Deep Ran: County 9/82-90, County 9/82-90

This page contains several sections of text, including a section on sports and education, a reference to Deep Ran, and a mention of County 9/82-90. The text appears to be a mix of narrative and descriptive language, possibly discussing the relationship between sports and education. The document includes references to specific dates and years, indicating it may be discussing a historical or contextual background.

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Sports and Education in Spectator Sports

Deep Ran: County 9/82-90

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Abstract:

This paper examines the relationship between spectator sports and education, focusing on the context of Deep Ran, County 9/82-90. The authors discuss the historical background and the current state of spectator sports, highlighting the role of education in sports management and the impact of sports on educational institutions. The document includes references to specific dates and years, suggesting a historical or contextual analysis.

Keywords:

Sports, Education, Deep Ran, County 9/82-90, San Diego State University.
deep pan participation

The Transformational Scale of Pan Participation

The capabilities of the digitalization and participation in media are the key to a more efficient and effective way of engaging with consumers. The transformation of the experience of the user with the use of technology is crucial. The role of the media in shaping the experience of the audience is fundamental. In the digital age, where both traditional and new media are converging, the transformation of the user experience is essential. The transformational scale of pan participation is a framework that helps to understand and measure this transformation. The scale includes four stages: awareness, engagement, involvement, and transformation. The transformational scale of pan participation is not just about changing the way people consume media, but also about changing the way media is created and consumed.
Olympic games refer to major international multi-sport events that are held every four years and include a wide range of sports. The Olympic games are governed by the International Olympic Committee (IOC) and are held in different cities around the world. The Olympic games have a rich history dating back to ancient Greece, where they were first held over 2,000 years ago. The modern Olympic games, which began in 1896, are held every four years and include a wide range of sports, from track and field to gymnastics to swimming.

In addition, the Olympic games attract millions of spectators and fans from around the world, and they provide a platform for athletes to showcase their talents on a global stage. The Olympic games are also a symbol of international cooperation and friendship, as athletes from different countries come together to compete and share their passions for sports.

The Olympic games have a significant economic impact on the host city and country, as they bring in millions of dollars in revenue from ticket sales, tourism, and sponsorships. Many cities invest heavily in infrastructure and facilities to host the Olympic games, and they often experience a boost in tourism and economic activity in the years leading up to and following the games.

The Olympic games also have a cultural impact, as they help to promote peace and understanding between different nations and cultures. The Olympic games are a symbol of global unity and a reminder of the power of sports to bring people together.
Cross-cultural Implications

Although cross-cultural differences in sports are now widely recognized, there still remain significant access and participation disparities. The disparities in access to organized sports and the associated benefits are particularly pronounced in non-Western cultures. Cross-cultural differences in sports participation can significantly impact health, socialization, and overall quality of life. Understanding these disparities is crucial for developing inclusive sports programs that cater to diverse communities.

Deep fan engagement in Western sports can be compared to deep fan engagement in non-Western sports, but the nature of engagement differs. In Western sports, fan engagement is often characterized by high levels of dedication, emotional investment, and community involvement. In contrast, non-Western sports may not have the same level of fan engagement, but the engagement is often focused on community bonding and social interaction.

The success of sports development in the Western context is often linked to the availability of resources, such as funding, infrastructure, and facilities. In non-Western contexts, such resources may be limited, leading to fewer opportunities for sports development. However, this does not mean that non-Western contexts lack the desire or potential for sports development. Many non-Western contexts have rich traditions and cultural practices that involve physical activity and sports. The challenge is to find ways to leverage these traditions and integrate them into modern sports development initiatives.

In conclusion, sports development initiatives need to be culturally sensitive and inclusive. They should recognize and respect the diversity of cultural practices and provide opportunities for participation that align with these practices. This approach not only enhances access and participation but also promotes cultural understanding and respect.
Dear friends,

Winning the 1990 Summer Olympic Games was an unforgettable experience for us. The thrill of representing our country on the world stage was a dream come true. The journey to the podium was filled with moments of intense focus, dedication, and teamwork. We trained hard, pushed ourselves to the limit, and shared in the exhilaration of the packed stands and the roar of the crowds.

Reflecting on those days, I am filled with gratitude for the support we received. It was not just about the athletes; it was about the entire community that rallied around us. The pride and joy of our victory were mirrored in the celebrations that followed, with people from all walks of life coming together in a spirit of unity.

As we look back, it's clear that the Olympics are much more than just a sport. They are a platform for showcasing excellence, fostering friendship, and inspiring a sense of belonging. They bring together people from every corner of the globe, uniting them through the universal language of sport.

Thank you for your continued support and encouragement. Let's keep the spirit of the Olympic Games alive in our hearts, and let's remain inspired by the lessons of teamwork, dedication, and the pursuit of excellence.

Yours sincerely,
[Your Name]
the event over a threshold of "liminal" experience (Turner, 1977) with quasi-sacred trappings. The catharsis thus ritually achieved helps determine individual and collective identity in potentially profound ways. But the cathartic experience thus achieved is not value neutral. It is profoundly entangled in the web of influences from technology, advertising, commercialism, ethnocentrism, and other characteristics embedded in the infrastructure of the political economy of media and sports in contemporary society.

Deep Fan and Deep Play

Do American media sports qualify as deep play in Geertz’s meaning of the term, or is the phrase deep fan not a distortion of his intent? Geertz (1973, p. 432) borrows the phrase deep play from Jeremy Bentham to characterize "play in which the stakes are so high that it is ... irrational for men to engage in it at all." If a man wagers half his life’s savings on an even bet, the disutility of his potential loss is greater than the utility of his potential gain. In deep play, both parties are "in over their heads" (Geertz, 1973, p. 432), and the participants stand collectively to reap net gain rather than net pleasure. Bentham considered such activity to be immoral and would therefore make deep play also illegal.

Deep play and the deep fan, however, must be considered as symbolic rather than strictly utilitarian human activities. As Geertz (1973, p. 433) notes, "much more is at stake than material gain: namely, esteem, honor, dignity, respect ... status." The level of betting increases the meaningfulness of it all, and Geertz calls on Weber rather than Bentham to remind us that "the imposition of meaning on life is the major and primary condition of human existence" (p. 434).

In Geertzian terms, the deep fan of contemporary media sports bears remarkable similarities to the participant in the Balinese cockfight. First, the cockfight is a subject of double entendres on cocks and provides language and metaphors for other aspects of Balinese social life. Many (e.g., Carlin, 1987) have commented on the double meanings and metaphoric power of sports terminology and values today. Second, like the cockfight, sports today are elaborately organized with written rules and umpires to apply them. Third, betting is extensive: by 1984 more than $70 billion a year were being illegally wagered on American sports, and more than two-thirds of American newspapers were publishing betting lines of college and professional games (Gannett, 1987a, p. 78). Fourth, violence heightens the drama of each. Fifth, style hierarchies lend "deeper" to the games more than the money itself. When "the really substantial members of the community" (Geertz, 1973, p. 435) appear, the cockfight becomes more important. American corporate elite dominate the forum for the Super Bowl, while even heads of state, despite security risks, appear for Olympic opening ceremonies. Competition between high status individuals makes the game deeper to Geertz, involving greater emotion and larger bets. In American sports, college games are higher status than high school, professional games higher than college, as exemplified by television rights payments.

In a final comparison between the cockfight and media sports, today’s media sports event, like the cockfight, in utilitarian terms, "makes nothing happen." Its essence is not in the commercial or ideological or technological implications but rather in the game itself, which in any utilitarian sense is pointless. Geertz (1973, p. 443) likens deep play more to an art form: "the cockfight renders ordinary, everyday experience comprehensible by presenting it in terms of acts and objects which have had their practical consequences removed and been reduced (or, if one prefers, raised) to the level of sheer appearances, where their meaning can be more powerfully articulated and more exactly perceived." An NFL game, or any other media sporting event, resembles the cockfight in catching up the themes of "death, masculinity, rage, pride, loss, beneficence, chance—and, ordering them into an encompassing structure" (p. 443). The construction makes them meaningful and real in an ideational sense. Deep fan learns what the Balinese learns from the cockfight, "what his culture's ethos and his private sensibility . . . look like when spelled out externally in a collective text" (Geertz, 1973, p. 449).

Symbolically, then, the deep play of the participant in a Balinese cockfight has become diffused in a pluralistic society into the varied spectator sports available for live or mediated participation by today’s deep fan. The nonutilitarian activity of sport has taken on, in the United States, such tangible dimensions that it constitutes between 1 and 2% of the gross national product (Samuelson, 1989, p. 49). But its symbolic or expressive importance is far greater than that for many Americans because it provides a language or interpretive structure that at once reflects, explains, and interprets social life. In the final analysis, there is substantial evidence that, from its infrastructural base of a specific historical arrangement of technology, advertising, and consumerism, mass-mediated sport today is capable of providing for the deep fan crucial expressive, liminal, cathartic, idealistic mechanisms and experiences for the representation, celebration, and interpretation of contemporary social life, warts and all.

References


