

Journal Surveys

I. Methodology and Theoretical Constructs

- I-1 Park, Roberta J. "Research and Scholarship in the History of Physical Education and Sport: The Current State of Affairs," *Research Quarterly for Exercise and Sport*, 54, No. 2 (June 1983), 93-103.

While some excellent historical research has been provided by physical educators, the quality and types of their research have been hampered in part by traditional cross-disciplinary graduate education. Most historical studies of sport, physical education, play and the like are designated, along with medicine and education, as "special" histories contrasted with "general" histories. One weakness of special histories is their narrow scope and their simply descriptive rather than narrative or analytical approach. Narrative histories emphasize chronological changes and analytical histories are typically organized by topics. Research in history is different than "scientific" research in that it emphasizes the "particular" or individual events rather than the "generalizing" or "law seeking" sciences. Moreover, it stresses the need to view evidence critically in the context of the writer and the times and does not place great emphasis on hypotheses. Based on secondary works; 62 notes.

—Helen Fant

- I-2 Mrozek, Donald J. "Thoughts on Indigenous Western Sport: Moving Beyond the Model of Modernity," *Journal of the West*, 22, No. 1 (January 1983), 3-9

Noting that studies of sport in the American West have been mainly descriptive and anecdotal, Mrozek offers a critique of Allen Guttman's example. Differences between the sports of various cultures may be due to perception. The idea of improvement, a modern characteristic, may reflect a similarity of ritual functions in different cultures. Mrozek argues, nonetheless, for an understanding of sport within cultural boundaries. It is difficult to make comparisons between cultures and time periods. Based upon secondary works; 11 notes, 8 photographs.

—David McComb

- I-3 Stoll, Sharon K. "The Use of Phenomenology to Investigate and Describe Sport in the Historical Genre: An Alternative Approach to Sport History," *Quest*, Vol. 34, No. 1 (1982), 12-22.

Sport philosophy and sport history have become separate interdisciplinary approaches to the study of sport. Sport history has limited its examinations to the developmental occurrences and the influences of sport activity on the hu-

man experience. On the other hand, sport philosophy has concerned itself with such ultimate questions as the purpose, conduct, and character of man in sport. The two approaches have evolved into highly organized interdisciplinary areas, each with different foci, separate research organizations, and different goals. This should not be, because fundamentally, the two are complementary in revealing the essential place of sport in human life. Research needs to focus on the union of the historical and philosophical perspectives to understand the place of man in sport. This paper attempts to reunite these two interdisciplinary approaches to the study of sport using an existential phenomenological description in the historical genre—specifically, the Sumerian Third Dynasty of Ur, 2100 B.C. Based upon primary sources and secondary works; 23 notes. Copyright 1982 by Human Kinetics Publishers. Reprinted with permission.

—Sharon Kay Stoll

1-4 Havig, A. R. "American Historians and the Study of Popular Culture," *Journal of Popular Culture*, 11, No. 1 (1977), 180-92.

Prior to the 1850s all classes of Americans enjoyed the same types of entertainment. Seating was based on ability to pay and thus separated the classes. After 1850 entertainment began to appeal to certain classes. Popular entertainment, minstrelsy, vaudeville, and movies gave the divergent American society a cohesive base. Irish and Jewish immigrant groups, often portrayed as naive and uninformed in a new land, were helped more than harmed by such portrayals in various forms by popular forms of culture. Popular culture helped set the tone for moral behavior and an understanding of a continually expanding and diversifying nation. Though popular culture helped whites, it frustrated black development. Blacks were consistently depicted as incompetent, lower class individuals. Beginning with Harriet Beecher Stowe's *Uncle Tom's Cabin* and continuing to present day, blacks have been the subject of unflattering portrayals which have impeded their integration into society while the same types of stereotypical castings have helped to integrate white immigrants. Based upon primary sources and secondary works; 44 notes.

—Stephen I. St. Clair

I-5 Poles, Nicholas C. "The Educational Philosophy of John Swett and John Muir," *Pacific Historian*, 26, No. 1 (Spring 1982), 58-69.

Good friends during the last forty years of their lives and neighbors on adjoining California ranches in retirement, John Swett and John Muir had differing ideas on education and its function. Swett was known as the founder of California's public school system and believed that education was preparation for life. Because physical training led to health, Swett championed its inclusion in the schools along with technical and vocational training. Muir, as a scientist-naturalist, embraced Darwinian concepts and did not have Swett's belief in man's social institutions. Regarding physical training, Muir argued that living with nature negated the need for the artificially-imposed subject.

The basic difference between the two men was that Muir saw man's social civilization as unnatural while Swett believed that education's purpose was to prepare for that civilization. Notwithstanding their differences, both men left a permanent mark on California. No notes; 6 photographs; bibliography.

—Lynne Emery

I-6 Rotundo, E. Anthony. "Body and Soul: Changing Ideals of American Middle-Class Manhood, 1770-1920," *Journal of Social History*, 17 (Summer 1983), 23-38.

As America became increasingly modernized in the mid-nineteenth century, there was a marked shift in the standard of manhood. A manly individual was originally one who was concerned with the welfare of the community and sought to improve it. He was also a spiritual person devoted to God. But by the late nineteenth century, the manly individual was one who achieved success based on his own efforts and gave great emphasis to his physicality. This new view of masculinity was attributed as a response to the increased emotional attachment between mother and son, the fears of declining fatherhood, and the difficulty of individual achievement in a bureaucratic society. Based upon primary sources and secondary works; 77 notes.

—Steven A. Riess

I-7 Schlossman, Steven L. "G. Stanley Hall and the Boys' Club: Conservative Applications of Recapitulation Theory," *Journal of the History of Behavioral Sciences*, 9, No. 2 (April 1973), 140-47.

G. Stanley Hall's leadership in the child study movement and especially his recapitulation theory in the late nineteenth and early twentieth centuries provided the premise upon which social reformers based their emerging programs for children. Appropriating the tenets of the play instinct, the readiness for indoctrination during childhood, and the gregarious and social needs of adolescence, boys' club supporters used organized play and especially team games to turn youth away from gang life. The result was a radical, yet conservative application of child study concepts in boys' clubs for the purposes of inculcating ideal standards of citizenship and socially indoctrinating lower-class youth in urban areas. Based upon primary sources and secondary works; 20 notes and 27 references.

—Angela Lumpkin