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Racial Theory in Sports

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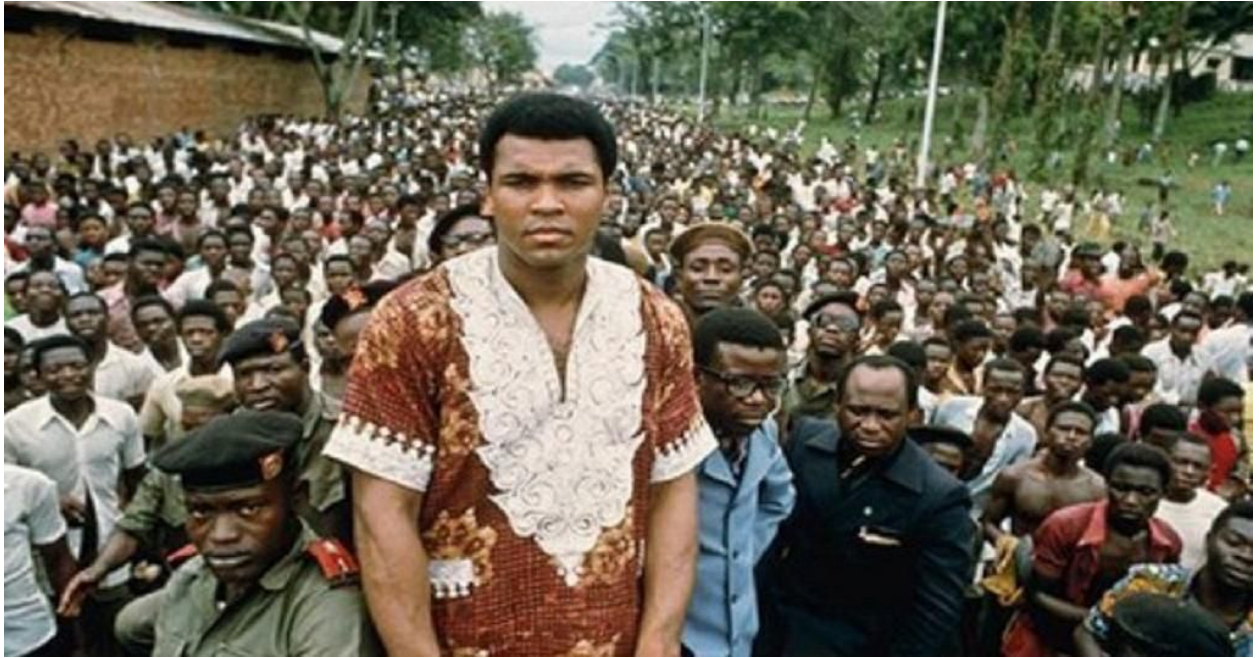
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Racial Theory in Sports



Connor Caspersen

Senior Capstone

Pre-Law Concentration

Essay

Professor Umi Vaughan

School of Humanities and Communication

Spring 2019

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Capstone Proposal

1. Connor Caspersen, Pre-Law Concentration.
2. Examine the importance of black athletes, and their success, to black communities throughout the 20-21st century. Explain how Western sports media has been detrimental to the identification of “black athletes.”
3. How has global white supremacy and western media affected “black athletes.” How have star athletes taken a stand to help restore the African diaspora and the black communities?
4. My main purpose for this paper is to show how star black athletes like LeBron James, Muhammad Ali, Colin Kaepernick, and others have used their star podium to help the oppressed black communities and people, inspire those communities, and how these athletes are confronting the injustice of the white supremacy. A quote that helps grasp my purpose from one of my sources is, “the sports arena operates as an important symbolic space in the struggles of black peoples against the ideologies and practices of white supremacy.” (Mwaniki)
5. Capstone Title: I want to really get the perfect title so I do not have one at this moment.
6. Working Summary: Media and global supremacy have categorized “black athletes” as thugs, and physically gifted becoming inherently racist to the athletes themselves.

7. Sources: My main sources will include peer-reviewed articles, books, and websites.

MWANIKI, MUNENE FRANJO. *The Black Migrant Athlete: Media, Race, and the Diaspora in Sports*. University of Nebraska Press, 2017.

Raymond Wolters; Race, Color, and Partial Blindness: Affirmative Action under the Law, *Journal of American History*, Volume 89, Issue 3, 1 December 2002, Pages 1136

F. Clark, Andrew & A. Arthur, John. (2002). Invisible Sojourners: African Immigrant Diaspora in the United States. *The Journal of American History*.

8. Next Steps: What steps will you need to take to meet your project's expectations, including preparation of all required deliverables? (be as specific as possible) To fully understand my topic and write a powerful piece while i wait to hopefully get my topic approved, i will need to first understand the African diasporic community. I will need to understand the workings of western sports media, along with the black struggle within the white supremacy.

9. Timeline: The final project is due in 8 weeks so i plan on making a four quarter system (like football) to work on this essay. Every two weeks i will complete a quarter, starting with the Abstract and first 3 sections. The following two weeks i will get to halftime of my project and complete another 3 sections of writing. By March 11th i plan to have 6 sections of a my 12 section paper completed. The next 2 weeks will serve as completing my last 3 writing sections of my research essay. Lastly, the final 2 weeks will be my fourth quarter in which i work on my annotated bibliography, final synthesis essay, and revise any section of my paper that needs to be revised. I know if i stick to

this plan i can make this essay strong because i will be dedicating two full weeks to completing around five pages each week.

Brief History of African Diaspora

Throughout the last two centuries athletes have brought inspiration, love, and a voice for many diasporic communities throughout the whole world. Whether it's the World Cup, Olympics, or even the World Baseball Classic, we have seen countries rally behind sports figures and bring a nation together.

We must begin this paper by explaining what the black diaspora is. A simple definition by YaleNews is, "Think of the Atlantic Ocean as a cultural highway connecting Africa, Britain, the Caribbean, the Americas. The black culture evolved all along the Atlantic rim countries, and in each location, it developed in unique ways while maintaining some key attributes in common" (YaleNews). During the Atlantic slave trade, millions of Africans crossed the Atlantic to the Americas, developing a worldwide African diaspora.

Webster's Dictionary defines diaspora as, "the movement, migration, or scattering of a people away from an established or ancestral homeland" (Webster). Though the slave trade was a forced migration on Africans, they settled in new countries and began creating new identities, while still maintaining part of their homeland culture. Several African diasporic communities are Black European, Afro-French, Afro-German, Afro-Italian, Black Britain, and African American.

Before we dive into the talk of the black diaspora in sports this next part will be an overview of certain events Africans faced with racism in their new countries. "By the early twentieth century and into World War II black populations in various European countries had grown large enough to begin fighting against the discrimination and racial

terror they faced on a daily basis” (Mwaniki). Many European countries had shipped Africans up to become soldiers in the two World Wars with the immigrants eventually staying, began to cause people of these countries to “spurn a conservative, ethnocentric backlash” (Mwaniki).

This research paper will examine how black athletes have stood up for the people of color against racism. Along with providing examples as to how the successes of black athletes have taken a political significance for dispersed communities and the black diaspora. Lastly, this paper will explore the impact global white supremacy in sports has impacted the black diaspora.

Race and Sport

The term “black athlete” has been regarded as a racial identity that inherently discriminates any personality trait a black athlete has and puts them in a category of a “thug,” or uneducated, even to go as far as poor and raised from a single mother. Western sports media has gone insane on its classification of a black athlete to its white middle-class targeted audience. The definition of insanity is repeatedly doing the same thing over and over again and expecting a change in results. The “change” part doesn't accurately refer to Western media in which it does not seem they care about the athletes, but the continuous racial stereotype of black athletes has not changed.

Here is Munene Mwaniki explanation of the characteristics of a black athlete.

“We can think of sporting negritude as generally referring to the angry, uncontrolled, and ungrateful black body that succeeds only through natural (animalistic) ability and oversight from white (intellectual and rational) coaches and trainers. The ‘black athlete’ is thus superhuman and hypermasculine (also hypersexualized) but remains (politically) controllable by white patriarchy through complex processes of objectification and commodification.”

White supremacy has continuously tried to find ways to downgrade the hard work of an elite black athlete by attempting to use science as reasoning to why that athlete is exceeding in their sport. It simply can't be the hard work and dedication that the athlete has put into the sport right? In the eyes of the white supremacy, the “problem” of black success is due to their “physiological mechanisms” that allow for such success. Ben Carrington's argument to the problem of the scientific research of a black athlete is not

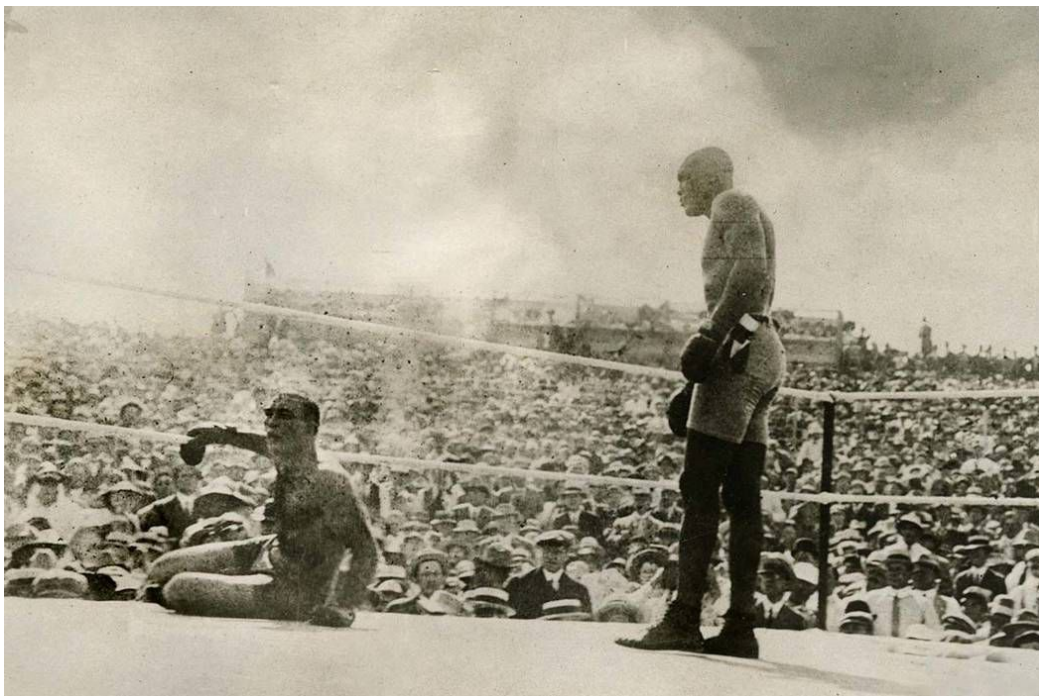
related to the idea of science being the problem, but “the belief that there was such a thing as a ‘black athlete’ helped constitute the object itself” (Carrington). White supremacy and media have continued to find ways to characterize a person of color, and until those people can overcome the fact that race is just skin color, athletes of color will continue to face identity struggles.

Howard Winant and Michael Omi broke down theory of the “black athlete” as an ongoing racial project throughout history and the modern era today. A racial project is “the sociohistorical process by which racial categories are created, inhabited, transformed, and destroyed” (Winant). Simply putting a racial project is what many are doing to define what race is and how racial categories fit into today's culture. Sports have been a centerpiece in the definition of a racial project and how our social structure inherits race. “Sport becomes productive of racial discourses, shaping and shaped by race, that then have an impact on our other social institutions” (Mwaniki). Sports have kept a form of popular racism alive today, through categorizing what “black athletes” do good and bad, and the same with “white athletes.”

In American Football, we see the position of Wide Receivers form racism through media critics. The media most commonly will refer to a “white receiver” as a very smart player, runs clean routes, good hands, but not blazing fast speed. While the “black receiver” doesn't have great football IQ, extremely fast, uses their natural ability to excel. The list can keep going on how sports has continued a racist viewpoint on describing an athlete and their abilities. “The sports arena thus operates as an important

symbolic space in the struggles of black peoples against the ideologies and practices of white supremacy” (Mwaniki).

In the later section, *The Diasporic Athlete* we breakdown more of Jack Johnson and his impact to the black communities, but here will be an explanation of how he was a significant contributor in the way white people categorize the “black athlete.” Instead of embracing a working-class black man, white supremacy funneled the interpretation of Jack Johnson and the black athlete as “angry, brash, uncontrolled, uncivilized, arrogant, and flashy” (Mwaniki). The “black athlete” was seen as unprofessional and ungrateful from how Jack Johnson treated his opponents and carried himself, thus leaving a lasting impression of black men to the white imagination ever since. Though we can easily describe him as confident, and he carried himself with a certain level of “swagger” by not allowing anyone to think they are better than him, white supremacy looked at it in an ignorant way. Figure 1.



Western Sports Media

This section's primary focus is from Munene Franjo Mwaniki's book "The Black Migrant Athlete" and his research on the nicknames of some athletes and the Western opinion and attitudes toward black African immigrants. Along with how today's media represents black athletes and categorizes them, with a diminishing narrative to the black diaspora. Studies have shown that things we see and hear by sports media in our everyday lives are "consistent tendencies of reproducing and maintaining hegemonic sociopolitical geographies" (Mwaniki). This section will describe two athletes in which media pieces have wrongly perceived their culture and blackness.

First, Mwaniki breaks down a piece about NBA star Dikembe Mutombo and how media labels African athletes. An article published in the New York Times in 1991 about Mutombo making the NBA feel his presence goes like this,

"Everything about Mutombo -- beginning with the fact that he's come a long way to play in the league, from Kinshasa, Zaire -- appears to be overstretched. His full name in itself is a paragraph, Dikembe Mutombo Mpolondo Mukamba Jean Jacque Wamutombo. He speaks the following languages: English, French, Italian, Portuguese plus several tribal tongues from his native land. He tells tall tales."

Mwaniki argues the problem with this piece is the referencing of African nationality as "tribal" is a salient feature of numerous representations.

Mwaniki points out this idea of labeling Mutombo, and other African immigrants along with many other foreigners are the term of, Otherness. “Repeated references to national belonging are often seen, even when such information is unnecessary or extraneous, at times draw attention to or devalue certain aspects of their Otherness, as we can see with Mutombo’s name labeled a paragraph” (Mwaniki). This media representation takes a more in-depth look into how the media thinks along the lines of Western-centric nationalist terms. We label them as different than us, foreigners, like it’s a bad thing.

The next two articles of writing Mwaniki challenges are pieces about soccer star Mario Balotelli. Mario was born in Italy, and his parents are from Ghana, and early on the media made a note of explaining his Ghanaian roots, since him being black would cause confusion if he is Italian or not. “The inconsistent and contradictory nature of media attempts to ‘fix’ Balotelli to a certain location betray the importance of and persistent links between race and nation” (Mwaniki). The two paragraphs Mwaniki breaks down are referenced from John Arthurs book, “Invisible Sojourners.”

“Inter ran no further risks and secured their win on 61 minutes through the young Balotelli, whose low drive from a tight angle rolled past Rubinho as Marco Rossi fumbled a goal-line clearance. The Italian-born with Ghanaian origins confirmed his great form.....”

“The young talent, who was born in Italy to Ghana parents and adopted by an Italian family, has a times angered his coach by displaying lack of tactical discipline on the pitch. He has also overreacted to fouls from opponents and racial taunts from the stands. There were never, however, doubts about his

class, which made him a mainstay in Italy's national youth team and a candidate to the senior squad."

The main takeaways from these two paragraphs are the fact the media explains Balotelli as Italian born, but since he's black, they make sure to let the audience know he is from a Ghanaian descent. "Balotelli is quite obviously black, and because blackness is not associated with 'being' Italian, his parents serve as a way to discredit his Italian birth" (Mwaniki). Since the media does not take time to breakdown every story, the audience doesn't get to hear how Balotelli's parents fought hard to get him back from his adoptive parents. "Such discourse reinscribes broad stereotypical notions in the West of 'bad' immigrants as its concerns responsibility, national burden, and reproduction" (Mwaniki).

Western sports media does not change racial issues or prejudice towards black African athletes. Instead, it falls along the continuous line Western countries leadership feels about race and nationalism. Figure 2.



The Diasporic Athlete

This chapter will focus on the importance black athletes have to black populations in the diaspora. To understand this chapter, we must explain again what the black diaspora is. Diaspora is “the movement, migration, or scattering of a people away from an established or ancestral homeland” (Webster). Ben Carrington’s book, “Race, Sport, and Politics” prints,

“the concept of the ‘sporting Black Atlantic’ is and has been a part of the cultural resources of black communities in forming resistive transnational identities...African Americans and Black British were some of the first athletes to transgress racial boundaries of their day and reach new levels of possibilities for black peoples.”

In this section, we will discuss athletes such as Jack Johnson, Muhammad Ali, LeBron James, and Serena Williams and the impact they have and continue to make on black communities and the black diaspora.

In 1908, Jack Johnson became the world’s first black heavyweight champion in boxing. For people of color Johnson became a hero, but for others “his success was viewed as threatening the myth of white supremacy, and Johnson was forced into exile” (Burnett). The whites developed this call of a “great white hope” to persevere the white race and have Johnson defeated. Still, nobody could beat him. “Johnson’s boxing films became popular all over the world, creating a worldwide passion for boxing amongst racially oppressed and colonized peoples” (Burnett). Johnson is one of the first star black

athletes to begin motivating the young black children to chase their dreams even if prejudiced people are attempting to break you down.

In the last section we broke down Dikembe Mutombo and Mario Balotelli's form of racism through Western sports media, now after uncovering those two, we will examine Muhammad Ali's impact to Africa and how many claim him to be the first "African American." Many know of Muhammad Ali as the best boxer to ever live, but some do not understand the true impact he has made to the entire world. Ali was a peak athlete throughout the 1960s, which in the United States was in the Civil Rights Movement. In 1966, he refused to fight in the Vietnam War when picked in the draft, due to his religious beliefs and opposition of how the government treated people of color. Ali began getting called a traitor and an extremist, but that didn't quiet him down. Kevin Cosby, a Louisville pastor who spoke at Ali's funeral, said, "Ali was brash, bold, black. 'I'm handsome. I'm beautiful. I'm too pretty to be beat.' These were very affirming statements for people who were wrestling with issues of colorism. Who were taught to hate themselves. Who were taught to glorify everything that was white" (Mitchell).

Muhammad Ali debuted a tour of Africa, which took place in Ghana, Nigeria, and Egypt, thousands were on hand to welcome him at airports on the street. The most notable moment for Ali and Africa was in 1974, the "Rumble in the Jungle" fight against George Foreman. "The fight was a significant event as Africa got a front-row seat for one of the most defining moments of Ali's career- and life" (Kazeem). Ali won the fight in front of 60,000 people and regained his heavyweight title, and the fight has been described as "one of the greatest sporting events of the 20th century" (Kazeem). Ali's

impact on Africa was his ability to put Africans and Africa on the map, and he showed the world Africa is beautiful and full of life, not just lions and elephants.

The impact of Muhammad Ali began to transform the African diaspora throughout the United States. It started to give black people in the U.S. a voice and gave the kids role models to look up to. In the 21st century, we see Lebron James feeding off Ali's movement by using his platform as a voice for black communities and people everywhere. Lebron has become iconic for black communities by his "I Promise" School and The LeBron James Family Foundation.

The "I Promise" School opened on July 30th in Akron, Ohio, Lebron's hometown. The school developed and funded by Lebron is "for 240 at-risk third and fourth graders, which will provide an innovative, STEM-focused and experiential learning-based approach to urban public education" (Stewart). This school also include free tuition, uniforms, breakfast, lunch, and bikes for all the students. From someone who knows the struggle of growing up in a poverty struck black community, Lebron continues to find ways to give back and fight for equality for all.

The Lebron James Family Foundation is another way Lebron has found ways to give back, redefine, and at the same time harness the importance of the black diaspora in the United States. The LBJ Family Foundation has embarked \$41 million to cover college tuition for kids in Akron. If a student can maintain a 3.0 GPA by their senior year, they will be offered a full-ride to the University of Akron. The significance of this act will give kids from a low poverty community a chance at education. With a college degree, the students can find good paying jobs in the future, and the cycle can overtime change

the black city of Akron, Ohio. LeBron is not the only star black athlete making waves in their communities, and this is only the beginning towards a significant change in the identity of people of color throughout the U.S.

Last, we examine the importance Serena Williams has made towards black communities and gun violence by using her platform. Serena Williams is arguably the best women's tennis player to ever play, with 23 major titles and two "Serena Slams" in which she swept the major titles of the Australian Open, French Open, U.S. Open, and Wimbledon. Serena is an icon for many women and black communities because she was raised in Compton, California, made it out and has excelled as a black women athlete. Her stardom reaches far beyond the court, Serena is involved with numerous charitable organizations. She is highly involved in two organizations that fund programs addressing learning problems for individuals with academic failure, and her Foundation which provides scholarships for students through the U.S. Serena has also opened up a resource center with her sister Venus, that aims to aid those affected by community violence.

This section is just a snippet of black star athletes that are waking up the change in our systematic racial hierarchy. Whether it's the brave souls of Jack Johnson and Muhammad Ali who have paved the way for athletes of color to stand up for what they believe in. Or the modern change, LeBron James and Serena Williams along with others are attempting to help change in the black culture and black diaspora. That white supremacy has fought so hard to destroy.

Capstone Synthesis Essay

In my HCOM 475 class specifically directed to Diaspora i have helped contribute in many ways. Early on in class we read multiple stories on Diaspora and what it means, then as a class we would have open discussions to help identify and solidify our own definition of Diaspora. Professor Vaughan assigned us all a book to read and a presentation date to share to the class how these books correspond to our sections major theme.

I was assigned to read Americanah by Chimamanda Ngozi Adichie and i'm very fortunate to have read it. This book opened up so many viewpoints of how Africans feel towards whites and Americans in general. For instance, the author explains how the main character is from Africa but once she entered the United States she was "black." It doesn't matter if you are African American, African, Afro-German, Afro-Italian, etc.. once you are in America our nation describes them as just "black." That is something i never thought about, but once it was brought up in the book i couldn't help but feel for those people and how the color of their skin directly tags them as a certain person.

This book also helped me gain access to how some immigrants and people of color feel around the normal white upper and middle class. Ifemelu the main character began to date a rich white man and always struggled with her identity when dating him. She came from nothing and he came from a privileged family, so her feelings for him were always brudend by the different ways they were both raised. She always had a push and pull mindset with him because the difference in race always made her feel she

didn't belong with him. These certain events helped me strengthen my viewpoint of how people of color feel in predominantly white world.

HCOM 475 allowed me to do both work collaboratively with other students and independently on my essay. In class, the students were able to collectively work together and share stories and critiques on how we all viewed Diaspora. Professor Vaughan challenged us by calling on students in class to share their thoughts on that certain days readings and also, share the stages of our own independent capstone project. We gained access into certain topics and ideas centered around Diaspora through the student held discussions and that helped me develop my knowledge for this subject.

I came into this class knowing no idea what Diaspora means, but through our readings and class time i developed my understanding very quick. My group project helped me work with classmates one last time. We had library sessions and email conversations on our sections in Americanah and how we wanted to initiate our class presentation.

Independently i used years of class knowledge to help me find my most comfortable approach to such an extensive, long project. I picked the essay section for Capstone Project, so time management was a crucial part in helping me finish it. I broke my essay down into 4 quarters (like a football game). Each quarter was 2 weeks long and everyday i would write at least three to four paragraphs, and by the time the rough draft was due i had a clear understanding of the direction my essay was going.

My capstone paper incorporates multiply research evidence on how the African diaspora in sports has been challenged by Western media, and how athletes have used

their voice to preserve and redefine the African diaspora. Since it was a research essay, i explored numerous books and scholarly articles related to Diaspora, racism in sports, and Western media ideals. My essay follows the Diaspora to the core by sharing stories of athletes who have made courageous acts in the help of uplifting black communities and the African diaspora throughout the entire world. I brokedown athletes such as Jack Johnson, Muhammad Ali, LeBron James, and Serena Williams. As well as i critiquing the ways Western media mishandled the cultural appropriation of Dikembe Mutombo, and Mario Balotelli. We may not think about it enough, but Western media has played a huge role in the racial classifications of athletes in all types of sports. We see Western media categorize “black athletes” as thugs, and physically gifted with no hard work. My paper expands on this issue on how these types of classifications have been detrimental to the African Diaspora and black communities.

My senior project follows all the standards needed for this massive final project. I have credible sources from the CSUMB library database, and multiple sections all tied to Diaspora and the black culture. As a research essay, i followed the guidelines of putting no personal ideas or assumptions and strictly examined my sources and tied them into Diaspora. I met my projects instructions on page limit and formatting rules. I did everything i needed to do for my capstone project, along with an intriguing issue for many to read. This essay will be something not many of us have critiqued regarding the issue of race and sports, and i know it will open peoples eyes to issues people of color face on daily basis.

Resume

[Connor]

[Caspersen]

I have a vision to become a Major League Baseball player not only because that is my dream but, I want to help create change in others. I want to show the youth good things come from working hard and never giving up on your dreams. I strive to share my stories of failure and how I overcame them. I want to show that with god all things are possible. I will never give up on my strong faith with Christ and will continue to speak his word through me. In the end, I want to say I did everything I could to motivate others to continue to pursue their dreams.

Skills

- I'm a Switch-hitter meaning I hit both right and left handed
- My main position is SS but can also play 2B, 3B, CF, LF, and RF
- Have been clocked at 90 MPH across the diamond
- Overall, I'm extremely versatile on the baseball field, I can hit from both sides and play multiple positions that can help teams win

Experience

I have been playing baseball my entire life. I grew up traveling around the country on an elite travel ball team until I was 14 years old. I then got asked to play on the Phillies scout team where I played elite competition for 2 years. In high school, I was a three-year varsity player and my junior year I helped lead my school to a D1-NCS championship. I was fortunate enough to receive a scholarship to play at the D1 University of Utah where I played two seasons. I then decided to transfer to Cal State Monterey Bay where in my first season we were the CCAA conference champions. We were the number one seed in the West Regional.

Education

University of Utah 2014-2016

Maintained a 3.0 gpa while playing baseball. Majored in Communications.

Cal State Monterey Bay 2017-current

Majoring in Human Communications. Currently playing baseball.

Activities

In all my years of baseball I have been able to learn how to adapt to failure and overcome it. I have learned how to prepare myself in all aspects of life. If its school work, baseball has taught me to not procrastinate. When I begin an assignment I always begin 1-2 weeks ahead of the due date to give me flexibility. Majoring in Communications has taught me how to interact with people, it has challenged me to understand ethics and how to better myself as human being. Communications has given me tools to be able to talk to fans, media, and ownership. My family is my everything and I love to hang out with them. Other than baseball I enjoy working out, cooking, hanging out with friends and playing with my 6 dogs.

Annotated Bibliography

Burnett, Lynn. "Jack Johnson: Defender of His Race." *The Cross Cultural Solidarity History Education Project*, 5 May 2018, crossculturalsolidarity.com/jack-johnson-defender-of-his-race/.

This source gives critical events professional boxer Jack Johnson endured on his journey of defending his black race. A star during one of the most racially prejudiced times in America, Jack Johnson stayed strong and along the way voiced his passion to young black people to never give up on their dreams.

Carrington, Ben. *Race, Sport and Politics: the Sporting Black Diaspora*. SAGE, 2010

This book gets used throughout my essay. Ben Carrington extensively dissected the racism in sports and how black athletes are getting categorized. Ben explains how white supremacy went all the way to "scientific research" in order to explain how black athletes success was only happening through natural abilities. He argues one of the biggest factors in racism in sports is the fact white supremacy categorized an athlete of a dark color as a "black athlete" in the first place.

"Diaspora." *Merriam-Webster*, Merriam-Webster, www.merriam-webster.com/dictionary/diaspora.

This is just simply the Webster definition of Diaspora that helped my introduction made sense of my entire paper.

"Examining the Black Atlantic Diaspora." *YaleNews*, 12 Sept. 2011, news.yale.edu/1996/03/28/examining-black-atlantic-diaspora.

This is only used in the definition of the Black Atlantic Diaspora and the spread through the African culture spreading throughout the Atlantic Ocean.

Kazeem, Yomi. "Africa Meant a Lot to Muhammad Ali-He Meant Even More to Africa."

Quartz Africa, Quartz, 5 June 2016,

qz.com/africa/699639/africa-meant-a-lot-to-muhammad-ali-he-meant-even-more-to-africa/.

This source helps develop my Muhammad Ali section and his impact to Africa. Ali made major waves in Africa when he went and fought for the heavyweight championship belt, along with identifying with the African nation and essentially "putting them on the map" of recognition.

Mitchell, Tia. "The Louisville Lip: Muhammad Ali's Fighting Words Fueled a Movement."

Ajc, The Atlanta Journal-Constitution, 6 Feb. 2019,

www.ajc.com/news/the-louisville-lip-muhammad-ali-fighting-words-fueled-movement/nplsvMU8pRfQJckG7uMjRM/.

This source is used for its powerful quote from a pastor who spoke at Muhammad Ali's funeral. The quote explains the character of the great man Ali was and his love for Africa and the black communities everywhere.

Mwaniki, Munene Franjo, and Mwaniki, Munene. *The Black Migrant Athlete: Media, Race, and the Diaspora in Sports*. University of Nebraska Press, 2017.

A major source in my essay was this book. I dissected Mwaniki's research on Western media in sports. Two main quotes used from this book describe how media has wrongfully described Dikembe Mutombo and Mario Balotelli's culture and upbringing. This book strongly criticizes Western media and its racism towards black athletes, with its common audience of the white middle class.

Stewart, EJ. "LeBron James: A Winner Off the Court." *The Hub News*, 7 Aug. 2018, thehub.news/lebron-james-a-winner-off-the-court/.

This source gets used in the LeBron James section and helps me explain the impact LeBron is making in black communities. LeBron is doing a number of great things for young black kids, and poverty struck black communities, so EJ Stewart quotes helps me explain it.

Winant, Howard. *The New Politics of Race: Globalism, Difference, Justice*. University of Minnesota Press, 2004.

Howard Winant's book is used for its description of Racial Theory. Winant dug deep into his meaning for what racial theory is and i helped tie his theory into the sports world. Racial Theory is a lot like the classification of certain races, like my essay explains the difference between a White football player and a Black football player.

