

Journal Surveys

I. Theoretical Constructs and Methodology

I-1

Osterhoudt, R. G. "The History and Philosophy of Sport: The Reunification of Once Separated Opposites," *Journal of Philosophy of Sport*, 5 (Fall 1978), 71-76.

During the past two centuries, the scholarly disciplines of history and philosophy have drifted apart. In depicting this separation, Osterhoudt outlined twenty "principal harbingers" of historical study and seventeen different developments of philosophical work in physical education and sport from the early eighteenth century to the present. Osterhoudt believes that history and philosophy should be studied as complementary dimensions. If not, philosophy becomes vacuous, static, or dogmatic, and history becomes purposeless, arbitrary, and fragmentary. Based upon secondary works; 37 entries; 4 notes; bibliography.

—Sharon Kay Stoll

I-2

Osterhoudt, Robert G. "In Praise of Sport History: An Argument for its Study," *Canadian Journal of History of Sport and Physical Education*, 10, No. 1 (May 1979), 1-6.

The principles of experiential continuity and rational consciousness are related notions about the fundamental character of reality. These two principles, in turn, constitute the founding notions of history's possibility and significance. The value of history in general and sport history in particular is illuminated through an understanding of the principle of experiential continuity and the principle of rational consciousness. Based on secondary works; 9 notes.

—Don Morrow

I-3

Day, Robert D. "Sport History Can Be Fun: The George McKenzie Story," *CAHPER Journal (Journal of the Canadian Association for Health, Physical Education and Recreation)*, 45, No. 5 (May/June 1979), 15-15, 35-37.

“In 1968, the Ontario Institute for Studies in Education denounced the method of teaching history then employed in Canadian schools. Unless the problem of stimulating students with regard to historical research can be rectified, sport history, too, may suffer accordingly. While researching a Master’s thesis in sport history, the author became invested with the ‘fever’ of researching in the area. Through an interview, the story of George McKenzie, a Catham, Ontario horseracing enthusiast, was realized. McKenzie was killed in a collision with a pig while racing. His tombstone, illustrating the fatality, was supposedly still in existence somewhere in the area. The original ‘hearsay,’ the subsequent newspaper confirmation, and the ultimate search for the headstone proved that indeed sport history *can* be fun” (Author’s abstract). Contains some additional comments on horse racing in nineteenth century Chatham. Based on interviews, newspapers, and secondary works; 8 notes, 2 photographs.

—Peter Donnelly

I-4

Snyder, Eldon and Spreitzer, Elmer. “An Ironic Perspective on Sport,” *Journal of Popular Culture*, 13, No. 4 (Spring 1980), 609-17.

The ironic perspective “basically involves a sense that things are not the way they are commonly thought to be.” It is useful in sport analysis because the conventional wisdom of banquet speakers usually obscures the dilemmas of sport. The rewards of winning if stressed inordinately can often reduce the amount of enjoyment the athlete experiences. If the athlete does not win often enough, he may even be reduced to a spectator. A study by the authors in 1975 indicated that only 2 per cent of the parents of young hockey players stressed fair play as the prime value of sport. Twenty-five per cent thought winning was the top priority. Big-time college coaches are faced with a situation of “*limited* control with *complete* liability over the contest outcome.” The pressures for deviance from fair codes—through illegal recruiting and under-the-table payments—often become overwhelming despite the rhetoric of character-building. Based on primary sources and secondary works; no notes.

—Lee Lowenfish

I-5

Radar, Edmond. “A Genealogy: Play, Folklore, and Art,” trans. by Jeanne Ferguson, *Diogenes*, 103 (Fall 1978), 78-99.

Play and folklore are manifestations of symbolic invention of which art is the end result, and these manifestations provide a foundation of explaining social phenomenon. The single generative structure of symbolic invention is games. The play exhibited in games by an individual illustrates the primordial form of

symbolic activity. The manifestations of a festival are collective games in which the individual is introduced into the structures, rituals, and institutions of a social group. The manifestations of a festival translate symbolically the political, economic, and mythological regulations structuring a society. Based on secondary works; 21 notes.

—Alar Lipping

I-6

Allen Guttman. "On the Alleged Dehumanization of the Sports Spectator," *Journal of Popular Culture*, 14, No. 2 (Fall 1980), 275-82.

Neo-Marxist sports analysts have branded mass spectator athletics "the capitalistically deformed form of play." They have charged that sports turn spectators into passive watchers, defuse political action, and provide a catharsis for the repression of capitalistic society. However, empirical studies in Western Europe have revealed that sport spectators actually participate in athletics more than do non-spectators; they also tend to be active in other areas of culture and the arts. An unscientific study of Red Sox and Yankee fans by college students reached the same conclusion. The catharsis factor in football spectating may well have validity. Football games and weekends are "Saturnalia-like occasions for the uninhibited and perhaps even an infantile expression of emotions which are tightly controlled in our ordinary lives." But class conflict may be intensifying in British football as unruly working-class spectators take out their resentment on the increasingly embourgeoisified players. Based on secondary works; 24 notes.

—Lee E. Lowenfish

I-7

Petryszak, Nicholas. "Spectator Sports as an Aspect of Popular Culture—an Historical Review," *Journal of Sport Behavior*, 1, No. 1 (1978), 14-27.

Since spectator sport became established as a major part of the entertainment industry in North America, it has constituted one of the major means by which the cultural ideals of corporate-technological society are created and heroically affirmed. Beyond providing mere escape for many, the increasing popularity of spectator sports in the twentieth century points to the growing inadequacy of North American culture and industry, to provide individuals with a personal sense of fulfillment in everyday life. Based on secondary works; no notes; 34 references.

—Michael Kupersanin