4 Women who have undergone mastectomies are acutely sensitive to this dynamic as are the developmentally-disabled and their families (e.g. parents have been heard to comment, wryly, "you'd think mental retardation (or cerebral palsy) is catching, the way they avoid our kids.") Cf. Friedson, E., "Disability as Deviance" in Sussman, M. (ed.) Sociology and Rehabilitation (Washington, American Sociological Association).

5 Steinman-Traunstein, op. cit.

6 Ibid.

7 Examples which suggest redefinition and rising political consciousness from the recent American social revolutionary period (1950s thru the early 1970s) are: "Black is beautiful!", "Gay is good!" and "Sisterhood is powerful!"


9 These were necessitated primarily by cultural and political differences; political subdivisions and the nature of centralized government are distinctly different in Britain from those in the United States.

10 Department of Commerce, Capital District Profile of People, Jobs and Housing (undated; based on 1970 census).

11 Space does not permit their missions and titles to be detailed here.

12 The fact that the data, taken as an aggregate, were collected over a span of three years (in Greater Albany as early as 1972, in Edinburgh as late as 1975) may constitute a slight limitation of the study.


14 The reader will note that these data are from 1972-75. In the interim the mass media of communication have continued to transmit American culture to Europe and visa versa. Cross-cultural influences are ever on the increase. For example, current anti-nuclear protests in Europe, including Britain, and those in the United States, bear a striking resemblance to each other.

15 Earlier we wrote of the underground. Based on our experience with eleven organizations that declined participation in this study, they are more likely than other groups to refuse to be interviewed because: (1) they are masquerading as SHOs, and fear exposure, (2) they are firmly committed to remaining "underground," and therefore reject cooperation with "establishmentarians," (3) militant separatism is basic to their founding principles, or (4) they are tired of being exploited by researchers whom they see as milking respondents for information that does not benefit members of the SHO. Traunstein-Steinman, 1973, op. cit.

3. Sport and the Masculine Ethos: Some Implications for Family Interaction

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The popular adage has it that the family that plays together stays together. This is generally assumed to be the case for involvement in sport. The belief that sports are activities which lend themselves to shared participation among family members is reinforced by images of sports families presented through the media. Frequent features presenting high-profile sports families emphasized the solidarity of these families centered around their shared involvement in sport. Sports broadcasts typically include frequent references to the fact that an athlete's parents are in atten-
dance, or show close-ups of wives' faces while their men face a tense moment on the playing field.

Loy, McPherson and Kenyon suggest, however, that there is in fact no evidence to support the view that involvement in sport aids family solidarity. They indicate instead that there is a great deal of anecdotal evidence which suggests that it is a divisive element. For example, sports interests are reported to reduce the opportunity for family interaction since family members frequently develop different sports interests. As well, the extensive sports consumption by adult males is often described as a source of marital strain and conflict.

Over the last several years a considerable body of evidence has begun to emerge to indicate that the involvement of males in sport is indeed substantially more extensive than that of females. Szalai, (1973) in his comprehensive cross-cultural analysis of leisure activities, found that while the overall extent of sport participation varied considerably in different societies, males in general tended to devote about twice as much time to sports as females. A study of the participation in sport of young married women with children (Famaey-Lamon, 1982) indicated that they were underrepresented, with reference to involvement in sport. Earlier findings by Kenyon (1966) and Robinson (1967) also indicate that to the extent that females do participate, their participation tends to decline at an earlier age.

Not only do males participate more in sport, but they also identify much more strongly with sport as a form of endeavor. This is indicated in a study by Stein and Hoffman (1978), of role strain among a sample of athletes and non-athletes. They found that non-athletes reported intense role strain in the form of an experienced lack of congruity between personality and social role. Essentially, the non-athlete’s definition of manhood was focused as much on athletics as was that of the athletes. On the other hand, his inability to meet the demands of the role of athlete was seen to interfere with his ability to be ‘one of the guys.’ Further evidence of this tendency to identify with sport is provided by Stensaaen’s (1981) study of sport ideals among adolescents. His findings show that twice as many boys as girls reported that they identified with a sport ideal.

The association of sport with masculinity is also expressed in attitudes toward female participation. As Hart (1976) points out, the very fact that ‘Women in Sport’ is treated as a separate topic, while ‘Men in Sport’ is not, reveals the masculine cultural bias. Hart demonstrates that women are systematically discouraged from involvement in sport through perpetuation of the belief that involvement in sport is unfeminine. This belief system operates at two levels. At the more specific level it involves notions such as the ‘muscle myth’, i.e., the belief that participation in sport will produce unfeminine, unattractive bulging muscles. At a deeper level, the qualities which are alleged to be encouraged through sport—competitiveness, achievement, dominance—are felt to be in conflict with the dependence, fragility, and passivity associated with the feminine role. Hart illustrates this point by showing how successful female athletes go out of their way to demonstrate to the world that they are still feminine.

Fasteau (1974) argues that the special appeal of sport for males lies in the fact of competition, as the principal context for the measurement of mastery. Competition is thought to bring out such particularly masculine qualities as strength, speed, coolness under pressure, teamwork, the capacity to risk violence, and the drive to win. Fasteau argues that these associations in turn account for the emotional character of male involvement. Men hope that these qualities will rub off on them and their sons (c.f.