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**ECONOMICS, LABOR & BUSINESS**


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However, advanced countries have recently become net importers of *clothing*. In 1978, developing countries enjoyed a \$7.5 billion clothing trade surplus and were responsible for 37 percent of the world's clothing exports. Even so, their market penetration ranges from only eight to 18 percent in Western Europe (excluding France and Italy) and roughly 10 percent in the United States.

The tide turned against Third World exporters of clothing and textiles several years ago, contend the authors. Declining relative wages and controlled energy costs at home gave the United States an advantage. U.S. exports of cotton, wool, and synthetics swelled from \$2.3 billion in 1978 to \$3.3 billion in 1979 (in current dollars). And Western trade restrictions have cut increases in imports from the Third World to below five percent annually since 1976, down from 14.4 percent. However, Italian exporters have filled much of this gap, while British and German manufacturers continue to suffer. (Italy is now the world's leading net exporter of clothing and textiles combined.)

Despite the industrial countries' large and growing deficit in the clothing trade, Keesing and Wolf conclude, the greatest threats to Western manufacturers today are other Western manufacturers, immune from quotas aimed at the Third World.

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**SOCIETY**


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### *The Games Slaves Played*

"The Play of Slave Children in the Plantation Communities of the Old South, 1820-1860" by David K. Wiggins, in *Journal of Sport History* (Summer 1980), North American Society for Sport History, 101 White Building, Pennsylvania State University, University Park, Pa. 16802.

Americans have traditionally judged an individual's worth by the fruits of his labors. But such values held little appeal to people bought and sold like cattle. Slaves in the old South drew on other sources for self-esteem and identity, as their children's games reveal, writes Wiggins, an assistant professor of health at Kansas State University.

Usually exempted from hard labor until their early teens, slave children performed light chores and cared for infants while their parents toiled. On weekends and evenings, there was time to frolic with friends. Favorite pastimes included horseshoe pitching, hopscotch, "ring games" (which involved dancing and singing around a circle 15 to 30 feet in diameter), and ball games such as the hockey-like shinny. Girls played most boys' games but often preferred jumping rope or "playing house."

Some slave children learned to count and spell through games such as "ole Hundred." And, at play, they often re-enacted aspects of slave

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*Bought and sold like cattle and facing lives without hope, slaves in the Old South bolstered their self-esteem with play. Children's games in particular helped to build slaves' sense of community.*

life—joyous and tragic. They simulated not only church services and songfests but also funerals and even slave auctions. Athletic contests helped the strong and the swift achieve the status denied them elsewhere (especially when white children competed and lost).

Child's play revealed slaves' strong "sense of community," writes Wiggins. Boxing and wrestling matches were rare; they ran counter to the slaves' "social philosophy" of survival through cooperation. Nor did blacks enjoy games with elimination rules, such as dodge ball, for they evoked the indiscriminate slave sales that tore apart families.

Black children were fond of card games and other forms of gambling, which white children generally shunned. And where slave youths' play was usually informal and improvised, white boys and girls favored games with strict rules. To Wiggins, this suggests that blacks' and whites' notions of work and play differed: Southern slaveholders adhered to the work ethic and regarded play as a frivolity "to be engaged by gentlemen only in the most organized and refined fashion." For slaves, however, survival depended less on skill and effort than on luck. Play was to them one field in which they "could realize a certain degree of dignity" and brighten a harsh existence.

### *The Politics of Language*

"How Wide Is the Language Gap?" by Edith McArthur, in *American Demographics* (May 1981), Circulation Dept., P.O. Box 68, Ithaca, N.Y. 14850.

In 1970, the U.S. Census Bureau asked Americans "what language, other than English" was spoken at home when they were children. The question—broad enough to elicit replies regardless of how often or by