CALIFORNIA STATE UNIVERSITY, NORTHRIDGE

A PHOTOGRAPHIC DESCRIPTION OF
SOCIAL PROBLEMS IN SPORT

A thesis submitted in partial fulfillment of the requirements for the degree of Master of Arts in
Physical Education

by
Lorraine Ann Bennett

January, 1974
The thesis of Lorraine Ann Bennett is approved:

Committee Chairman

CALIFORNIA STATE UNIVERSITY, NORTH RIDGE

December, 1973
ACKNOWLEDGMENTS

The author acknowledges the assistance and inspiration of her chairman, Dr. F. Ann Stutts. Gratitude is also expressed to Drs. S. F. Caldwell and D. R. Bethe.

L.A.B.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ACKNOWLEDGMENTS</td>
<td>iii</td>
</tr>
<tr>
<td></td>
<td>LIST OF FIGURES</td>
<td>v</td>
</tr>
<tr>
<td></td>
<td>ABSTRACT</td>
<td>vi</td>
</tr>
<tr>
<td>I</td>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>The Problem</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Purpose</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Assumptions</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Delimitations</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Definition of Terms</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>REVIEW OF RELATED LITERATURE</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Research Using Phenomenological Methods in the Social Sciences</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Visual Modes of Knowing and Describing</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Approaches to Social Problems</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Literature Dealing with Social Problems in Sport</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>PROCEDURES</td>
<td>41</td>
</tr>
<tr>
<td>IV</td>
<td>PRESENTATION OF PHOTOGRAPHS</td>
<td>44</td>
</tr>
<tr>
<td>V</td>
<td>DISCUSSION</td>
<td>80</td>
</tr>
<tr>
<td>VI</td>
<td>SUMMARY AND CONCLUSION</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>BIBLIOGRAPHY</td>
<td>89</td>
</tr>
</tbody>
</table>
# List of Figures

<table>
<thead>
<tr>
<th>Figure</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>22</td>
</tr>
<tr>
<td>2.</td>
<td>23</td>
</tr>
<tr>
<td>3.</td>
<td>24</td>
</tr>
<tr>
<td>4.</td>
<td>25</td>
</tr>
<tr>
<td>5.</td>
<td>27</td>
</tr>
<tr>
<td>6.</td>
<td>28</td>
</tr>
<tr>
<td>7.</td>
<td>29</td>
</tr>
<tr>
<td>8.</td>
<td>31</td>
</tr>
<tr>
<td>9.</td>
<td>32</td>
</tr>
<tr>
<td>10.</td>
<td>33</td>
</tr>
<tr>
<td>11.</td>
<td>34</td>
</tr>
<tr>
<td>12-46</td>
<td>45-79</td>
</tr>
</tbody>
</table>
ABSTRACT

A PHOTOGRAPHIC DESCRIPTION OF SOCIAL PROBLEMS IN SPORT

by

Lorraine Ann Bennett

Master of Arts in Physical Education

January, 1974

Before considering why or how, we need to consider the "whatness" of phenomena. The purpose of this study was to use still photography to describe the "whatness" of social problems in sport.

Functioning within the framework of the selected magazine sources and focusing upon social problems in sport, by visually scrutinizing the structure and totality of the images within the photographs, selections of photographs were made. A "way of seeing" and an attitude that was phenomenological were used to "subjectively" select and sort the photographs. Black and white high contrast still photographs of these selections were reproduced for presentation. Certain groups of phenomena appeared to cluster around cores which seemed to center upon human actions and feelings.
If these actions and feelings could be verbalized, then words which perhaps come close to them are suffering, deviousness, violence, exploitation, rebellion, and rejection. However, such terms are gross and inadequate and by attempting to verbalize these actions and feelings we risk being estranged from the experience.

This study bears witness to the contention that if we exclude nonverbal modes of describing the perspective from which we view experiences is severely restricted.
CHAPTER I

INTRODUCTION

New possibilities for interpreting data—indeed, new possibilities for identifying data, new conceptions of human possibility emerge when we abandon the terrain to which a natural science conception of sociology confines us (62:743).

A theory which aims at explaining social reality has to develop particular devices foreign to the natural sciences in order to agree with the common-sense experiences of the social world (48:272).

Before we can resolve the puzzles that so confound us we must return to "the things themselves" (61:243).

Inventions, discoveries, and the development of countries generally do not happen at random or occur by chance alone, rather, they are the product of a distinctive intellectual climate, because the types of problems and questions considered and the ways in which they are asked, largely determine what is to be discovered. Witness eastern countries where philosophers have traditionally been involved with questions of life and moral behavior such as observed in zen buddhism, compared to western
countries where philosophers have been more involved with the problem of knowledge, as observed in the protestant work ethic with its emphasis on utilitarianism.

This study is based on the contention that before considering theories of why phenomena look as they do, or how they are to be explained, we need to consider "how" they appear; the "whatness" of the phenomena.

Langer (32) illustrated this by suggesting that Socrates brought a new conceptual framework, an entirely different perspective into Greek philosophy, not by providing new answers but new questions. Instead of asking "which answer is true?", he asked "what is Truth?" "What is knowledge, and why do we want to acquire it?" Langer stressed that the framework of a question greatly limits and directs the ways in which it can be answered. For example, if a question demands a verbal response then that question eliminates the possibility of a nonverbal response, thus "If we would have a new knowledge, we must get us a whole world of new questions" (32:4).

The importance of the structure of a question and method of inquiry was also stressed by Yankelovich and Barrett (61:264) who asserted: "What modes of knowing we are to employ will depend, after all, on what kind of
things there are to be known."

In this study the mode of knowing deemed appropriate for describing the "whatness" of social problems in sport was a combination of a phenomenological method and still photography (as a visual mode of knowing).

Questions of social phenomena have generally been studied in the realm of the social sciences, e.g., sociology, anthropology, and psychology. Social scientists advocating phenomenological methods have asserted that their prime consideration should be: what does the social world mean for the observed actor within the world, and what did he mean by his acting within it? They suggested that to obtain this type of information researchers must remain in contact with the initial source, the lived world, and that to be able to observe and study the actions and experiences of an individual and individuals in a concrete setting of their lives, it is necessary to study "lebenswelt-phenomena," i.e., how people live and experience their lives. They adhered to Wittgenstein's claim that "the facts which concern us lie spread out before us" (61:240), but they emphasized the importance of perceiving phenomena as it appears to the observer. The phenomenological method is not restricted to "sense data alone."
The experience of the phenomena itself tells that there is much more involved than that.

Traditionally perception and thinking have been considered as a dichotomy, however, many modern theorists have challenged this theory. According to Arnheim (4:13):

...the cognitive operations called thinking are not the privilege of mental processes above and beyond perception but the essential ingredients of perception itself...visual perception is visual thinking.

Yankelovich and Barrett stressed that the traditional philosophical distinction between sensory perception and reasoning is impractical and artificial. They claimed that "the various modes of knowing (sense perception, reasoning and insight) interpenetrate one another and function conjointly" (61:259) and they warned against considering them as separate, independent, conflicting modes of mental functioning. According to Bouman (8:13), "perception is the source of all knowledge and therefore the source of all science."

Due to the traditional emphasis on quantitative empirical research in the western world, verbal modes of description have been considered most appropriate. However, when dealing with the qualitative dimension, such as describing the "whatness" of the phenomena of social
problems in sport, perhaps nonverbal modes of describing could provide new insights.

Ruesch and Kees (44:1) suggested that human interaction "is much related to nonverbal systems of codification." They warned that "precise methods of measurement are often clumsy and impractical when dealing with human interaction."

According to McKim (35:21) thinking may be distorted and hindered when the thinker "verbally labels his experience before he has time to perceive its richness." Pictures can be a language in themselves, and perhaps more appropriate for describing the "whatness" asked in this study.

The phenomenologist accepts that the body expresses itself in movement. This expression of movement can be captured by a still photograph, and Debes (68) supported this contention by suggesting that if "body language" can be considered the visual equivalent of verbal talk, then photographs of "body language" can be considered the equivalent of written talk.

Using still photographs of "body language" and spatial relationships, this study endeavoured to describe the "whatness" of social problems in sport from a nonverbal perspective.
The Problem

Using still photography, can social problems in sport be described from a nonverbal perspective?

Purpose

Using still photography, the purpose of this study was to describe the "whatness" of social problems in sport in the United States of America from a nonverbal perspective.

Assumptions

1. Social problems exist in the United States of America and they are manifested in different forms, sport being one of these forms.

2. Visualization is a mode of knowing; a way of describing social problems in sport.

3. Cognitive and perceptive modes of knowing need not be in conflict as they are part of the same process.

4. One means of describing does not negate another; all are to be considered without hierarchy or prejudice.
Delimitations

1. Only black and white still photographs were presented in the study.

2. Selection of sporting photographs was delimited to the years 1963-73 to keep the study contemporary.

3. The extent or degree of the social problem in sport was not expounded upon.

Definition of Terms

For this study the following terms were defined:

Social Problem

Action(s) by persons that they and/or other people think ought not to be engaged in.

Sport

A human activity which involves rules or customs which define and limit the pattern of human behavior incorporating challenges and definite outcomes determined by physical skills.
Phenomenology

Phenomenology is a method not a philosophical system. The essence of phenomenology becomes a determined effort to return to unadulterated phenomena.
CHAPTER II

REVIEW OF RELATED LITERATURE

The purpose of this study was to describe the "whatness" of social problems in sport in the United States of America from a nonverbal perspective of still photography.

In the review of literature the following areas were considered: research using phenomenological methods in the social sciences; visual modes of knowing and describing; approaches to social problems; and literature dealing with social problems in sport.

Research Using Phenomenological Methods in the Social Sciences

The literature indicated that there are two main philosophical attitudes toward research in the social sciences. The behaviorists, naturalists, empiricists, and positivists have adopted an "absolutist" view of man and society. They seek the "objective" position and strive for "hard" data which are concerned with exact measurement and verification of social phenomena. The
"subjective" position is primarily supported by the phenomenologists and existentialists who use phenomenological methods to gain new insights into the questions man asks about his existence and his being in the world. They strive for "soft" data which are largely concerned with meaning; the meaning social life has for the actor.

European philosophers were responsible for initiating and developing this "subjective" approach as seen in phenomenological methods of inquiry. They adhered to the idea that safeguarding the "subjective" point of view was the only sufficient guarantee that the world of social reality would not be replaced or distorted by a fractional, adulterated, artificial non-existent world constructed by the laboratory observer.

Schutz (40,41,46,47,48,49) who was greatly influenced by Husserl, the "father" of phenomenology, was a prime advocate of a phenomenological method in the social sciences. Schutz proposed that:

...We can always go back to the "forgotten man" of social sciences, to the actor in the social world, whose doing and feeling lies at the bottom of the whole system...

and inquire

...what did he mean by his acting within it (48:269).
Generally phenomenological methods attempt a presuppositionless approach and advocate a direct exploration of the experienced phenomena as they present themselves in our consciousness — a consciousness of the "whatness" of the phenomena. Kwant (30) and others stressed the importance of Husserl's intentionality concept where consciousness is always consciousness of something.

According to Barral (5:3) "phenomena is that which appears or presents itself, reveals or manifests itself to consciousness." She concluded that "phenomena is itself the manifestation of a being to another being capable of experience."

Phenomenologists endeavour to describe phenomena by reflective inquiry in order to arrive at the "whatness" of the phenomena.

Bouman (8:19) illustrated that what the phenomenologist does is to be aware of the language the world is speaking to him and "to look at the phenomena as it reveals itself in a certain situation...he looks for the totality, the wholeness." This concept is further explained by Schutz (48:216) who suggested that: "The other's body and its movement can be and are interpreted as a field of expression of events within his inner life."
In the last decade a renewed interest in phenomenological methods of inquiry in the social sciences has developed. Literature has appeared in the areas of education, psychology, psychopathology, sociology, philosophy, anthropology, economics, history, physical education, and the human sciences generally (8,10,17,19, 28,30,40,41,46,47,48,49,52,53,55,56,63,69,72,73,74,75,76, 77,79,80,81,82,84,87,88).

Dealing with education, Chamberlin (10) concluded that even if description could not solve all educational problems, if it contributed to clarifying and sharpening the focus upon issues by viewing them from new perspectives, it would be worthwhile.

Strasser (55) stressed the need for the human sciences to make use of a broad range of fundamental experiences if they hoped to achieve their aim. In discussing the significance of phenomenology in the development of a philosophic anthropology, Spiegelberg (77) considered that Pfänder's interpretive psychology, which attempted to understand human life and human psyche as an entity with an essential and understandable structure, was a viable alternative to the conceptions of the renowned philosophers, psychologists, and psychoanalysts.
Zaner (81), discussing an approach to philosophical anthropology, emphasized the importance of seeking the intelligible essence, the "whatness" of the phenomena man.

In an article entitled "Existential Sociology," Manning (75) outlined the contribution that existential sociology represents to the absolutistic sociologies. He discussed the characteristic features of an existential perspective on social life, suggesting that existentialists contend that truth emerges from relationships between man and the environment.

Fusing existential philosophy and Husserl's phenomenological method, Tiryakian (79) applied existential phenomenology to sociology. He likened this perspective to an approach he called "subjective realism," in which social reality is considered as it is phenomenally experienced by actors. He advocated an existential awareness which could be translated into empirical research to cope with the large-scale upheavals of modern society.

Bruyn (63) pointed out the similarities between the methodologies of participant observation and phenomenology. They contrasted to traditional empiricism due to their epistemological acceptance of intuitive
experience, their emphasis on the concreteness of "lived experience," their radical openness to modes of consciousness, and their inclination to interpret "essences."

However, whereas phenomenology emphasized the search for reality as it is "given" in the structures of consciousness universal to man, participant observation emphasized personal involvement and verification of values discovered in the particular culture studied. Bruyn advocated the need for a process which combined the inner perspective and external perspective in order to comprehend man in his wholeness. Discussing William Hocking's defense of nonbehavioral methodologies in the social sciences, Weinstein (80) tendered that behavioral and phenomenological methods of research need not be in conflict. He proposed that one of the main advantages of a phenomenological method in sociological inquiry could be to provide a link between the general problems of subjective life and the functioning of social units.

In a phenomenological study of suicide notes, based primarily on an analysis of one hundred and twelve notes of persons who succeeded in suicide, and insights gained through his work with adolescent suicide attempters and their parents, Jacobs (72) attempted to categorize
these notes. He adopted the perspective of the actor, what he must experience, how he must view these experiences, the sociological constraints restraining him from suicide, how he succeeds in overcoming them, and finally the precautions he takes to prevent the recurrence of a similar set of circumstances after his death.

Garfinkel's (17) ethnomethodological studies, which were influenced by the work of Parsons, Schutz, Gurwitsch, and Husserl, were concerned with treating practical activities, practical circumstances, and practical sociological reasoning as topics of empirical study. By considering commonplace activities of daily life, he sought to learn about them as phenomena in their own right.

Considering the European scene, Tymieniecka (56) referred to the new perspective in the social sciences oriented by phenomenology. She mentioned the work done by Marcel and Jaspers on the encounter with the other in human relations, and discussed Gurwitsch, Scheler, and Vierkant who developed a phenomenological sociology based on the concept that the individual was the key to the "social." She also discussed the work done in law and economics employing phenomenological methods and mentioned
at length the contributions of Schutz's work in the social sciences.

Kockelmans (74) also reviewed current European trends in the social sciences, concentrating on the phenomenological point of view. He acknowledged the innumerable differences in the phenomenological movement as a whole, mentioning phenomenologists such as Scheler, Marcel, Jaspers, Heidegger, Satre, Merleau-Ponty, and Binswager. He identified two currents in contemporary phenomenological psychology: one that considered phenomenological psychology as a determinate discipline, and another that upheld that there is no determinate discipline called phenomenological psychology, but rather referred to an empirical psychology based on a phenomenological or existential philosophy. In concluding, Kockelmans agreed that the philosophy of the sciences has many problems, lack of clarity being a prime one, and he expressed the need for explicitly developing the philosophy of sciences from a philosophy of man found in ontology.

Several physical educators have used phenomenological methods in an attempt to further understand the experiencing of sport and dance (28,30,52,53,82,84,85,87,88).
Thompson (88) attempted to apply phenomenological analysis to the problem of man's realization of who he is through participation in a sport experience. She concluded that it is possible for an individual to realize ontological truth in a golf experience through application of a theoretical construct, based on the writings of Merleau-Ponty which described man as at the center of and creator of his own world.

Looking at the phenomena of human revolt, Harper (82) in an attempt to further understand and clarify it, used the writings of Albert Camus specific to human revolt. He examined the relationship between revolt and death by looking at the man in sky diving. In conclusion, he suggested that the reflective glance toward consciousness, and what is given in it, can reveal the essential structures of our world in general, and more specifically can provide a method of investigation into truths essential to the human activity of revolt.

Kretchmar (84) attempted to more clearly understand the Other in sport. He gathered subjective data concerning the Other in baseball, basketball and cross country and identified phenomena highly relevant to the Other in sport through a reductive analysis of the
subjective experiences and then phenomenologically analyzed the phenomenon of opposition. He concluded that the phenomenon of opposition require the "presence" of an Other; that the Other in sport is recognized by what he does and that man, in sport, establishes his own identity in relationship to the Other.

Kleinman (73) emphasized that phenomenology is an aid to discovery, rather than strict proof. He endeavoured to go to the direct experience and take it for what it was. He warned against considering sport as though it existed in a vacuum.

Kleinman (83) also emphasized that physical education, because of its intimate involvement with the body, occupies a privileged and distinctive position to utilize a phenomenological method to gain new insights and greater understanding of human relationships and the educative process.

One of the chief merits of phenomenological methods in the social sciences appears to be that it enables the researcher to take a fresh look at a problem from a new perspective, particularly in the initial stages of research, and provides certain kinds of information which might not otherwise be available, if at all. This
is precisely the intent of this study which is attempting to describe the "whatness" of social problems in sport. However, as many of its advocates stressed, it aims to complement rather than entirely replace the behavioral approach to research, perhaps forming a better base from which to operate.

**Visual Modes of Knowing and Describing**

Man has used pictures, drawings, sculpture and bodily movements as modes of communicating for centuries. Indeed, drawings were one of the earliest forms of communication. However, in the last few centuries man has predominantly emphasized verbal and written language systems of communication and unfortunately words often tend to be regarded as things in themselves rather than symbols or sounds referring to ideas, events, thoughts, and feelings.

Due to Cartesian dualism, mind (thinking) — body (perceiving), visual modes of knowing, communicating and describing have been given negative connotations. The culture and educational systems have frequently relegated visuals to the kindergarten program, and too often at best considered them as aids, or light relief from the thinking and learning processes.
However, in the last decade there has been a renewed interest in the visual literacy — visual communication concept (2,3,4,14,18,23,35,44,58,65,66,67,68, 70,71,80). An awareness that the new television generation is being exposed to multi-sensory and multi-disciplinary approaches to thinking and learning, is encouraging educators and theorists to explore a variety of visual approaches to learning such as; art forms, pantomime, creative movement and dance, body language, graphic expression, film and photography (14,18).

Dondis (14) suggested that the visual mode has a wealth of data which can be used like a language for composing and understanding messages at all levels. However, she warned against attempting to apply the man-made structure of language as guidelines for visual literacy because they are completely different in character. Whereas languages tend to be logical due to their man-made systems constructed to encode, store and decode information, visual literacy is not a simple clear-cut logical system. Dondis claimed that visual means do not need an intervening coded system, and supported this when she succinctly stated that in vision:
The hard information that exists lies within the syntactical significance of the workings of the perceptions of the human organism. We see and what we see, we understand. Problem solving is inextricably connected with the visual mode (14:68).

Arnheim (3) stressed that vision is not a mechanical recording of elements, but rather a truly creative grasping of significant structural patterns. He likened it to an artist's look at the phenomena of nature as a whole, "the Gestalt," rather than an analytical scientist's look which attempts to summate isolated parts.

Photography has given visual communication its most simple, direct universal language (78). It is able to describe the "how" or "whatness" of the phenomena and stand alone as an important mode of description. Steichen (78) emphasized this by referring to the outstanding success of the photographic exhibition entitled "The Family of Man" (Figure 1), stating that the audiences not only understood the visual presentation, they also participated in it, and identified themselves with the images.

Figures 2, 3 and 4 are further examples of how still photographs have a unique contribution to make in the description of a phenomenon.
Figure 1
Figure 3
Researchers in anthropology, psychiatry, and physical education have used photography as a mode of knowing and describing. Bateson and Mead (6) endeavoured to use photography to translate aspects of culture which had never been successfully recorded by the scientist, due to the cross cultural and language limitations of verbal expression. In an effort to learn more about the Balinese culture they photographed parent-child and sibling relationships (Figure 5).

Mead also teamed with Macgregor (36) and attempted to focus different lines of research and different clinical and diagnostic skills on a carefully selected body of concrete nonverbal materials; photographic records of motor behavior.

In an attempt to explore the whole vision in anthropology, Collier (12) added photography as a new dimension in his research to observe and describe the phenomena as no other technique could (Figure 6).

Ruesch and Kees (44) used still photography to explore the informal and often spontaneous visually perceivable methods of communication of man. In Figure 7 they demonstrated the informative value of movement.

Discussing the role of still photography in the systematic recording and analysis of behavioral data,
Figure 5
Byers (64) saw it as a means of dealing systematically and communicatively with behavioral taxonomies beyond the reach of words alone. However, he pressed for a validity that could be ultimately expressed in the verbal literacy of the discipline.

A physical educator, Stutts (86) based her research on new interpretations of man's ability to formulate his own knowledge and understanding of the universe of his existence. The study focused on vision or visualization as a significant mode of knowing and understanding. She developed a construct of visual modalities which could be used in studying many movement forms and applied it to the movement form of tennis. Her study demonstrated that each photographic technique revealed or intensified awareness of a particular kind of information which was not equally revealed or intensified by any of the other techniques, and that all techniques utilized in the study served to elicit information, knowledge, and understanding which was not susceptible to verbal codification or expression (Figures 8, 9, 10, 11).

Approaches to Social Problems

After reviewing the numerous social problem approaches and theories advocated by sociologists, it
Figure 11
became evident that the complexity, interrelatedness, and number of social problems indicated that no one approach has proved satisfactory. Generally, those that were identified can be summarized into the following categories:

**Social Disorganization** (11, 21, 24, 25, 34, 38)

W. I. Thomas and Florian Znaniecki were responsible for this theory which suggested that a lack of social cohesiveness is due to a decrease in the influence of the existing social rules of behavior upon individual members.

**Personal Deviation** (24, 34, 38, 42, 54)

This approach basically dealt with the idea that social problems are essentially deviations from acceptable norms or standards.

**Value Conflict** (21, 24, 25, 31)

This concept proposed by Fuller and Myers is based on the failure of people to agree. Firstly, that a given situation is a social problem, or assuming such agreement, failure to reach agreement as to what should be done about it.
Social Change (31,34)

Social changes such as urbanization, industrialization, and technology were contended to be responsible for a number of social problems.

Cultural Lag (11,21,25)

Developed by William Ogburn, this approach is related to the preceding one. He proposed that all aspects of culture do not change at the same rate, claiming that due to technology, material aspects alter more quickly than do non-material aspects of culture, such as family relationships.

Collective Behavior (13)

In this approach social problems are defined and analyzed within a conceptual framework of collective behavior theory; the dynamics of the public opinion process. This concept is used as a framework to relate social change and value conflicts.

Discipline or Institution (21,38)

The advocates of this position claimed that institutions, not society, are the source of failure that results in social problems.
Social Problems (21, 25)

Generally this rationale took two forms: it either involved a survey of a large social problem, or a number of social problems, or a survey that involved an intensive investigation of a single social problem.

The Community (21, 25)

This approach involved the survey of a specific community, investigating various social institutions, generally using anthropological methods of research.

Situational Value (25)

This proposal referred to those influences outside of the individual, e.g., educational level, religion, income, residence, and race, which could impinge upon him and result in social problems.

The Citizen (43)

In this theory the idea that social problems are primarily problems in relationships among people was expounded.

Many of these approaches overlapped and indeed many sociologists took an eclectic position. However, they all called for the need for more research and knowledge about social problems.
Herman (21:48) in 1949 recognized that "the approach determines what one sees." He suggested that the study of social problems should penetrate deeper than customary analysis, endeavouring to show that there is a basic interrelation between the causes of many of these problems.

**Literature Dealing with Social Problems in Sport**

As indicated earlier in this chapter, there are two main philosophical attitudes toward research in the social sciences, one which adopts an analytical view and seeks "objective" data, and one which is concerned with experiencing and seeks "subjective" data. In the literature dealing with social problems in sport during the last decade, many theorists have reflected the analytical perspective resulting in a behavioristic, rationalistic, reductionistic, quantifiable, positivistic "objective" view of the phenomena. They were largely concerned with considering the extent and frequency of social problems in sport, rather than considering the "whatness" of the social problems.

"Research orientated" literature often applying social problem theories to sport were observed in the
Books more concerned with the experiencing aspect of social problems in sport included: Foul (60), Out of Their League (37), Lombardi Winning Is the Only Thing (29), The Fifth Down (1), and Ball Four (9).

The review of literature indicated that:

1. Phenomenological methods of research in the social sciences may provide new insights into social phenomena by viewing how people live and experience their lives.

2. Visual modes of knowing may provide new kinds of information as they view phenomena from a different perspective.

3. The approaches to social problems lacked cohesiveness and sufficient awareness of the
interrelatedness, similarity, and totality of social problems.

4. Theorists dealing with social problems in sport have mainly utilized an analytical "objective" approach, however, there have been some who reflect a concern for the subjective experiencing of the problem.

In an attempt to gain new insights into social problems in sport, by considering them from a different perspective, and based on indications found in the review of literature, this study combined phenomenology and still photography to describe the "whatness" of social problems in sport in the United States of America.
CHAPTER III

PROCEDURES

The intent of this study was to make a photographic statement of the immediate phenomena, that which is directly given in experience, in an endeavour to gain insight into the "whatness" of social problems in sport in the United States of America.

Still photographs can capture structure, patterns and relationships which are too swift for human eyes and can instantly record prolific detail which defies slower, exhaustive verbal translation. It offers a source of information which may stimulate latent "meanings" in the viewer; for it is the viewer, according to his or her own level of visual sophistication, who finds the phenomena "meaningful."

This chapter has attempted to describe the process that was used to "subjectively" deal with the empirical data found in the photographs. Verbalization was minimized as Chapter IV was developed and presented in the visual mode, and the contention of this study is that
the photographs can stand on their own.

The empirical data found in the still photographs, at this point in time cannot be objectified, thus a phenomenological "way of seeing" was employed in order to describe the "whatness" of social problems in sport.

Functioning within the framework of the selected sources and focusing upon social problems in sport, by using what Arnheim (4) termed "visual thinking", selections of photographs were made. This involved visually scrutinizing the structure and totality of the images within the photographs, i.e., being conscious of shape, form, size, position, patterns, spatial relationships, contrasts, discord, conflicts, opposition, disunity, lack of harmony, richness and inter-play, paying special attention to the ways in which the phenomena presented and revealed themselves, the ways in which the phenomena took shape in consciousness.

Black and white high contrast reproductions of the selected photographs were made by using a photographic copy stand.

In an endeavour to arrive at the "whatness" of the phenomena, an attempt was made to further elucidate the structure of the phenomena by using a "way of seeing" and an attitude that was phenomenological to "subjectively"
sort the photographs into series based upon subtle similarities.

**Sources**

Exploration of the following sources was delimited to the years 1963-73 in order to keep the study contemporary:

The Valley Green Sheet's sporting files
(a newspaper of the San Fernando Valley).
Life Magazine
Sports Illustrated
Author's photographs

**Photographic Variables**

**Camera** Minolta SR-T-101, with close-up lenses, No. 1, 2, 3: 52 mm.

**Film** Black and white, plus-X Pan, ASA 135, and black and white, high contrast copy, ASA 64.
CHAPTER IV

PRESENTATION OF PHOTOGRAPHS
Figure 15
Figure 18
Figure 24
Figure 27
Figure 33
Figure 34
Figure 40
Figure 42
Figure 43
Figure 46
"Is it a knot or is it not a knot?"

"If it is now 3:40 - what time will it be in half an hour?" (2).

How did you solve these problems? To find the time did you translate it into numerical quantities and handle the numbers by means of quantitative relationships, i.e., forty plus thirty is seventy, minus sixty is ten, or did you imagine a clock face and come to "know" the answer visually?

These tasks demonstrated that there is more than one mode of knowing. Indeed much of our thinking is non-verbal or wordless as we tend to think in signs or symbols. Many times in a day we use the visual mode of knowing, e.g., to park a car and to catch a ball. Educators
should perhaps heed Arnheim's (2) warning that we are strangling the potential of our youth by often forcing them to think primarily with verbal and numerical signs.

In this chapter the aim was not to verbalize from the photographs but rather to discuss the process involved in "visually knowing" and the difficulties encountered with the study. Chapter IV was a visual experience and can describe for itself without having to translate the data into verbal terms. The visual mode of knowing can be more subtle and comprehensive than the verbal mode of knowing. Apart from possible ambiguities, one word can be perceived differently, e.g., if two people heard the word "flower," one may "see" a budding rose and the second a flowering daisy. We can visualize a friend's face and we know and recognize it, even in years to come, but it is impossible to find words to adequately describe it. As the data of social problems in sport are extremely vast, subtle and complex, still photography was selected as the mode of knowing because it is capable of comprehensively grasping vastness, subtlety and complexity in a moment.

The prime difficulty experienced in this study became the task of verbalizing from the visual mode of
knowing in order to discuss the procedures and findings. What one sees in the photographs in this study is unique and denies verbalization. We see the phenomena and we know it. However, just as verbal knowing operates on many levels so does visual knowing. Some people see much more than others as they have developed a visual sophistication for critical seeing; for them the seeing does not stop at the obvious. However, it cannot be assumed that mere exposure to images is sufficient stimulation. People need to learn to see critically, or as Dondis (14) suggested, visual understanding is a natural means that does not have to be learned but rather refined.

When endeavouring to arrive at the "whatness" of social problems in sport the photographs utilized in this study were sorted into series based on their structural similarities. Certain groups of phenomena appeared to cluster around cores that stood out as peaks within the series of the phenomena. These peaks or trends seemed to center around human actions and feelings. Actions and feelings that can be adequately described verbally are actually quite rare. Consider the word "love"; it is a very unaccommodating verbalization of the nuances of the experience.
If the actions and feelings in this study could be verbalized, then words which perhaps come close to them are: suffering, deviousness, violence, exploitation, rebellion, and rejection. However, it must be recognized that such terms as "suffering" are gross and inadequate. Perhaps these verbalizations are indicators as to the "whatness" of social problems in sport, but this study did not look at all social problems in sport and certainly not all the human actions and feelings which are present in social problems in sport were described. Also it must be recognized that by attempting to verbalize these actions and feelings we risk being estranged from the experiences.

Another difficulty which unfolded in this study was the confrontation with the basic philosophical issue of existence versus essence. This involves whether in fact one believes that social problems in sport do have a "whatness," i.e., can they be reduced to essential elements or essences.

Dual prejudices also became a difficulty in this study; the prejudice against phenomenology as a mode of inquiry and the prejudice against still photography as a mode of knowing. The ominous requirement to translate the findings into verbal, concrete and verifiable data and
the controversy of quantitative "objective" methods of inquiry versus experiencial "subjective" methods of inquiry created constant pressures and frustrations. However, this study could not have been produced if it had not used aspects of a phenomenological method combined with still photography.

The comprehensiveness, vastness, discreteness, and subtleness of the phenomena visually described in the photographs demonstrated the potential of visual modes of knowing and principles of phenomenological methods of inquiry. A studious review of the photographs in the study bears witness to the contention that if we exclude phenomenological and nonverbal modes of describing, the perspective from which we view experiences is severely restricted.

This study does not claim that phenomenological description can solve social problems in sport, make value judgments as to the significance, extent or frequency of social problems in sport or make metaphysical speculations about what lies behind what is presented in the experience. In fact, this study does not claim that the method used was typical of a traditional phenomenological method of inquiry. However, by starting from the "real life" situation, although it was only an initial
scratching of the surface, this study demonstrated that visual modes of knowing and inquiring may stimulate new information about the phenomena of social problems in sport.

The possibility of subjective coloring or distortion in interpretation existed in this study, as it does in any field of research which presents "subjective" data. But, instead of discounting or disregarding this information, this study demonstrated and recommended the need to develop formalized research methods of procedure for "subjective" forms of inquiry so that data can be tested by the findings of others. To argue against empirical data (in this case the photographs) because of this difficulty is like suggesting that "there can really be no ore in a gold mine because conditions of terrain and location make the labor of extraction painstaking and time-consuming" (61:173).
CHAPTER VI

SUMMARY AND CONCLUSION

Summary

This study was based on the contention that before considering theories of why phenomena look as they do, or how they are to be explained, we need to consider "how" they appear; the "whatness" of the phenomena.

The purpose of this study was to use still photography to describe the "whatness" of social problems in sport in the United States of America from a nonverbal perspective.

Functioning within the framework of the selected sources and focusing upon social problems in sport by using what Arnheim (4) termed visual thinking, i.e., by visually scrutinizing the structure and totality of the images within the photographs, selections of photographs were made.

Black and white high contrast reproductions of the selected photographs were made by using a photographic copy stand.
In an endeavour to arrive at the "whatness" of the phenomena, an attempt was made to further elucidate the structure of the phenomena by using a "way of seeing" and an attitude that was phenomenological to "subjectively" sort the photographs into series based upon subtle similarities.

Certain groups of phenomena appeared to cluster around cores that stood out as peaks in the series of the phenomena. These peaks or trends seemed to center around human actions and feelings.

The prime difficulty experienced in this study was attempting to verbalize from the visual. The visual mode of knowing is subtle, discrete, comprehensive and vast and it was impossible to find words to adequately describe these actions and feelings. Also some people see more than others as they have developed a visual sophistication for critical seeing, and for them the seeing does not stop at the obvious.

If the actions and feelings in this study could be verbalized, then words which perhaps come close to them are suffering, deviousness, violence, exploitation, rebellion, and rejection. However, it must be recognized that terms such as "suffering" are gross and inadequate
and that by attempting to verbalize these actions and feelings we risk being estranged from the experience.

**Conclusion**

Based upon the assumptions underlying this study and within the delimitations of this study, it was demonstrated that black and white still photographs may have moved closer to describing the "whatness" of social problems in sport. The photographs provided new insights and described the phenomena in a way and from a perspective that no other medium could. However, it is not to be deemed better or worse than any other mode of describing, but rather, that it had a unique contribution to make, a different dimension to add to the describing of the phenomena of social problems in sport.
BIBLIOGRAPHY

Books


<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
</table>


**Periodicals**


Unpublished Material


