

which had few if any black athletes and seldom had more than one African-American on its own varsity team. In basketball, the Syracuse coach adhered to a policy of no more than two black players on the starting team or on the floor at any given time. Despite his later reputation of being somewhat of a radical in terms of racial issues, Brown's reaction to racism at Syracuse as an undergraduate and during his attempt to mediate the 1970 football boycott was largely moderate, restrained, and conciliatory.

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Racial Progress or Changing Roles: Positional Segregation at a Southeastern Conference Football Program

This study examined the stacking patterns of a football program at a Southeastern Conference (SEC) institution. It questioned whether the phenomenon of stacking still exists. To accomplish this, a thirty-three year period was examined to track the stacking patterns. It revealed that Black representation in central positions increased. An explanation for this occurrence suggest that Blacks' increased representation in the quarterback positions is not because of racial progress but because the role of the quarterback has changed requiring them to be great playmakers, very mobile, and great passers.

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Bedazzle Them with Brilliance, Bamboozle Them with Bull: Harry Edwards, Black Power and the Revolt of the Black Athlete Revisited

On October 7, 1967, a group of Afro-American athletes and Black Power activists, led by Harry Edwards, formed the Olympic Committee for Human Rights (OCHR). The formation of the OCHR was in response to an informal survey, conducted by Edwards, to assess the attitudes of world-class athletes regarding the problems black athletes faced specifically and issues affecting the black community in general. A specific objective of the OCHR was to organize a boycott of the 1968 Olympic Games in Mexico City, Mexico. This organizational effort, called the Olympic

Project for Human Rights (OPHR), was based on the supposition that Afro-American's role in sports was intimately interdependent with the overall struggle for human rights in American society. Other plans, like organizing rebellions on college campuses and boycotting racist athletic clubs. were discussed, but the primary focus was the OPHR.

Previous research on Harry Edwards' role in the revolt of the black athlete has been minimal. The overwhelming focus chronicles Edwards' efforts to organize the boycott, highlights his dispute with Jesse Owens, and concludes that the revolt began to lose momentum in the early 1970s. Moreover, Edwards' book, The Revolt of the Black Athlete, remains the most definitive work of the period. While this research adds to our understanding regarding the black athlete revolt, it does not explain in sufficient detail how Harry Edwards' early childhood sporting experiences and his collegiate athletic career influenced his activism in sports. Previous research efforts acknowledge the social unrest in American society, but it does not illustrate how these societal conflicts influenced the black athlete revolt.

A significant movement that coincided with the formation of the OCHR was the Black Power movement. Bayard Rustin once called Black Power an “*attempt to provide psychological solutions to problems that are profoundly economic,” a slogan without “a program.” In his biography of Huey Newton, Hugh Pearson pondered the “price of black power in America,” the cost of nationalism, stained with violence and the advocacy of separatism that brought the wrath of mainstream America upon their heads. The current reassessment of Black Power, and its range of cultural and social forms, had rekindled debates of thirty years ago. Was Black Power good or bad for Americans? Was it good or bad for America? To be sure, these questions are important, but they represent only one way to examine this complex, multifaceted, and fragmented movement/ideology. William L. Van Deburg's groundbreaking work, New Day In Babylon looked beyond the despair and disillusionment toward Black Power's important cultural and psychological affirmation. Van Deburg reveals Black Power as a fundamental stage in the development of an Afro-American political consciousness. More decisive for my purpose here is Van Deburg's important understanding that “Black Power was a freshly minted variant of

the traditional Afro-American freedom agenda.” Harry Edwards’ role in the revolt of the black athlete illustrates that “the civil rights movement” and the Black Power movement, often portrayed in very different terms, had its origins in the same soil, confronted the same dilemmas, and reflected the same quest for Afro-American freedom. This paper analyzes Harry Edwards’ role in the black athlete revolt within the context of the Black Power movement.

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Hank Aaron and Home Runs: An Analysis of Black and White Newspaper Coverage of Aaron’s Chase for Babe Ruth’s All-Time Home Run Record

Over the last several years, baseball’s home run record has been assaulted, first by Mark McGwire and Sammy Sosa shattering Roger Maris’ 1961 record in 1998, and this past season with Barry Bonds breaking McGwire’s short-lived title. In her analysis of the McGwire-Sosa duel, sport scholar Shelly Lucas suggests that the media depiction of each athlete was somewhat dependent on their skin color. McGwire, the media and fan favorite was White, while Sosa, though Dominican, was played in the press as Black. When Bonds began to threaten McGwire’s record and eventually broke it, there was little fanfare that accompanied McGwire’s feat and there was a debate as to if Bonds deserved to hold the title. Surely, the ethnicity of the new home run king was a factor in the ways the media covered Bonds’ challenge.

Media coverage of these recent home run challenges offers sport historians an opportunity to look at another challenge to one of baseball’s most hallowed records – the all-time home run record set in 1974 by Hank Aaron – using a methodology that has become more popular in accurately representing the racial dialogue of the times. Aaron was the last major league player to have played in the Negro Leagues. At the close of the 1973 season, Aaron was one home run shy of tying Babe Ruth’s record. This paper analyzes Black and White newspaper coverage of Aaron’s breaking of Ruth’s home run record. The newspapers to be used will come from across the nation to gather a national perspective. The social, political, and cultural landscape will be explored to put Aaron’s record in the context of the 1970s. The analysis will attempt to answer several questions: How was the challenge of a