ethnographic methods, with analysis built-up from the subjects' own categorizations. Findings are interpreted in terms of urban policy and further research needed, to make western cities accommodate the play behavior of young inhabitants more adequately, by providing experientially adequate natural-system settings.

NARDO, Anna K. (Louisiana) PLAY THEORY AND LITERARY CRITICISM: A DEMONSTRATION Recently, literary critics have found that the theories of play developed by anthropologists, psychologists, sociologists, and theologians have a wide application to the study of literary texts. Play theory can illuminate the style of an individual work, the characteristics of a literary movement or sub-genre, and even the very acts of writing and reading literature. Although most literary critics who use play theory concentrate on modern literature, such as detective fiction or the experimental novel, I will examine the poetry of a British devotional poet of the seventeenth century, George Herbert, in order to demonstrate how play theory can join with three standard modes of literary criticism (new criticism, contextual criticism and reader response criticism) to sharpen our awareness of what a text is, means, and does.
RENNICK, Jobyann (Washington) A STRUCTURAL SYSTEM OF GAMES Games as abstract concepts embodied in complex sets of rules are analyzed using a structural methodology adapted from Levi-Strauss. The deep infrastructure of games consisting of sets of elements and relations between elements is revealed. Three basic structural elements are identified. The first element, a state, is a phase of a game in which a set of constant relationships holds between players and game constraints. The second element, a sequence, is a repeatable interaction pattern which constitutes a particular relationship between players and game parameters in a given state. The third element, a sequence unit, is a single action, reaction or consequence; a set of which constitute a sequence. Structurally, a game consists of a finite number of states, each of which contains a finite number of sequences which in turn consists of a finite number of sequence units. States differentiate time, space and context within a game. Sequences are strings or trees of interaction units. Characteristics of the elements and additional relations between elements are discussed and analyzed with respect to specific games. The elements and relations are formulated into a system and general laws which give the system an absolute character are posed. When the system is tested against some chronological data on games, the analysis reveals a definite progression of structural complexity. Additional uses of the system are suggested, and limitations of the system are discussed.

SALTER, Michael (Windsor) PLAY IN RITUAL--RITUAL IN PLAY: AN ETHNOHISTORICAL OVERVIEW OF NATIVE NORTH AMERICA This presentation utilizes extensive ethnohistorical data from social settings in the Eastern area of Native North America to describe: 1) the place of play activities in basic ritual processes such as mortuary, fertility, and weather control ceremonies; and 2) the way that social play forms utilize charms, incantations, and related mechanisms to promote victory and unit solidarity.

SCHWARTZMAN, John (Northwestern Inst. of Psychiatry) PARADOX, PLAY AND POST-MODERN FICTION Gregory Bateson was the first to link the epistemological premises in Russell’s Theory of Logical Types with the communicational phenomena of the socio-cultural context. Play as defined by Bateson is the prototype for a large number of paradoxical transcontextual modes in which the discontinuity between a class and its elements is breached creating examples of the paradoxes outlined in the theory of logical types. Fictional narrative, particularly the novel, is an analogous mode of paradoxical discourse which like play is "about" other discourse having no other existence. Post-modern or anti-realistic fiction "plays" on the basic premises of previous fiction, particularly those included in realism, by transgressing the discontinuity between the narrative frame and the content and by this "foregrounding" its paradoxical nature. Examples from the work of Thomas Pynchon will be used as illustrations.

STANALAND, Peggy (Eastern Kentucky) THE TAILTEANN FAIR: A REFLECTION OF ANCIENT IRISH CULTURE Fairs and assemblies have played a rather prominent role in Irish history. The countryside is replete with well-known landmarks that indicate the ancient site of a gathering of people. Most were held at a designated time of year for a designated purpose, and they traditionally brought together a given segment of the population. These ancient traditional gatherings have been recorded in the annals of Irish history. A number of them had their inception as funeral games honoring famous persons. Several grew into yearly provincial fairs and became scenes of political, social and commercial significance. Among the more famous fairs were the Fair of Colmain in County Kildare, the Fair of Carmen at Wexford, the Fair of Eman Mach and the Fair of Cruachan. But perhaps none surpassed in importance the Fair of Tailte (Aenach Tailteann) in County Meath. The Tailteann Fair was probably the best reflection of Irish culture for a number of reasons. Its strategic location on the Boyne Valley was in close proximity to Tara, traditional residence of Irish royalty. Also, it maintained an almost inviolable continuity for well over a thousand years, and it had the endorsement of the Ard Righ (high King) of the region. Finally, the activities of the fair had tremendous appeal for those attending. There were athletic contests, competitions for craftsmen and opportunities for marriage making that seemed to give the fair a unique atmosphere. In this paper the
impact of the Tailteann Fair on traditional Irish culture will be examined and discussed.

STEVENS, Phillips, Jr. (SUNY-Buffalo) PLAY AND LIMINALITY IN A BACHAMA FUNERAL Employing the Victor Turner notion that play forms—particularly those that symbolically flout established conventions—often mark "liminal" periods in rites de passage, this paper discusses the activities of clan joking-partners at funerals among the Bachama of northeastern Nigeria. It is suggested that the topsy-turvy behavior of the joking partners can be viewed as a recognition of the liminal state of the soul of the deceased, which has left the status of old age (such behavior does not accompany funerals for young people), but has not yet been "prepared" to enter the realm of the ancestors.

SUTTON-SMITH, Brian (Pennsylvania) A SPORTIVE THEORY OF PLAY Historically theories of play have derived their basic metaphors from ritual, biology, mechanics, psychosexual conflict, ethology and cognition. In an earlier work I have argued against the relevance of these metaphors and have argued in favor of the greater cogency and fertility of a ludic metaphor derived from games. These ideas were presented earlier as a dialectical theory of play. On reconsideration, however, it now appears that that metaphor itself was appropriate largely for that part of play which is textual. To deal with play as context as well as text, requires a metaphor drawn from play as communication. The obvious vehicle is sports. Sport as play involves a quadrilogue of coach, player-coplayer and spectator. Given this context approach, it is possible to reexamine the play data of infancy and childhood, and consider play in terms of the allied sportive and dialectical metaphors. What follows is that young children are into all the quadralogic roles from the very beginning. These roles are modelled by mothers, and different aspects of the quadrilogue are typically attended by boys and girls, and differently employed in varied cultural settings. The theory also allows for a bridge between play theorizing in psychology and symbolic anthropology, which are now disparate but running in some respects along parallel lines.

TOWNSEND, Philip (Cambridge) GAMES OF STRATEGY: A NEW LOOK AT CORRELATES This paper re-examines the pioneering article "Games in Culture" by Roberts, Arth and Bush (1959), concentrating on "games of strategy" and drawing on the author's and others' studies of Mankala. It questions the hypothesis that "since games of strategy simulate social systems those systems should be complex enough to generate such needs for expression. Simple societies should not possess games of strategy and should resist borrowing them". (Roberts et al. 1959:600). It suggests that this implies too static a view both of society and games, that other variables, such as economic system, may be at least as important as social structure, and that borrowing or cultural dissemination may occur for reasons irrelevant to social structure. The implication (p. 601) that pastoral societies tend not to have games of strategy is explicitly rejected; on the contrary, the author points to a long-standing correlation between Mankala and the cattle complex, even in noted segmentary societies. The paper further argues that the statistical foundation of the hypothesis proposed by Roberts et al. is weakened by an arbitrary division between "simple" and "complex" societies (few societies are in any case simple enough to deny a place to strategy at some level); by their utilization of a problematic three-category classification of games, generally accepted yet never critically explored, which conceals the chameleon nature of such games as Mankala both from ethnographer and analyst; and by their use of incomplete and sometimes unreliable ethnographic data referring to a non-random and geographically unbounded selection of societies.

TSANG, Sarah Yee Wah and Ann Marie Guilmette (Windsor) CULTURALLY RELATIVE AND PLAYFUL ASPECTS OF HUMOR: CHINESE, EAST INDIANS AND CANADIANS. Three experiments are considered in this paper in regard to cultural normative incongruity humor. The first is a pilot study replication of Mutuma's experiment discussed in another paper in this symposium, but using students in Jamaica and Canada. This replication
failed. The second study compares Canadian Caucasian high-school students in Windsor, Ontario, with Hong Kong Chinese high-school students in Windsor who recently emigrated from Hong Kong. The three dependent variables are amusingness, tastefulness, and playfulness. All three hypotheses concern two-way interactions between "group" and permutation. Only the last two of these hypotheses were substantiated at the .05 level. Thus, anticonformity stories failed to be judged 1) more amusing but were judged 2) in poorer taste and 3) more playful than non-anticonformity items. Each permutation of items was divided into three degrees of anticonformity—one, two- and three-dimensional. It was predicted that, as the number of dimensions of anticonformity increases from 1 or 2 to 3 dimensions, the stories should become 4) more amusing 5) more playful. However, these hypotheses were not substantiated, although mild trends in the predicted direction appear to exist. It is possible that both studies chose Ss who were unrepresentative of that culture, as these middle-class Jamaicans and Hong Kongese were possibly already "contaminated" with Canadian-type norms. The second study likely also had procedural problems. The third experiment concerns itself with amusement, hostility and surprising judgments as functions of ethnic group identifications, degree of cultural-normative incongruity and ego-involvement. The three hypotheses predict that the items which anticonform to the Ss' belief norms would tend to be judged amusing, and surprising, while the items which anticonform to the Ss' attitude norms would tend to be judged hostile. One group of 20 Ss consisted of Caucasian Canadians (tested in Kingsville, Canada). The other two groups of East Indians both lived in New Delhi, India. One of these two Indian groups consisted of 23 Ss who took the experiment in Hindi and 19 Ss who took the experiment in English. A 3 x 2 x 2 factorial design was employed with repeated measures on the last two factors. All three hypotheses were substantiated.

TYLER, J. K. and James H. DUTHIE (Windsor) EFFECT OF ORGANIZED PLAY EXPERIENCES ON SOCIAL NORMS Over 500 Windsor, Ontario boys aged 9 to 16 years participate annually in ice hockey at either House League (HL), less structured, competitive and ego-involving or Travel Team (TT), highly organized, competitive and ego-involving levels. In this study it was hypothesized that the differing on-ice experiences of the two groups would be reflected in the social norms thus acquired. Six subhypotheses were tested by means of a disguised humor instrument. The first three predicate that the social group whose social norm was anticonformed to in a given item would find that item more amusing, more surprising and less acceptable than the group to whose social norm the item did not anticonform. The remaining three hypotheses predicted that the more experience an individual had as a member of his group (the longer he had played at that level) the more he would rate items anticonforming to the social norms of his preferred group amusing, surprising or unacceptable. Thus items depicting aggressive behavior beyond the rules of the game were held to be more amusing, surprising and less acceptable to HL than to TT participants. However, certain depicted behaviors, apparently deemed threatening by the latter group, were as judged extremely unacceptable. The more experience individuals had in their groups, the more they judged aggressive rule infractions as less amusing, surprising and acceptable. However, it was clearly demonstrated that young boys playing at two levels of the same game differ significantly in regard to the social norms about aggressive behaviors provided by such experience and their ability to regard such behavior as playful. The President of the National Hockey League was more perceptive than he realized when he stated that violence is normative in highly organized ice hockey.

VENTUR, Pierre (Yale) b'axÁl b'uľ: A MODERN MAYA DICE GAME This paper is primarily an ethnographic description of b'axÁl b'uľ, an indigenous game played by the Mopan Indians of the southern Peten. As such it complements other anthropological accounts of Amerindian games which utilize one or another form of dice. The taxonomy of indigenous Mopan games includes, broadly, "counting" and "capture" dice games. b'axÁl b'uľ constitutes the latter category and may be analyzed as a basic game, jil ("true" or "real") b'uľ, with four variations whose names derive from aspects of play: mujan ("hawk") sinaʔan ("scorpion"), and sakal ("army ant") are differentiated by the movements and mode of capture of playing pieces, an extension of the
predatory habits of these animals. The fourth variation, k’aak’ ("fire"), posits an additional element—a fiery pit—into which pieces may fall to be burnt up. A portion of a b’ul game between two teams of five players is analyzed and then re-played according to the rules of each variation. Tables are provided of actual play through twenty moves. The movements of pieces, capture, direction of play, and the configuration of pieces at intervals of five moves are diagrammatically represented by a system of symbolic and notational devices. Rules of play and strategy are described in detail, as well as the ambiance of the playing arena. The social context and significance of b’ul in Mopan society is also discussed. Examination of ethnohistoric, ethnographic, and linguistic sources for the Maya area reveals the widespread role of dice in gambling activities and in divination rites.

vonGLASCOE, Christine A. (UC, Irvine) WAYS OF WINNING: INSTANCES OF RULE MANIPULATION AND NEGOTIATION IN A CHILDREN'S GAME A video recording of children’s gaming is used to discover the nature of children’s conceptions of rules, with special attention to how they are negotiated and reformulated during the course of playing. The negotiation and reformulation of rules is reflected in the building of arguments which result from infractions. The use of video as an elicitation device in play-back sessions reveals players' opinions about what constitutes fair play and provides insights into the difference between a normal description of the game and the behavioral enactment of it. It is this difference which is seen to constitute the child's "reality" of the game. Analysis of both audio and video records of game-playing interaction reveals a high proportion of disputation over decisions about the rulefulness of players' actions. These disputations are analyzed in terms of: 1) how many and which of the players are involved; 2) intensity of conviction on the part of the participants (that is, how strongly they argue); 3) what kind of evidence is used in support of the argument, if any; 4) form of protest namely, verbal or physical on the one hand and, if verbal, whether the player speaks directly to the issue, calls in an outside arbiter, simply flatly denies the caller's decision, resorts to name-calling, etc.; 5) the kinds of issues over which disputation occurs.

ORGANIZED SESSIONS

CULTURALLY RELATIVE ASPECTS OF PLAY AND HUMOR (March 23, 2:00-4:00 PM) Chairperson: James H. Duthie (Windsor) Sub and cross-cultural humor experiments recently performed have indicated both the cultural relativity of humor judgments and the concomitant serious-to-playful transformations. Such findings seem consistent with ethnographic field data obtained by cultural anthropologists and ethnographers. Most anthropologists will view such findings as consistent with what they already know. However, such findings seem important for several reasons: 1) Some interesting implication of these results apparently are not widely understood among anthropologists. 2) Field studies by anthropologists are frequently viewed by other social scientists as ambiguous in interpretation and inadequate in methodological design. The shrewd insights of anthropologists (which influenced us to carry out these experiments) will be given more attention by other social scientists (social psychologists) if reinforced by experimentally controlled data. (3) Social scientists could profit from the anthropologist's cosmopolitan Weltanschauung (including many humor researchers), if such anthropological insight could help de-ethnocentrize these other social scientists. For instance, consider such terms as joke, sense of humor and incongruity. These terms seem to be typically interpreted not only by laymen but many social scientists, including most humor researchers, in an ethnocentric manner so as to raise the self-esteem of the ethnocentric speaker at the expense of immigrants, minority groups, and other cultures. Thus, when Chinese are not amused at anti-Chinese 'jokes', the non-Chinese ethnocentric considers Chinese devoid of a so-called sense of humor. When Chinese are amused at 'jokes' generated by their culture, this ethnocentric criticizes these "inscrutable orientals" for laughing at something not intrinsically funny. Recent experiments using Hong Kong Chinese, Black African, Jamaican, Canadian and East Indian cultures, as well as minor-league hockey players from different Canadian subcultures, will be reviewed to illustrate the social and psychological mechanisms employed.
CROSS-TIME AND CROSS-SETTING STUDIES OF CHILDREN'S PLAY (March 23, 4:15-5:45 PM, Symposium sponsored jointly by TAASP and the American Studies Association) Chairperson: Bernard Merger (George Washington) In this session, analyses which examine change over time as well as across settings in both the structure and content of American children's play are discussed. Examples of changes in children's playground environments from 1885-1925 are described and assessed; and a recent comparison of children's responses to various playground settings in the San Francisco Bay area is presented. Relationships between covert and overt play cultures in the early years of the Boy Scouts of America are also examined. The purpose of this symposium is to emphasize the need for studies which investigate children's play in various historical and also environmental contexts. It is also suggested here that researchers need to discriminate more clearly between play which occurs as the result of the child's interest and initiative and play which develops as the result of adult planning and supervision.

ANNUAL BUSINESS MEETING (March 24, 1:00-2:30 PM) Presidential Address to be delivered during this meeting by Phillips Stevens, Jr. (SUNY-Buffalo) PLAY AND WORK: A FALSE DICHOTOMY It is suggested that students of play have assumed an overly rigid distinction between behaviors ascribed as "play" and "work". Recognition of the idea of paradigm (Kuhn, Bateson) and the application of Csikszentmihalyi's concept of "flow" indicate that the distinction is not so easily drawn, and that many of our investigations have been seriously limited by their having been based on a false conceptual dichotomy.

NEW GAMES: AN APPROACH TO THE CREATION OF A PLAY COMMUNITY (March 24, 8:00-10:00 PM Evening Session) Chairperson: John Bowman (Denison) In this session the history and philosophy of the New Games Foundation will be presented and potential and actual applications will be described and illustrated. During the presentation every individual will have an opportunity not only to discuss but also to experience play using New Games techniques.

THE RITUAL DIMENSIONS OF PLAY: STRUCTURE AND PERSPECTIVE (March 25, 9:00-12:30 PM) Chairperson: Kendall Blanchard (Middle Tennessee) This symposium is structured around the awareness that play can be viewed both as a ritual form in itself and a characteristic of other ritual processes. It is also maintained that such a discussion is necessary in the attempt to understand the general meaning and significance of human play. Analyzing the theoretical literature on ritual and play as well as several specific historical situations, the papers address the following issues: (1) the meaning of the play-and-ritual interrelationship, (2) the structure and function of play as ritual, (3) the structure and function of ritual as play, (4) the social play context as a setting for the analysis of ritual behavior, (5) play and ritual in the change process, and (6) the possible application of play-as-ritual conceptualizations. All the presentations underscore the essential nature of play as a dimension of the human sociocultural experience.
CONFERENCE NOTICES

A psychology of playgrounds and play spaces conference will be held at the Merrill Palmer Institute, 2 Ferry Street, Detroit, Michigan on May 4-6, 1978. Attempts will be made to bring together psychology of play theorists with play ecology theorists and playground architects. For information write to Greta Fein at the Institute.

A Conference on Chess and The Humanities: an inquiry into the uses and values of a Leisure Activity, will be held at the Lincoln Hilton Hotel, Lincoln, Nebraska on May 26-27, 1978. Inquiries to Prof. Robert Narveson, Dept. of English, Univ. of Nebraska, 68588. The projects goals are: 1) increased understanding on both theoretical and practical levels of the personal and social effects of chess activities, 2) more clearly formulated goals and plans among those involved in chess activities, 3) increased understanding of the interaction between those directly involved in chess activities (the promoters and players) and those indirectly involved (educators, governmental officials, businessmen, and interested citizens), 4) awareness among all concerned of the scope, variety, and social implications of chess activity in Nebraska and other parts of the nation and world.

A Symposium on Motor Development in Young Children, June, 1978. Contact Marcella V. Ridenour, Dept. of Physical Education, Temple University, Philadelphia 19122. Topics include: The child's right to play; the important years of motor development: zero to Six (three sessions); current applications of motor development in infant stimulation; development of mobility during infancy: new findings and old assumptions; creative movement of young children; designing play environments for pre-school children; cinematographic techniques applied to motor development; neurological and socio-behavioral aspects of motor development from reflex to action behavior; demonstration lecture: physical fitness for infants and pre-school children; cinematographic movement analysis projects; the relationships between task complexity and perceptual-motor performance; developmental movement therapy, review and critique of motor assessment tools for infants and young children; a series of session related to teaching undergraduate and graduate motor development courses.

Conference on Research Methods in Folklore for Children. What is the relevance of the folklore of children's play and games, etc., to the classroom. At University of North Carolina at Chapel Hill, April 28-29, 1978. Contact Mary Kingsbury, Folklore Dept.


Seventh World Conference of the International Playground Association, Carleton University, Ottawa, August 20-26, 1978. Themes are: 1) the social significance of play; 2) towards the perfect play experience; 3) Urban planning with the child in mind. Conference Office: Canadian Parks/Recreation Association, 333 River Road, Vanier City, Ottawa, Canada K1L 8B9.

John Parkinson, Psychology Dept., Carleton University, Ottawa, Canada, KL5 1N4 makes a special appeal to TAASP colleagues for help with his session "Youth in Trouble". He is seeking experts outside North American who can speak to play programs and facilities for this age group.


SUMMER WORKSHOPS ON PLAY AND AESTHETICS

Graduate School of Education, University of Pennsylvania, is offering two summer workshops: 1) Child Play and Games (Ed. 545 Pt. 7) July 5 to 11, 1978, and 2) Developmental Aesthetics (Ed. 545 Pt. 8B), July 17 to 21, 1978. Each course will last for five days from 9:00 am to 5:00 pm. Interested persons
SUMMER WORKSHOPS (Continued)

should contact Mr. Peter Bent, Graduate School of Education, 3700 Walnut Street, Philadelphia, Pennsylvania 19104. Phone is (215) 243-6455.

Child Play and Games: The material is approached from anthropological, historical, and developmental-psychological points of view. Although the perspective is scholarly, practical considerations are not neglected. The text, How to Play with Your Children (Sutton-Smith & Sutton-Smith), will be used, and a mini-workshop will be conducted by Bernard deKoven, author of The Well Played Game, and a leader in the New Games Movement.

The course begins with descriptions of play and games at various age levels and in various cultural and historical settings (The Folkgames of Children (B. Sutton-Smith). This is followed by the participatory workshop. The latter half of the course is given to the development of a communication-theory of play, within which framework of major theoretical approaches to play are reconsidered. Other major texts are: Child’s Play (Herron & Sutton-Smith); The Study of Games (Avedon & Sutton-Smith); Play (Bruner, Jolly, Sylva) and Play Survey. Recommended works include books by Huizinga, Callois, Jones & Hawes, Ellis, Opie, Lancy & Tindall, Kirschenblatt-Gimblett, Singer, Tizard and Harvey, etc.

Developmental Aesthetics: Children’s expressive development is approached from a developmental psychological concern with early and subsequent forms of self-representation through varying media. A particular focus is upon the child’s way of organizing external media for purposes of self-representation. The course begins with an overview of theories of representation using Piaget’s Play, Dreams and Imitation in Childhood, as a starting point. Attention is given to the alternative theories of Werner & Kaplan, Freud and Jung, etc. Preliminary focus is upon (a) child’s organization of objects; (b) attention is then given to the organization of works for expressive purposes with attention to narrative and verbal art (text is Kirschenblatt-Gimblett, Speech Play); (c) children’s expression through graphics. The most studied of all art forms is focused on Jacqueline Goodnow’s Children’s Drawing, but attention is given to the arguments of Arnheim, Kellog, Colomb, etc. There is a micro workshop given by Daniel Gildesgame; (d) Children’s Film-making is approached through the study of films made by children, live and animation. The central text is Larson and Meade, Young Filmmakers; and(e) Other Media, such as music, literature, poetry, theatre, are approached through Howard Gardner’s, The Arts and Human Development, and H. and S. Kreitler, The Psychology of the Arts.

PLAYNOTES

The Journal of Sport Behavior
A journal of research and commentary for the study of social behavior in games and sports. Sponsored by the US Sports Academy at the University of South Alabama, Mobile 36688 ($10)

American Adventure Play Association
P.O. Box 5430 Huntington Beach, California 92646. They say: "The Association has been active for about a year now and has been instrumental in spreading the word regarding the values of free form play environments for American children." They run a quarterly newsletter; give advice to recreation administrators, and are eager to be in touch with fellow spirits. For further information see Landscape Architecture, Oct. 72.

New Games Newsletter
Published quarterly at $2.00. Now printed. P.O. Box 7901, San Francisco, California 94120. Also consider (if interested) The New Games Book, which is an interesting account of how it all got started, what they are doing, how to do it, and where they are going. A Doubleday Book, editor Andrew Fluegelman.

The Spring 1978 issue of Quest will deal with interrelationships between literature and myth, and sport and myth. The editor is Roberta J. Parks, 200 Hearst Gymnasium, Univ. of California, Berkeley 94720.

Playful Notes: Holology

It has been our fortune to have intercepted, if not accepted, the following note from Donn F. Draeger to Phillips Stevens. (Excerpts only).

"In our revitalization of holology, some of my colleagues are aiding me to develop an 'applied' holology. Too often much of our work is purely academic and the substantially large amounts of information we are drawing into our files seem just to root there,
PLAYFUL NOTES (Continued)

bereft of any immediate usefulness. One of our pet investigations, however, has to do with the relationship of national temperament and adaptability to different weapons and systems of combat; this in the sense of waging hand-to-hand combat. There seems to be very definite natural abilities (adaptabilities) to combat in preferred ways among conspecifics; i.e. there are those ethnic groups who will choose to spar rather than to grapple, just as there are 'natural' swordsmen, archers, spearmen, etc. Of this there can be no doubt when the weapons and systems of the world are brought under systematic study (which is the special province of holology). We are thus vitally interested in what lies behind all this.

This study promises to be an exciting facet of holology, but for obvious reasons cannot be totally investigated without considerable aid from anthropologists, sociologists, perhaps even psychologists. For example, if one assumes that human social behavior is not determined by reason and cultural tradition alone, is it then subject to 'laws' prevailing in all phylogenetically adapted instinctive behaviors? If we see among conspecifics any identifiable strands of "moral responsibility," and see such as a compensatory mechanism of limited, but nevertheless considerable, strength, we have the further possibility that the dynamics of instinctive drives, of phyletically and culturally ritualized behavior patterns, are acted upon by the controlling force called "moral responsibility."

TELL YOUR FRIENDS

ABOUT TAASP!

If each member brings in at least one other member, we can double our membership and greatly increase our help to our play-filled colleagues.

See You in BLOOMINGTON

MARCH 23-25th!