

body or a competitive quality was projected quite differently by different cartoonists. Sports were used as a common social denominator: they were one of the few bonds that united the American people. Information about the complexities of government that was transmitted through sport symbols captured the attention of a broad segment of the population and was easily translated by the viewers. The familiar sport symbols supplied not only cognitive but also effective cues: they evoked personal memories of sport experiences that heightened the arousal level of the political message. Sport language had a culturally approved “social license” to get people’s true emotions out in the open and to communicate messages that were often submerged in other forms of social communication. Earthy sport jargon and nicknames encapsulated in brief, colorful outbursts, communicated what people knew and how they felt about politicians and issues.

A Visit to the Guts Muths Museum, Schnepfenthal Institute, and the Jahn Museum in the German Democratic Republic

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Since the end of World War II, few people from western countries have been able to travel in the German Democratic Republic. The author was fortunate to have had such an opportunity in September, 1974 with a kind invitation from Dr. Günther Wonneberger, president of the International Committee of History of Sport and Physical Education of the International Council of Sport and Physical Education. Dr. Wonneberger is also a faculty member and former rector of the Deutsche Hochschule für Körperkultur in Leipzig.

The historical highlight of this visit was a trip to see Schnepfenthal Institute near Gotha which was opened in 1785 and at which Johann GutsMuths taught for fifty years. The school is still in operation today and uses the original building. On the top floor several rooms comprise the GutsMuths museum. Near the school is an outdoor area or turnplatz with apparatus for the activities taught by GutsMuths over one hundred and seventy-five years ago.

A stop was also made at the Jahn museum at Freyburg on the Unstrut River about 30 miles southwest of Leipzig. This museum is in the house where Jahn lived in semi-exile for the last twenty-five years of his life, and he is buried in front of the house.

This talk will be illustrated by the showing of a number of slides taken on the trip.