

Ohio State Football: It's More than a Sport, It's a Religion

Honors Research Thesis

Presented in partial fulfillment of the requirements for graduation
With honors research distinction in Comparative Studies in the
Undergraduate colleges of The Ohio State University

by

Nicholas Dominique

The Ohio State University
June 6, 2011

Project Advisor:
Professor Hugh Urban
Department of Comparative Studies

Table of Contents

Introduction.....	2
A Framework: Sports as Religion.....	3
Discourse: Ohio State Football Beliefs and Values	6
The Man, The Myth, The Legends: Saints of Ohio State and Battle of Good Over Evil	6
A Saint in the Making: Jim Tressel.....	10
Practice and Community: Ohio State Traditions and Forming the Buckeye Identity	11
Understanding Ritual Practices.....	12
Forming Community: Result of Discourse and Practice	13
Festival, Feast, and Carnival: Ohio State Game Days and Mirror Lake Jump.....	14
Symbols: Block O and Buckeyes.....	17
“The Whole Package”: “Carmen Ohio” and O-H-I-O.....	18
Institution: The Ohio State University and Athletic Department	19
Regulating Practice: Resacalization and Creating the Sacred	19
Regulating Discourse: Ohio State Informing Football	26
When Corruption Strikes: Jim Tressel and NCAA Violations	28
Conclusion	30
Works Cited	32

Introduction

As the sun rises over the crisp fall horizon, followers begin to gather in anticipation of what is about to take place. Individuals are dressed in their special colors, some wearing necklaces of their totem, while others wear headdresses that are adorned with their sacred symbol. People begin to drink, play music, and prepare a banquet feast for each other, creating a festival atmosphere in hope that today's ritual will be a success. Followers crowd into the sacred space as the ritual draws near, surrounded with pictures and names of those who are remembered for their contributions to the group. As the ritual begins, a special group plays music to bring everyone together and prepare for the events that are about to unfold. Followers have a very simple focus, to aid in the success of the ritual. Those who perform the ritual take their place in the middle of the space, with followers surrounding them; now that the ritual has begun the celebrants begin to perform and focus on their own actions in order to connect themselves with the sacred. The followers who look on aid by chanting, allowing themselves to also transcend. In hopes that the ritual is a success, everyone does their part until the last second of the ritual is completed; it is only then that it can be decided if the ritual was a success and they can either celebrate or grieve by singing their most sacred song, bonding them once again with each other.

What initially seems to be a religious ceremony, as described above, is actually what happens at Ohio State Football games nearly every fall Saturday in Columbus, Ohio. These Saturdays in Columbus are like Holy Days in most religions. Through myths, rituals, and devotion of the fans, Ohio State Football is more than just a sport; to many people it is a religion. A religion that goes far beyond the game and those Saturdays in the "Shoe": it informs the values and beliefs of its followers, those who are students, faculty, staff and alumni of The Ohio State

University as well as the “everyday Joe” who may only have ties to the university as a fan of the football team.

Ohio State Football myth, traditions, community, and values bring order and meaning to the world we live in today, blurring the line between a cultural phenomena and what can be considered religion. Sports can function as a religion, particularly in the case of Ohio State Football. Clear similar patterns and themes can be found in traditional and/or primal religions and the Ohio State Football Culture. These patterns allow the culture to act as a new form of religion. This is not to say that Ohio State Football is in fact a religion and replaces the faith of its followers, but that it allows people to interact with the sacred, giving the world order in new ways, and embodies the values and belief system of The Ohio State University as a whole.

A Framework: Sports as Religion

For many, the concept and definition of religion is limiting and places unique attributes on what is and is not religion. The idea that all religions have the same attributes and characteristics will always leave out religious traditions that many may actually consider valid religions. This is an attempt to normalize and benefit certain traditions while dismissing and alienating others. Within the field of religious studies, many scholars have attempted to develop a universal definition of religion but they still neglect one aspect or another. In order to look at religion as a whole, a framework, rather than a definition, is far more effective in understanding how religion works and functions.

Giving a framework to look at popular culture as religion, David Chidester’s book, *Authentic Fakes: Religion and American Popular Culture* looks at a number of themes in popular culture and the fake religious themes that surround them. Chidester examines a number of pop culture phenomena including sports, celebrities, music, and McDonalds. In the beginning

of his book he provides a working definition of religion “as discourses and practices that negotiate what it is to be a human person both in relation to the superhuman and in relation to whatever might be treated as subhuman” (vii-viii). He continues to develop his framework of religion when he focuses on baseball, Coca-Cola, and rock ‘n’ roll and argues that they:

Seem to encompass a wildly diverse but somehow representative range of possibilities for what might count as religion. They evoke familiar metaphors – the religious institution of the church, the religious desires attached to the fetish, and the religious exchanges surround the sacred gift – that resonate with other discourses, practices, experiences, and social formations that we are prepared to include within the ambit of religion. (50 – 51)

Chidester’s examination of the “church of baseball” leads him to develop four themes or elements that religious institutions maintain. These are tradition/continuity, uniformity, sacred space, and sacred time (36-37). Religion is more complex than just these four themes however and Chidester recognizes this. Counting baseball, Coca-Cola, and rock ‘n’ roll as religion, brings problems to the study of religion, the definition of religion, and its presence in popular culture (51). Even though Chidester recognizes that categorizing things such as sports and other popular culture as religion is problematic, his work is still beneficial when looking at how Ohio State Football can function as religion. When his themes are used within a broader context of religion, they can help to show how phenomena that many consider non-religious or secular can actually be religious.

A framework that can help put Chidester in a larger context is Bruce Lincoln. In *Holy Terrors: Thinking about Religion after September 11*, Lincoln lays out a framework in which he takes into consideration three scholars: Emile Durkheim, Clifford Geertz, and Max Weber. Lincoln’s understanding of religion hinges on four domains:

- (I) A discourse whose concerns transcend the human, temporal, and contingent, and that claims for itself a similarly transcendent status.
- (II) A set of practices whose goal is to produce a proper world and/or proper human subjects as defined by a religious discourse to which these practices are connected.
- (III) A community whose members construct their identity with reference to a religious discourse and its attendant practices.
- (IV) An institution that regulates religious discourse, practices, and community, reproducing them over time and modifying them as necessary, while asserting their eternal validity and transcendent value. (5-7)

Lincoln's first two domains (I & II), looking at the discourse and practice, draw from the work of Geertz who found religion to be, "a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing the conception in such an aura of factuality that the moods and motivations seem uniquely realistic" (Chidester 40). Lincoln's third (III) domain focuses on the community of religion and Durkheim's teaching of religion, "as beliefs and practices that revolve around a sacred focus that serves to unify a community" (49). Lastly, his fourth (IV) domain draws from the work of Weber and his belief that, "communities are governed...by institutional structures that direct the group and command their members' obedience" (Lincoln 5). Lincoln notes that "all four domains...are necessary parts for anything that can properly be called a 'religion.' Each can be developed and emphasized to differing degrees and can relate to the other in various ways" (7).

In looking at these frameworks of religion with respect to Ohio State Football, practices help to establish powerful moods and motivations unifying a community around the sense of

sacredness and help create, as well as inform, their beliefs and values. All of the symbols, rituals, and myths created around Ohio State Football allow followers to create a community bound by specific values and beliefs unique to the followers and the university as a whole.

Discourse: Ohio State Football Beliefs and Values

Bruce Lincoln's first domain claims that religious discourse must "transcend the human, temporal, and contingent, and that claims ... a similarly transcendent status" for itself (5). This is to mean the discourse must be explicit, claim for itself "authority and truth" above that of other people and groups in time, and "position themselves as truths to be interpreted, but never ignored or rejected" (5-6). He also states that through religious discourse, anything can become sacred through the only the frame in which it is received and understood (6).

Lincoln's first domain makes it hard to argue that Ohio State Football would not fit into his framework for religion. However, when examined closely, Ohio State Football does claim some sort of superiority. Though it is done implicitly rather than explicitly, Ohio State Football is claiming that there is some authority and truth to their beliefs and values that they instill in their players and followers. Rooted in the history and tradition, Ohio State Football stands for excellence in sports, school spirit, and outreach in the community. These values have been modeled through the coaches, players, and fans of Ohio State and are reinforced through the rhetoric of the Ohio State Athletic Department's motto found on their website, "The People. The Tradition. The Excellence." as well as a variety of other initiatives and organizations that regulate the discourse.

The Man, The Myth, The Legends: Saints of Ohio State and Battle of Good Over Evil

Coaching the Ohio State Buckeyes from 1951 to 1978, Woody Hayes is said to be, "The coach all other OSU head coaches are measured against," according to buckeyefansonly.com.

The legend, known to many as just Woody, is surrounded by a number of myths. During his time at Ohio State, Woody led the Buckeyes to five of the seven national titles Ohio State holds today and 13 Big Ten Titles, as well as producing numerous All-Americans and the only two-time Heisman winner, Archie Griffin. Taken together, these achievements make Woody the most successful coach in Ohio State history. Woody was well respected across the university and was known for the support he gave to his players and students outside the classroom and off the field. Woody may be better known for two other things as coach at Ohio State: his brash/ill tempered personality, and his hatred for “that school up north,” as he would call the University of Michigan. His loathing for Michigan propelled Woody’s motivation to beat them each year. Woody even went as far as pushing his car across the state line into Ohio from Michigan on a recruiting trip, in order not to give any money to any Michigan by purchasing gas. Woody’s ill temper was evident especially on the field when plays were not being made; players were not getting the job done, or calls were going the wrong way. He was known to break his glasses, throw things, cuss, and throw tantrums on the field. His temper would get the best of him at the end of the 1978 season, when he hit a Clemson player in the Gator Bowl, leading to him being fired as coach for the Ohio State Buckeyes. However, he is not remembered for that last game as much as he is still recognized at Ohio State as one of if not the greatest coach in Ohio State football history. Woody’s legacy, which goes far beyond the football field, was probably best described at Woody Hayes’ Memorial Service after he passed away in 1987; at which some of his closest friends and players spoke on his standard for excellence, tradition, academics, passion to help others, and charisma (Ssg127). This is still apparent today through an endowed chair in the Mershon Center for International Security Studies and Ohio State’s Pay it Forward Initiative

(payitforward.osu.edu), a project that is focused on getting students to serve others and give back to others in the community.

Some players are also recognized and remembered for their dedication to the university on and off the field. Archie Griffin has dedicated himself to supporting the university in a multitude of ways. Beyond the Heismans, Archie also earned numerous awards for his performance on the field, including induction in the College Football Hall of Fame. It was after a short time playing professionally that Archie returned to Ohio State to be the Assistant Athletic Director and is now the President and CEO for The Ohio State University Alumni Association. Chris Spielman, who played 1984-1987, is also a member of the College Football Hall of Fame and has made a significant impact after his time in the pros. Today Chris is known for his advocacy and fundraising for breast cancer research. After his wife Stefanie was diagnosed with breast cancer in 1999, together they created The Stefanie Spielman Fund for Breast Cancer Research with the money going to the James Cancer Hospital, located at The Ohio State University. Today the fund serves a memorial to Stefanie, who passed away from her battle with cancer in 2009. Chris continues to serve as an inspiration, raising money for the fund and continuing the fight against cancer (Spielman).

Christianity recognizes individuals who lead virtuous or holy lives by bestowing sainthood upon them. Woody, Archie, and Spielman act as saints for Ohio State Football; they have lived virtuous and 'holy' lives by setting a standard of excellence and tradition on and off the field, devoting their lives to the core mission of the football program and the university, and acting as role models in which followers should live. They serve as a testament to Ohio State's standards, level of achievement, and inspiration for all those who affiliate themselves with the university in any way. All three are honored in the Men's Varsity "O" Hall of Fame, part of The

Ohio State University Athletic Hall of Fame whose purpose is “To pay tribute and extend recognition to those individuals who through the years have contributed to the honor and fame of The Ohio State University in the field of athletics, and who have continued to demonstrate, in their daily lives, the values learned in intercollegiate athletics” according to the Ohio State Athletic website. It is important to recognize that these are not the only men who have been inducted; they are joined by numerous other men and women who hold the same recognition. Thus, the number of saints at Ohio State goes beyond football, into other men’s and women’s sports of Ohio State athletics.

For over 100 years, the football teams of Ohio State and Michigan have been at battle. Known to many as “The greatest sports rivalry in history” the two teams meet to battle it out to see who comes out victorious. Known as “The Game” to many, this yearly meeting has roots well before the two teams ever met. Emmanuel Greg gives an account of the rivalry, in his book, *100-Yard War: Inside the 100-Year-Old Michigan-Ohio State Football Rivalry*. From 1835 to 1836, there was a border dispute between the state of Ohio and Michigan. The dispute, known as the Toledo War, was over what is now Northwest Ohio. Though the “war” was bloodless, it is argued that this is one reason for the football rivalry today.

Through the years, the rivalry has also come to a boiling point because The Game has decided many Big Ten Conference championships and the chance to continue on to the National Championship. The meeting of Ohio State and Michigan signifies the end of the regular season in the Big Ten and is the most important game to both teams; it has been said that no matter how many games each team may win through out the season, it is this game at the end of the year that is the most important. Each year the two teams meet and play, continuing the battle that started back with the Toledo War. The team that wins in the game gets more than just a win; they get

respect and bragging rights for the year. The game acts as a “Regeneration of Time” as seen by Mircea Eliade in his book, *The Myth of the Eternal Return*, and acts as a rebirth of a year dominated by either Michigan or Ohio State. The regeneration of time attempts to erase anything that had happened the season before and create a time that is new. The Game is a ritual that, for each team, must be completed with precision in order to ensure that this rebirth of time is not controlled by the evil enemy until the next meeting. This clash on the field also acts as a war between good and evil, Ohio State fighting to “rid the world” of the dominant evil Michigan.

Some of the greatest myths and traditions of Ohio State Football stem from this rivalry, one in particular being the “Ten-Year War.” Beginning in 1969 and ending 1978, the Ten-Year War is one of the most intense periods of the Ohio State/Michigan rivalry. During this time, the two teams fought for more than just a reputation, but for chances to attend large bowl games and national titles. This war was driven by Ohio State and Michigan’s coaches at the time, Woody Hayes and Bo Schembechler respectively, and their hatred for the other team. Both teams and coaches fought fiercely for domination, creating a standard of excellence that all others after would have to live up to long after the dust had settled. The legends, traditions, and the rivalry as it is today was shaped dramatically by the Ten-Year War; and with every game played today and in the future, followers will relive this period of time and the Toledo War.

A Saint in the Making: Jim Tressel

In 2001, current head coach Jim Tressel addressed the Buckeye Nation at a basketball game stating “I can assure you that you will be proud of your young people in the classroom, in the community, and most especially in 310 days in Ann Arbor, Michigan, on the football field” (Osuboner). It was at that game that Jim Tressel set the tone for his program at Ohio State, affirming his passion and respect for the tradition, beliefs, and values of Ohio State Football,

very reminiscent of Woody Hayes. Tressel has made it clear over the years that in order to be excellent and run a successful football program he must have tight control of his players, developing them into well-rounded men with values and character when they leave The Ohio State University.

Further, he has made his teaching accessible to everyone with, *The Winners Manual: For the Game of Life*. As stated on The Winners Manual website the book, “focuses on Jim Tressel’s “Big Ten” fundamentals for success. It’s an inspiring blend of football stories, spiritual insights, motivational reading, and practical application,” allowing



Fig. 1 Coach Tressel’s Block O Life, part of his book *The Winners Manual*.

followers to dive into a deeper discourse that provides explicit guidance and advice for life. A key part of this is setting purposeful goals by understanding the Block O Life (Fig.1).

The religious discourse that exists as a part of Ohio State Football has been developed over the years and by many people. It is a discourse that is focused on the tradition of Ohio State, setting the standard for excellence for everyone else; whether it is on or off the field. These beliefs and values implicitly claim some form of transcendence that separates and elevates Ohio State Football from any other program across the nation and further claims for itself a sense of truth and authority.

Practice and Community: Ohio State Traditions and Forming the Buckeye Identity

It is hard to deny that tradition is important not only to followers of Ohio State Football, but also to the university as a whole. The Ohio State University is proud of its traditions, many of which are deeply rooted in the history of the school and football program. The myths and tradition that surround Ohio State Football are more than just ways to remember the past or celebrate the

present; they serve as a way to bind the Buckeye community together. It is through the traditions and shared discourse that a community is formed amongst the fans of Ohio State football and further creates a strong group identity that individuals are a part of.

Understanding Ritual Practices

The notion of traditions as ritual plays into Bruce Lincoln's second domain, arguing that religious practices help to inform and "produce a proper world...or human subject" as what is dictated through discourse, thus making it religious practice (6). Ohio State Football followers are able to bring a proper order to the world and human subject through the creation and use of space, symbols, songs, and other traditions that are forms of ritualizing. With that, an understanding of what ritual is and themes found within it should be explored in order to get a better grasp of how they are used to create this proper world.

In her book *Ritual: Perspectives and Dimensions*, Catherine Bell looks at ritual from the ground up, attempting to understand historical and modern day perspectives and how scholars can use them in conjunction with one another to better understand ritual, especially that within religion. Because she does not give any specific final framework or set guideline for ritual, her work lends itself to look at ritual in a variety of ways.

Bell can help understand not just religious ritual actions or activities but also ritual-like actions, those are the actions that "are 'ritualized' to greater or lesser degrees" but may not appear to have any significance at all to others (138). First giving categories for ritual actions, Bell groups rites/rituals into six categories, four of which are evident in Ohio State Football: calendrical rites, rites of exchange or communion, rites of affliction, and feasting, fasting, and festival rituals. In analyzing ritual-like activities, she further offers six categories in which ritual-like actions can fall in: formalism, traditionalism, invariance, rule-governance, sacral

symbolisms, and performance (138). The categories she uses to understand ritual like activity can also apply to the understanding of how sports tradition, especially those at Ohio State, can be considered religious rituals.

Forming Community: Result of Discourse and Practice

Community, Lincoln's third domain, pulls his first two domains together and provides a social construction in which they are embodied and fully realized, creating a group of individuals who share in the same practices, beliefs, and values. This theme is found in many, if not all, ritual theories. Catherine Bell understands ritual activity to be a full connection of Lincoln's first three domains. She finds that:

Rituals are multiple and redundant. They do not have just one message or purpose...ritual practices seek to formulate a sense of the interrelated nature of things and to reinforce values that assume coherent interrelations, and they do so by virtue of their symbols, activities, organization, timing, and relationship to other activities...ritual is used in those situations in which certain values and idea are more powerfully binding on people if they are deemed to derive from sources of power outside the immediate community. (136)

Her focus on the relation and interconnections of all three domains help her to focus on not only what ritual is but how it relates and connects discourse and community.

Over the years many traditions, or rituals, have become ingrained in the Ohio State Football Culture. The use of ritualized chants, yells, and songs are extremely important to the followers of Ohio State Football and help to create the sacredness of the sport. Eric Neel, from ESPN.com was able to experience and learn about the importance of ritual to Ohio State football stating, "I've been to a lot of football games. I've seen a lot of devotional behavior, a lot of fans

swept up in the pageantry and the promise of rooting for the home team. But I've never seen anything quite like home-game Saturday in Columbus, Ohio.” In interviews he completed, Neel reveals that traditions and rituals are more than just simple things followers do; he gives one account from a student:

“Tradition is huge” one student tells me. “The players walking to the stadium from skull session in suits and ties before the game; the band coming down the ramp into the stadium just before kickoff; script Ohio and the dotting of the “i” of course; the O-H-I-O cheer around the stadium; everybody singing ‘Hang on, Sloopy’ at the end of the third quarter; coach Tressel and the team singing the alma mater with the students after a win - - all of it. I know they do stuff at every stadium, but it really means something here.

The importance of ritual within Ohio State Football involves much more than the self, it creates a community focused on the same purpose, to participate in rituals, allowing individuals to experience something larger than themselves.

Festival, Feast, and Carnival: Ohio State Game Days and Mirror Lake Jump

A festive atmosphere emerges around the Ohio State campus on game days. Fans pack the parking lots, bars, and houses in the community, tailgating, playing games, and drinking.

Partaking in what Bell sees as the “defining and reaffirming the full extent of human and cosmic community,” hinting at Lincoln’s third domain. As the game gets closer, followers are able to partake in fellowship with other supporters in the fest and prepare for the game by getting dressed or painting themselves in Scarlet and Gray, wearing jerseys of their favorite current and past players, or even dressing up as Woody Hayes or Jim Tressel. Many people also adorn themselves with buckeyes, Ohio State’s mascot and totem, by wearing necklaces of them. Many people choose to go the pep rally presented by the band, which is better known as the Skull

Session, where the band plays through their half time show and Ohio State songs. As the game gets closer the atmosphere builds and builds up to the game, in which people partake in the most important ritual of the game. Neel describes this in his article:

The tailgating goes on for miles. There are three massive lots surrounding Ohio Stadium, otherwise known as "The Horseshoe." The cars, tent-tops and smoking grills seem to stretch on forever. It looks like the pilgrims come to Mecca; it looks like mass at St. Peter's. You get in closer and you're lost in a sea of scarlet-and-gray shirts, sweaters, ties, shoelaces, necklaces, hats, socks, and souls, making its way through the gates like Yeats' blood-dimmed tide.

The festive atmosphere continues long after the game is played into the wee hours of the next morning.

A ritual that has deep roots in Ohio State University's history is focused around a lake located on campus. Each year, the Thursday night before the Michigan game, thousands of



Fig. 2 Thousands gather for Mirror Lake Jump (Denny).

mostly drunken college students and fans jump into the frigid waters of Mirror Lake, all in hopes that it will bring luck to the Buckeyes and show their support for the team (See Fig. 2). To many this seems crazy, but for thousands of followers, it is a great way to show their support.

In a 2008 *Lantern* article, "Where did the Mirror Lake Jump Come from?" one participant noted

that, "the jump channels the spirit of Woody Hayes to ensure a victory for the buckeyes."

Another *Lantern* article, “How the Mirror Lake Jump came to be” goes into the history of the jump and finds that people had not necessarily been jumping into the lake, but rather were being tossed into the lake as a form of hazing from the 1920’s until the 1960’s. Later down the road, around 1990, a “phantom band” would lead an unauthorized parade and pep rally during Beat Michigan Week, after which students decided to jump into the lake. From there it slowly developed into what it is today. This tradition allows followers, particularly students, to show their dedication to the team and disdain for Michigan, as well as partake in a “Buckeye Baptism”, a rite of passage, which cements their willingness to sacrifice their own body for the sake of the greater good or football team.

In looking at the mirror lake jump as a ritual through Bell, it falls into a number of ritual categories, but most evidently as a rite of exchange and communion. Bell considers devotional rituals, such as puja in Hinduism or offerings to the spirits in Native American rites (109, 111). Though this Buckeye ritual is not one that is done for a god or higher being, despite the fact that some may do it in the name of Woody, it is still a sacrifice for the community and team as a whole, in hopes that it may produce a win over Michigan. Bell would even find the jump as a form of festival ritual, specifically as a carnival; that is “an occasion for maximum social chaos and licentious play . . . draw[ing] together many social groups that are kept separate and specific times and places where social differences are either laid aside or reversed for a more embracing experience of community” (126). Comparing the mirror lake jump to celebrations such as Mardi Gras or actual Carnival in South America accurately expresses the sense of disorder that happens on that night. The ritual is a period of social chaos, when members of the university community come together, mostly in a drunken stupor to jump into a freezing cold lake. Regardless of their year in college, age, or any other distinction that separates them in everyday life, on that night

they are one community jumping together in order help bring success and further dominance over Michigan.

Symbols: Block O and Buckeyes

Though described by Bell as a ritual-like activity; sacral symbolism within Ohio State Football helps to give the community an identity and way to summarize their discourse, creating a sacred nature and ritualizing them. A symbol is an object that “is more than the mere sum of its parts and points to something beyond itself, thereby evoking and expressing values and attitudes associated with larger, more abstract and relatively transcendent ideas” (157). Forms of ritualized symbols appear in everyday life ranging from the American Flag to a cross or crucifix for Christianity (156).

Symbolism can be found throughout Ohio State Football. Standing for everything that Ohio State stands for through its discourse is one of the most recognizable symbols, the Block O (see Fig. 3).

The Block O is a symbol that can be found on nearly

all sporting equipment (hats, uniforms, gloves, etc.) as well as the buildings. At the stadium a massive Block O sits atop the scoreboard in the south stands looking both inside and outside the stadium; placing it in such a dominant place gives emphasis to the importance and significance of the symbol.

Another symbol that is more of a totem, defined a something that holds some form of sacred power, is a buckeye. Buckeyes are nuts that are brown with one white spot and are produced from trees that are native to Ohio. According to the Ohio State Athletic website, the use of the word as a descriptive can be traced back to the 1780’s. The website even notes that,



Fig. 3. Three variations of the Block O symbol for Ohio State (Spawn).

“According to folklore, the Buckeye resembles the eye of a deer and carrying one brings good luck”, making it the perfect totem and mascot for Ohio State. Players who become All-Americans are recognized with the planting of a buckeye tree in their honor in an area known as Buckeye Grove, located southwest of the stadium. Many people create necklaces with buckeyes and wear them for good luck on game days. Some even use buckeyes from the campus of Ohio State University or the Buckeye Grove, giving the necklace even more special significance.

“The Whole Package”: “Carmen Ohio” and O-H-I-O

Two of Ohio State’s oldest and most cherished rituals bring together the true essence of what it means to not only be a follower of Ohio State Football but also a member of The Ohio State University as a whole. Though both have their roots in football, they encompass everything Ohio State has to offer.



Fig. 4 Fans spell out OHIO using bodies.

O-H-I-O, four letters that simply spell out the name of a state, but at Ohio State University signify much more. The spelling out of Ohio is a unique ritual that bonds nearly all who associate with Ohio State together. Whether it is group of people standing together spelling it out with their arms, body, landmarks, or other resource they may have (see Fig. 4); or chanting “O-H...” in hopes of

hearing an “I-O” back, the ritual carries a unique character. Ohio State Athletic website captures it the best, stating “O-H-I-O” started as a simple cheer, something for late 19th Century fans to shout during football games. But these days, “O-H-I-O” means the whole package: strong athletic traditions, major school spirit, and the academic achievements and outreach efforts that

make The Ohio State University the great place it is”. This ritual, discourse, and the need to produce such a ritual with a group or community explicitly shows the direct relationship between Lincoln’s first three domains.

Another ritual that impacts the Ohio State experience is the university alma mater, “Carmen Ohio”. In 1902, after the worst defeat to Michigan in the history of the rivalry, Ohio State player Fred Cornell wrote a poem, which would eventually become the official university alma mater. In a new tradition, established in 2001 by Coach Tressel, the team joins the band in the south stand at the end of every game, win or lose, to sing “Carmen Ohio”. Always sung with reverence and respect, “Carmen Ohio” has become a cornerstone of Ohio State Football and the University, bringing generations of Buckeyes together to reflect on and contemplate the values, beliefs, and their time at Ohio State.

Institution: The Ohio State University and Athletic Department

Bruce Lincoln’s last domain focuses on the regulatory institution that controls the other three domains through producing, maintaining, and modifying them over time; all while “asserting their eternal validity and transcendent value” (7). The “institution” of Ohio State Football consists of two closely interrelated organizations, The Ohio State University and The Ohio State University Department of Athletics. Each regulates different parts of Ohio State Football, the university overseeing the discourse and athletics the practice. It is important to note that these designations are not straightforward; rather there is a middle area especially with regard to the control of discourse.

Regulating Practice: Resacalization and Creating the Sacred

The control and regulation of practices of Ohio State Football go beyond just creating and maintaining basic rituals and traditions; Ohio State Athletics, as a regulating body of practice,

creates a unique experience on game days in the Shoe that transforms and separates people from their everyday lives. This period of separation magnifies the transcendent value of ritual and traditions, allowing them to take on certain religious connotations and personal meaning.

In “‘Heavenly Father, Divine Goalie’: Sport and Religion” Charles Prebish, argues that “the point of ritual is to approach purity through our actions in order that our attained purity brings us closer to the fulfillment of specific goals” and that through ritual, specifically a game, community is created among the fans and players. He also argues that “from a combination of seasonal and personal ritual processes, sport activity provides a continual stream of resacralization and meaning for our everyday world, just as traditional religion offers” (314). Using Prebish’s understanding of how ritual is found in sports it can be concluded that sports can bring people together for specific goals, in turn lending itself to resacralize, or the re-emergence of, “curious-looking acts [that] bring forth the sacred; they are part of the sacraments of religion, the sport variety and otherwise,” in the world (314). In order to fit into this context though, Prebish would find all of the followers singing “Carmen Ohio” appropriate in that, “no religious service would be complete without ritual chants and hymns” (313). This seems appropriate since the singing of Carmen comes at the end of the main ritual and assists in creating the Buckeye community.

The sacred is the essential part of how Ohio State Football functions as a religion. The profane is the ordinary everyday life, day in and day out. The sacred is a period of time in which we escape from the profane; in a more traditional sense, it is believed that upon entering a certain state of prayer, being, or physical space one can begin to experience the sacred, something to be addressed later. Game days in Columbus are treated with reverence; many people will not plan

events, such as weddings, on Saturday, so they can watch the game and partake in game day festivities.

Victor Turner's work on ritual, liminality, and *communitas* can help explain how this sacred time is created. In his work, *The Ritual Process*, Turner looks at the movement from structure to anti-structure or period of liminality, which is a period of ambiguity, and finally to a new structure. Though this is useful in looking at initiation rituals it is problematic because it does not necessarily fit into the context of all rituals, sport, or religion. Gregor Goethals, looks at Turner's study in "Escape From Time: Ritual Dimension of Popular Culture" and uses it to approach the study of ritual in popular culture. Goethals found that the liminal space is not strictly "religious" or "magical", but that:

Aspects of this mysterious sacred element had [or does] become dispersed into secular spheres. Contemporary persons, unable to participate meaningfully in a religiously structured, multi-ordered liminal state, may become involved in the *liminoid*-a term the anthropologist invented to describe symbolic activity that resembles, but is not identical with *liminal*.

She continues to state that people have begun to divide time into "on-the-job" and "leisure or play", something unique to today's society. It is in our leisure that the "liminal residue" of rituals is apparent, allowing us to create the new worlds of sports, arts, and other activities. Though Goethals understanding of Turner is helpful in terms sports and ritual, it still has its problems. Saying that sports and other leisure activities are a simple by-product of traditional religious rituals limits what leisure activities actually can be and in the case of Ohio State are. Thus rather than using Goethals or Turners specific terminology and definitions, liminality

should be understood as a period of time that is set aside from everyday life, unique in its own way, and creates a unique sense of being in and of its own.

In his book, *Sacred Matters*, Gary Laderman looks into the world of sports and religion, drawing a few parallels; he cites the work of Michael Mandelbaum and suggests that, “[sports] satisfy the needs of the spirit, participating in worlds beyond the working world, and providing . . . enjoyable diversions from daily routine...” (47). In short, sports provide a way for people to escape the profane and enter the sacred. Goethals argues,

The most widely recognized bounded or ‘cut out’ spaces and times are found in popular cultures. Various sports . . . and entertainment events provide a series of familiar liturgical calendars and sacred sites. Entering the portals of the baseball stadium, for example, we, like the ancients, enter into a different world and temporal rhythm” (120 – 121).

The separation of the sacred and profane within religion is created with sacred space and time. Likewise within sports and Ohio State Football, more arguably on game days, a sense of sacred space and time exists.

The entire football season acts as a liminal period because it creates a certain sacred period of the year that is distinctive from any other period of the year. Beginning in September and continuing to just past the first of the next year, followers of Ohio State Football and all college football teams are suspended in a liminal time in which teams attempt to reach perfection. This period may act similarly to Lent or Ramadan in Christian and Islamic traditions. Lent for example is a period of 40 days when Christians reflect on their sins and give up things as a sacrifice in preparation for Easter. In an article from Joseph Price, he looks at the changing of sports seasons in America and concludes that, “For American sports fans . . . it is often through

the series of sports seasons that they find or establish order, that they experience wonder, that they calculate possibilities, and that they invest in opportunities. For them the rhythm of the seasons is the measure by which they order their lives . . .” (58). However, arguably part of a larger order of sports, the football season carries its own distinct sacredness for many followers that is not found during the off-season, therefore creating a liminal period of the year and a separation from the sacred and profane. This concept of calendrical rituals is reaffirmed by Catherine Bell as she would find each season of football to “impose cultural schemes on the order of nature...simply try[ing] to harmonize the activities and attitudes of the human community” (Bell 103).

Within the liminal period of the season, each game day creates an even deeper liminal period; a period that is separate and unique from the seasonal liminality created from the rest of the year. Game day itself is split into a number of different stages in which followers slowly enter a deeper sense of liminality as the game gets closer. In most instances the day starts out with a tailgate, pep-rally, and pre-game celebrations; for many these are just as important to complete as the game itself. The festival like atmosphere created is simply a way for followers to prepare for the most liminal period of them all, the game itself.

During games, there is a distinct separation from time, in which the liminal period is at its height. Game time is the most sacred time of all, which is controlled by factors only at the game. During this period, fans and players go by only one form of time, the game clock. This period is set up by the band playing the sacred songs and the team running on the field. After these pre-game rituals, members (players and followers) of Ohio State Football are separated from outside temporal limitations and live by the game clock; once the first two quarters are played, a period of rest is observed (half time), followed by the last two quarters. After the game, “Carmen Ohio”

is sung in either sorrow or celebration and members begin the shift out of the deepest liminal time of the game, into a post-game liminal time, and further from game day into the lesser liminal phase of the regular football season.

The creation of sacred space is also important to the distinction of the sacred and profane. In Ohio State Football, this space is created in three separate areas; Columbus, Ohio Stadium, and the location of the T.V. screen. The significance and creation of sacred space is found in more than just one aspect of Ohio Stadium, it can be found in the architecture, memorials, and history of what is known as, “The Horseshoe” or just “The Shoe” because of its recognizable shape. The architecture of the Shoe is one of a kind; one of the more prominent architecture features is the rotunda that faces Woody Hayes Drive, housing three stained glass windows, one of a Block O, one of the defensive line, and the other of the offensive line. These windows and grand entrance way resembles what one would see at a traditional church or place of worship. A bell even sits in the southeast corner of the stadium and is rung after all home victories. The “Greats” of the Ohio State Football program are memorialized within the stadium. Pictures of Heisman winners and other players are plastered over all of the concourses of the stadium. Of those individuals, those whose numbers are retired have their last name and number in neon lights along one end of the stadium as well as every year that a national title was won by the Buckeyes. The only coach to be remembered in the stadium is Woody Hayes, whose name and records are memorialized in the same fashion as those with retired numbers. Just as saints are honored in Christian religions, those who have changed the course of the Ohio State program or have proved themselves “saint-like” are also remembered. Lastly, Ohio Stadium has a true sense of sacredness from the historic games that have been played there. Whether the game is against USC or Michigan, some of the greatest games of college football have been played there and

followers can sense this historical richness. It is through this use of sacred time and space that a separation between the sacred and profane can be made within Ohio State Football.

It is important to note, as hinted at earlier, that there is a separation of time and space for those who may be watching the game at home or at another location far from where the game is being played. The ability to watch the game from virtually anywhere in the world lends itself to allow viewers to create his/her own unique experience that is still based on the discourse of Ohio State but through his or her own means. This is not to say that the practices are different; these still can be implicitly controlled with how and what is aired on the TV to the viewer.

Using the notion of separation in time and space, it is possible for people to enter the sacred; however, people can transcend and experience another form of the sacred. Using the term sacred is not meant to attribute any special power or force behind it, but rather a sense of being that is above ordinary day-to-day time. This is achieved at two levels, as an individual (1), both as a player and follower/fan, and (2) as a collective body. Knowing how rituals allow individuals to form community, it is through ritual the the sacred can be reached through flow experience.

A flow experience is, “characterized by a sense of clarity and enjoyment that stands out from the blurred background of everyday routine” as defined by Mihaly Csikzentmihalyi in the *Encyclopedia of Religion*. Describing the experience that individuals feel during certain times of performance and peoples “most satisfying activities” Csikzentmihalyi describes six dimensions that flow experiences are characterized by; players enter the flow experience in how they play the game. Their focus of consciousness, focus on the present, loss of self in the moment, and awareness of the goal, just to name a few examples, allow Ohio State players to transcend and experience the sacred. This is done during play when they create a moment in which they are

able to advance the ball with skill and precision, in which their mind and body must be able to work together to complete the challenging task. This challenge pushes the athlete to control their thoughts and action in order to complete a task and create a euphoria that transcends the athlete (125, 127).

The followers of Ohio State Football transcend and experience the sacred through personal expression of devotion. A person who becomes lost and loses their ego during a game can easily enter the flow experience, transcend, and experience the sacred. The use of rituals such as songs, totems, myths, creation of sacred time and space also help followers to enter the flow experience and encounter the sacred. Students who participated in many of these rituals say, “It’s just who we are. And when we do our thing when we start the cheers or do a card stunt and nail it, we feel like we’re not just here watching the game, we’re a part of something bigger” (Neel).

Through the individual flow, a flow experience is also created as a community, creating what Turner refers to as *communitas*. This communal flow experience is created in a number of ways and is the culmination of all the themes discussed; it is the outcome and goal. Ritual, myth, separation of sacred and profane through sacred time and space, and the sharing of personal experience of the sacred during the game between the team and followers all contribute to this communal flow.

Regulating Discourse: Ohio State Informing Football

To say that Ohio State University is not a football school would be a lie, in fact as shown here many of Ohio State’s traditions, values, and beliefs are rooted in football; from “Carmen Ohio” to Ohio State’s most prominent figures, football always seems to permeate through to the university culture. This makes it look as if many of the values and beliefs of university come from the

strong football tradition and history. To the contrary, it is actually the university that controls the discourse and uses football as an avenue to help construct and regulate it across the university.

Today, the Ohio State experience is centered around the concept and notion of being a “Buckeye.” By identifying as a Buckeye, an individual takes on a new identity that is focused around the goals, values, and beliefs of The Ohio State University. These values and beliefs are highlighted throughout Ohio State’s website. One specific section draws attention to the university’s success through their “Do Something Great” page; here they show videos and slideshows sharing the research, outreach, and pride of alumni, students, and faculty of The Ohio State University, highlighting their power and transcendent nature as an institution of higher learning. Ohio State’s success is then quantified on their “Facts” page, which provides visitors with the simple facts, noting the quality and value of an Ohio State education, the university’s impact on the local and state economy, and other achievements that speak for themselves.

Possibly one of the better ways that the beliefs, values, and the “Buckeye” way have been captured is through “What it means to be a Buckeye,” a video that the university posted on YouTube in January of 2011. Set to a rendition of “Carmen Ohio,” the video interviews a number of students, alumni, professors, and administrators about what it means to be a Buckeye not in terms of being a fan of football - but as a member of the university community as a whole. Dr. David E. Schuller, describes the Ohio State experience as “a way of life and it will impact them professionally and personally for the rest of their lives”. Others noted the indescribable feeling and spirit of being a member of such a great institution and community, noting that students are part of something bigger than themselves. The transformation of students from their first year until the time they graduate is also expressed. Both students and faculty discuss the knowledge and experiences gained as well as the value of “paying forward” by attending The Ohio State

University; a perfect example of how discourse is controlled by the university with football used as an avenue to promote it. Though there is an explicit discourse provided by The Ohio State University, it does acknowledge the importance of athletics to the university; this creates a shared belief system between the two organizations that work with each other to construct the phenomena of Ohio State Football.

When Corruption Strikes: Jim Tressel and NCAA Violations

Recently the validity and strength of Ohio State values and beliefs have come under scrutiny. In December of 2010, reports of Ohio State players selling their sports memorabilia in return for cash, gifts, and free or discounted tattoos became public. These incidents in violation of National Collegiate Athletic Association (NCAA) rules and regulations, led to the investigation of the involved players and resulted in a five game suspension in the 2011 season for each. However, in January of 2011, when the university decided to appeal in an effort to reduce the punishment for the players, the whole story was exposed and emails were released indicating that Tressel knew about the violations months before they were made public. It turned out that in April of 2010, Tressel had been contacted by a Columbus lawyer who informed him that his players had been selling items, something that turned up in a larger criminal investigation. Though this was a violation of NCAA rules, Tressel reportedly did not disclose any of this information to NCAA or Ohio State officials because the emails he requested that the information was to be kept confidential. Without any legal advice or guidance, he decided to attempt to take care of the situation by himself. He continued to keep in contact with the lawyer and actually asked one of the player's mentors to assist in straightening the player out. Having known that his players were ineligible to play due to selling their sports memorabilia as well as

covering it up during the initial investigation, Tressel was charged with major violations by the NCAA (Ohio State Buckeyes).

With Tressel being investigated, many have called into question the integrity of not just the football program but also the athletic program and university as a whole. Until recently, both the university and athletic department have supported and stood by Coach Tressel. As part of self-reporting the incident to the NCAA, the university decided to fine Tressel and place him on a two game suspension for the 2011 season; Tressel in turn, extended his own suspension to five games, matching that of the players. To many this was not the correct mode of action; people wanted to see Tressel resign or fired. An intriguing article from ESPN writer, Pat Forde, looks at this a little more in depth and raises a very interesting point stating, "If Ohio State could fire its greatest football icon [Woody Hayes], it can fire Tressel". He goes on to mention that though this was not public action, as was with Woody, Tressel actions still carry a heavy burden for the university, athletic department, and the football program, tarnishing what was once a great empire. The firing of Tressel may actually be for the benefit of The Ohio State University and its football program; not only would it save the reputation of the school but reinforce their values and belief of excellence on and off the field, upholding timeless truths that have created the university and football program it is known to be today.

On May 30, 2011, Jim Tressel resigned as head coach of the Ohio State Buckeyes, taking a step that was soon to be unavoidable. Now, if history has shown anything at Ohio State, those who are extremely successful on and off the field, mess up, and attempt to make amends they can still be remembered as one of greats, if not gods of not just football but the whole university. Now granted through Tressel has not coached at Ohio State for nearly as long as Woody, he has won a national title, beat Michigan nearly every year, and has kept Ohio State a leader in the Big

Ten Conference, Tressel may very well go down in Ohio State history as the second best coach next to Woody Hayes.

In the university acceptance of Tressels resignation, a press release was posted on the home page of the university's website. Within the press release, intriguing quotes tell the significance of Tressels resignation and what the goals or values that the university will use as support as they move forward. The article quotes Tressels letter of resignation to have said, "After meeting with University officials, we agreed that it is in the best interest of Ohio State that I resign as head football coach..." this stresses the significance and the importance for the sake of the institution that he resigns. More importantly, Gene Smith, Athletic Director, and E. Gordon Gee, the president of The Ohio State University, have two of the more intriguing and evident quotes that give way for what lies within Ohio States discourse. Gee is noted as stating that, it is "The University's enduring public purposes and its tradition of excellence continue to guide our actions." while Smith emphasizes, "refocusing the football program on doing what we do best – representing this extraordinary University and its values on the field, in the classroom, and in life...". Both of these statements show the importance of the "tradition of excellence" on and off the field as well as in the classroom and in daily life, clearly highlighting the type of discourse that directs the actions of Ohio State.

Conclusion

Ohio State Football does indeed function as religion. It does so through a complex relationship between Lincoln's four domains. These domains allow for the deconstruction of the faith into a transcendent discourse, the development of community through religious practice informed by the discourse, and the regulating institutions of the university and the athletic department. Every

fall, as football season begins, followers enter a new period outside of the normalcy of the year, and attend games that create a space and time outside of the mundane world of our daily lives. Wearing scarlet and gray, strings of Buckeyes, and jerseys with numbers on them of the greatest players to walk the field for Ohio State, they begin to cheer O-H-I-O and sing in hopes it will help the team on to victory, completing another successful ritual. Finally, with the victory bell ringing and the band playing, they all sing “Carmen Ohio” their most sacred song, remembering those who have passed, the importance of being a Buckeye, the impact they can have, their values, and beliefs.

Works Cited

- "BLOCK O LIFE." The Winners Manual. Tyndale House Publishers, n.d. Web. 20 May 2011.
<<http://www.thewinnersmanual.com/blockolife.asp>>.
- "Book." The Winners Manual. Tyndale House Publishers, n.d. Web. 11 May 2011.
<<http://www.thewinnersmanual.com/book.asp>>.
- "Buckeyes - The Ohio State Buckeyes Official Athletics Site - OhioStateBuckeyes.com." *The Ohio State Buckeyes Official Athletics Site - OhioStateBuckeyes.com*. N.p., n.d. Web. 11 May 2011. <http://www.ohiostatebuckeyes.com/ViewArticle.dbml?DB_OEM_ID=17300&KEY=&ATCLID=925236>.
- Csikzentmihalyi, Mihaly. "The Flow Experience." From *The Encyclopedia of Religion*. Ed. M. Eliade. Vol. 5 pp. 361 - 362.
- Chidester, David. *Authentic fakes: religion and American popular culture*. Berkeley, Calif.: University of California Press, 2005. Print.
- Denny. "Mirror Lake jumping tips | WaitingForNextYear." *Waiting For Next Year*. N.p., 19 Nov. 2009. Web. 23 May 2011. <<http://www.waitingfornextyear.com/2009/11/mirror-lake-jumping-tips/>>.
- "Do Something Great - The Ohio State University." *Welcome to Ohio State - The Ohio State University*. N.p., n.d. Web. 19 May 2011. <<http://www.osu.edu/dosomethinggreat/>>.
- Eliade, Mircea, Jonathan Z. Smith, and William R. Trask. *The myth of the eternal return: cosmos and history*. 2. pbk. ed. Princeton, NJ [u.a.: Princeton Univ. Press, 2005. Print.
- Emmanuel, Greg. *The 100-Yard War: Inside the 100-Year-Old Michigan-Ohio State Football Rivalry*. New York, NY: Wiley, 2004.
- ESPN.com . "Ohio State Buckeyes coach Jim Tressel targeted in NCAA's notice of allegations -

- ESPN." *ESPN: The Worldwide Leader In Sports*. N.p., n.d. Web. 11 May 2011. <<http://sports.espn.go.com/ncf/news/story?id=6424573>>.
- "Facts - The Ohio State University." *Welcome to Ohio State - The Ohio State University*. N.p., n.d. Web. 19 May 2011. <<http://www.osu.edu/facts.php>>.
- Forde, Pat. "Jim Tressel situation leaves Ohio State Buckeyes with big decision to make - ESPN." *ESPN: The Worldwide Leader In Sports*. N.p., n.d. Web. 11 May 2011. <http://sports.espn.go.com/ncf/columns/story?columnist=forde_pat&id=6425516>.
- Goathals, Gregor. "Escape From Time: Ritual Dimensions of Pop Culture." *Rethinking media, religion, and culture*. Ed. Stewart M. Hoover, Knut Lundby. Thousand Oaks California: Sage Publications, 1997. 117-32. Print.
- "Home - O-H-I-O - The Ohio State University." *Welcome to Ohio State - The Ohio State University*. The Ohio State University, 12 Mar. 2010. <<http://osu.edu/O-H-I-O/>>.
- Laderman, Gary. *Sacred Matters: Celebrity Worship, Sexual Ecstasies, the Living Dead and Other Signs of Religious Life in the United States* (The New Press, 2009).
- Lincoln, Bruce. *Holy terrors: thinking about religion after September 11*. Chicago: University of Chicago Press, 2003. Print.
- Milgrom, Ari . "The Lantern - Where did the Mirror Lake jump come from?." *The Lantern*. 12 Mar. 2010. <<http://www.thelantern.com/campus/where-did-the-mirror-lake-jump-come-from-1.935903>>.
- Neel, Eric. "ESPN.com - Page2 - Buckeye Nation makes you believe." *ESPN: The Worldwide Leader In Sports*. ESPN Internet Ventures , 7 Nov. 2003. Web. 8 Mar. 2010. <<http://espn.go.com/page2/s/neel/031106ohiostate.html>>.
- News Room - The Ohio State University." *Welcome to Ohio State - The Ohio State University*.

N.p., n.d. Web. 3 June 2011. <<http://www.osu.edu/news/newsitem3139>>.

"Ohio State Buckeyes coach Jim Tressel targeted in NCAA's notice of allegations - ESPN."

ESPN: The Worldwide Leader In Sports. N.p., n.d. Web. 11 May 2011. <<http://sports.espn.go.com/ncf/news/story?id=6424573>>.

"Ohio State Coach Woody Hayes - history, famous quotes, all time record, photo gallery." *Ohio*

State Buckeyes football news. 13 Feb. 2010. 5 Mar. 2010. <<http://www.buckeyefansonly.com/woody/>>.

"Ohio State Football Traditions: Carmen Ohio." *The Official Site of Ohio State Football Head*

Coach, Jim Tressel. N.p., n.d. Web. 21 May 2011. <http://www.coachtressel.com/tradition/carmen_ohio.php>.

Ohio State University. "What it means to be a Buckeye." *Online Posting*. YouTube, 22 Jan.

20011. Web. 16 May 2011.

Osuboner. "Tressel Speech." *Online Posting*. YouTube, 12 Sept. 2006. Web. 16 May 2011.

Prebish, Charles S.. "'Heavenly Father, Divine Goalie': Sport and Religion." *The Antioch*

Review 42.3 (1984): 306-318. *JSTOR*. Web. 22 Jan. 2010.

Prebish, Charles S. *Religion and Sport: The Meeting of Sacred and Profane (Contributions to the Study of Popular Culture)*. Westport: Greenwood Press, 1993. Print.

Price, Joseph L. "From Season to Season: The Rhythm and Significance of America's Sporting Calendar." Price 49 – 58. Print.

"Spawn of MZone: Know your Foe – Ohio State 2009." *Spawn of MZone*. N.p., n.d. Web. 21

May 2011. <<http://spawnofmzone.blogspot.com/2009/11/know-your-foe-ohio-state-2009.html>>.

Ssg127. "Woody Hayes' Memorial Service." *Online Posting*. YouTube, 11 July. 2007. Web. 16

May 2011.

Thompson, Josh , and John Snodgrass. "The Lantern - How the Mirror Lake jump came to be."

The Lantern. 12 Mar. 2010. <<http://www.thelantern.com/2.1345/>

how-the-mirror-lake-jump-came-to-be-1.83438>.

"The Ohio State University Athletic Hall of Fame - The Ohio State Buckeyes Official Athletics

Site - OhioStateBuckeyes.com." *The Ohio State Buckeyes Official Athletics Site -*

OhioStateBuckeyes.com. N.p., n.d. Web. 11 May 2011. <<http://>

www.ohiostatebuckeyes.com/ViewArticle.dbml?DB_OEM_ID=17300&KEY=&ATCLID=925240

>.

"The Spielman's Story." *The Ohio State University Comprehensive Cancer Center* " Arthur G.

James Cancer Hospital and Richard J. Solove Research Institute. N.p., n.d. Web. 11

May 2011. <http://cancer.osu.edu/waystogive/about/funds/spielman/spielmans_story/

pages/index.aspx>.