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An historical review of the experiences of Eastern Washington University African-American male athletes from the 1960's to the 1970's

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An Historical Review of the Experiences of Eastern Washington University African-American Male Athletes from the 1960's to the 1970's

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ABSTRACT

This study provided an historical examination of experiences of Eastern Washington University African-American Athletes, as well as their Coaches, and Athletic Directors. The interviewees all attended Eastern during the 60's and 70's. Three African-American players, four coaches who coached them, and three Athletic Director's were nterviewed in the study. This study examines how African-American athletes at Eastern were influenced by other African-American athletes or leaders from the 60's through the early 70's. The study also investigates whether or not the Cheney Community was directly affected by these changes that occurred in the 60's through the early 70's. This study shows that Eastern Washington University was directly affected by the civil unrest that was occurring in the United States. This study also identified many protests which took place at Eastern, and one in particular a clinched fist incident that rivaled Tommie Smith's and John Carlos clinched fist in the 1968 Olympic games in Mexico. There is evidence in this study that there were some racial tensions throughout the 60's and 70's, which Coaches, and Athletic Directors had to deal with.

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CHAPTER 1

Introduction

It has long been recognized that discrimination practices dealing with race, color, sex, religion, and creed have existed and continue to exist in the United States even though the foundation upon which this country was established was essentially individual freedom. Various biases regarding equality of rights have been retained and perpetuated. These views have included a wide range of human submission, extending along a continuum of improper treatment of individuals, to the near complete repression of the African-American race in our country. Nineteen sixty seven marked the beginning of racial protests on U.S. campuses. From 1967 to 1971 there was an average of 10 to 11 protests every year (Rader, 1990). Since black athletes were especially conspicuous symbols on many campuses, they often experienced pressure from radical student groups to join various liberation movements. Often specific complaints touched off the revolts. To protest the Mormon Church's views toward blacks, black athletes at the University of Wyoming asked coaches to permit them to wear black armbands in a game against Brigham Young University. In response, the head coach dismissed all the blacks from the team. When head football coach, Ben Schwartzwalder, (a pioneer in recruiting black athletes) of Syracuse University refused to hire a black assistant coach, the black players walked out of spring practice. Schwartzwalder suspended them, but eventually lost his job. In the course of the revolt, black athletes formulated a long list of general grievances. Among them were 'stacking,' (black players were "stacked" at only certain positions) absence of black coaches, concern by the white coaches only for athletic performances, eligibility of black athletes, (not their education),

expressions of racial prejudice by coaches and white teammates, and restrictions on personal freedom" (Rader, 1990, p.316).

William Graham Sumner and Herbert Spencer, two well-known thinkers of their time, believed African Americans were "the lowest rung of the evolutionary ladder, incapable of surviving in a competitive society due to their intellectual and emotional inferiority" (Brooks & Althouse, 1993, p.26). "Martin Kane, a senior editor of Sports Illustrated, inaugurated a running debate by asserting that blacks had distinctive physical features that gave them decided advantages over whites in certain sports" (Rader, 1990, p.317). Harry Edwards, a highly acclaimed Professor of Sociology now at California at Berkeley, challenged the genetic explanation in stating "the difference in black-white numbers in certain sports and in their performances was culturally induced. Blacks believed that sport offered an unusual opportunity for upward social mobility. Thus, black youth on the whole spent more time in preparation for sports than their white counterparts" (Rader, 1990, p.317). Highly competitive participation in sports by African Americans was extremely important for social acceptance of African Americans within white America. In 1951, John R. Betts completed his dissertation entitled Organized Sport in Industrial America. Betts held that for America to become a "melting pot" it would have to come from the playing field. Betts believed that sports was the ultimate mediator, and would bring minorities together "with their fellow men to break through the shell of nationalistic animosity." He proposed that sport gave people a common purpose and loyalty that humans could share without racial tension" (Wiggins, 1996, p.103). Harry Edwards (1984) has argued that "the black 'dumb jock' are not born; they are systematically created" (Brooks, Althouse, 1993, p.274). From the 1950's to the mid 70's there has been tremendous change taken from the direction of certain individuals who stood up to make a difference for racial equality. In the 1950's, black athletes were

integrated into white sports through the efforts of Jackie Robinson's signing with the Brooklyn Dodgers on April 9, 1947. This signing had symbolic importance in American history. This event broke the "color ban" in a sport that is labeled our "National Pastime." George F. Will, would conclude that Jackie Robinson was "one of the two most important blacks in American history" (Rader, 1990, p.265). The American public and many of the athletes still resisted integration. There was a different attitude among white Americans and black Americans throughout the United States. Some white American's viewed Jackie's signing to the Dodgers as a stain on the foundation of "America's Pastime." To gain an idea of how much the black community loved Robinson, Bill Russell (famous center of the Boston Celtics who was the first black pro basketball coach) said the Dodgers "picked up twenty million fans instantly." Russell also stated, "that to most black people Jackie was a man and not a ball player. He did more for baseball than baseball did for him. Robinson was someone that young black athletes could look up to" (Anderson, 1991, p.254). National Basketball Association hall of famer Oscar Robertson, identified his hero as Jackie Robinson. Robertson says, "He took a terrible beating for the sake of a principle, and all of us gained by it. Every black in America owes him a debt of gratitude. I'd do anything to be like him" (Jones & Washington, 1972, p.139). The 1950's momentous push for racial integration through sport gave the 60's the added leverage to push for a successful collective civil rights movement.

In the 1960's, President John F. Kennedy became embroiled in the civil rights movement, and initiated a National committee to study the need to eliminate all barriers to equality of opportunity. The committee subsequently initiated legislation culminating with passage of the Civil Rights Act of 1964. This Act, through Title VII, prohibited discrimination in employment based on race, color, religion, sex, or national origin. Through this implementation of the Civil

Rights Act of 1964 there was a key individual in sport who permeated this act through sports, Cassius Clay known today as Muhammed Ali.

Cassius Clay beat Sonny Liston for the Heavyweight boxing title in 1964 and it marked the beginning of a new era of sports in America. Cassius Clay as the heavyweight champion brought a different "look" to American sports. Clay was an African American who was boastful, colorful, and controversial. The American public loved a champion who believed in himself. The sport was almost color blind until Cassius Clay did the unthinkable. In 1965 he converted to the Muslim religion, changed his name to Muhammed Ali and decided to be a conscientious objector of the Vietnam War, sparking dramatic change in the nation's views towards the heavyweight champion. The White-Americans and some African-Americans who fought for America in other wars were pleased when Ali was stripped of his heavyweight title. In their eyes it was appropriate. This shift in identities of African-American athletes from a quiet, hardworking, Christian athlete like Jackie Robinson to a controversial, braggadocios Muslim boxer in Muhammed Ali showed a tremendous change was to occur in American sports. Ali's actions helped trigger another revolt in athletics. Considering that key revolts were made in America through the 1950's and 60's with Jackie Robinson, and Muhammed Ali, the political black power movement started to occur in the late 60's and early 70's.

Using sport as a platform for protest many organizations attempted to abolish American oppression of African-Americans. In 1967, the year Ali was stripped of his title, Professor Harry Edwards, a black sociology instructor at San Jose State College, inspired and organized a movement to boycott the 1968 Olympic Games. The organization was called the Olympic Project for Human Rights. His aim was to politicize the black athlete and create American public opinion in support of the boycott and to put end to racism and oppression at

home and abroad. In 1968 at the Olympic games, United States sprinters John Carlos, a bronze medalist, and Tommie Smith, a gold medalist stood on the victory stand while the National Anthem played, bowed their heads and raised their gloved fists in the air in a Black Power salute. The reaction of the American people was not what Harry Edwards envisioned. They were not supportive, In fact, some American's felt they should not even consider themselves Americans. The boycott's success was not as Edwards would have hoped. Only a few athletes joined the revolt. For African American athletes the Olympics was representing years of preparation, the ultimate in competition, and brought worldwide acclaim. For an athlete to sacrifice this acclaim for racial consciousness was extremely difficult (Brooks & Althouse, 1993). Olympic gold medalist Tommie Smith spoke about the black fists symbol by stating, "As far as the black fists, it was very quiet. We wanted Black people to see, especially the young guys, to have something to be proud of, to identify themselves with" (Spivey, 1985).

Through the1950's Jackie Robinson's break of the color barrier, to the 1960's Muhammed Ali's religious identification, and the Black Power Movement of the early 70's, Americans can conclude that sport was a major contributor in the fight for racial desegregation in society. This led to many schools recruiting African-Americans and breaking their own color barriers in their collective school sports. Eastern Washington University made its first step toward integrating African American athletes into its sports programs by attaining two African American players in 1953, George Foster who played football, and Fletcher Frazier in basketball. Both were from Vancouver, Washington. It appears certain that the national effects of outside influence reached Eastern Washington University by 1971, when former three sport athlete Carl Jones raised his fist in protest of the national anthem played at a basketball game at Eastern

Washington. From all appearances, African-Americans integration at Eastern Washington University followed national trends, but whether the climate was the same or different can only be answered by talking with those individuals involved. Thus, the purpose of this study was to investigate the experiences of African-American athletes at Eastern Washington University during the 1960s through the1970's.

CHAPTER 2

Jackie Robinson-Color Barrier

April 15, 1947, marked a new day in African-American history. On this day Jack "Jackie" Roosevelt Robinson broke the color barrier, and changed sport and America forever. Through the legacy of that momentous day, the 1997 major league baseball season has been dedicated to Jackie Robinson. Robinson's arrival to the major leagues had a huge impact on the American public. Since baseball is our "National Pastime," millions of people watched and were affected by this glorious transformation. At the time of the April 15, 1947 signing to the Brooklyn Dodgers, no one had heard of Martin Luther King or Rosa Parks who's refusal eight years later to sit in the back of a Montgomery bus sparked another form of revolt. It would also be 10 years later that President Eisenhower sent National Guardsmen to accompany African-American teenagers into a school in Little Rock, Arkansas. "All black athletes are Jackie Robinson's heirs. But whatever our skin color, we are all Jackie's children" (Grady, 1997, p.15A). Jack Roosevelt Robinson "Jackie" was born Jan. 31, 1919, in Cairo, Georgia. Jackie was the son of sharecroppers Jerry and Mallie Robinson. Jackie was the youngest of five children and was taken from Georgia to Pasadena, California, in 1920. Once their family arrived in California Jackie's parents, Mallie and Jerry, broke up. Mallie raised the children by herself as a domestic worker, and instilled a tremendous work ethic in all her children. Robinson's older brother, Mack, was also a great athlete. He finished second to Jesse Owens in the 1936 Olympic 200 meter run (Condon, 1990). Jackie followed Mack to Muir Technical High School and immediately became a star. Robinson was an all around athlete. At 6'0 feet, 195-pounds, Robinson enjoyed success in football, basketball, baseball, and track. Soon after Robinson graduated from high school he went on to star at

Pasadena City College where he continued to excel in football, basketball, baseball, and track. Robinson was such a gifted athlete that in 1933 he even won the city's ping-pong championship. Following Jackie's stay at Pasadena City College, Robinson enrolled at the University of California at Los Angeles. At the time of Jackie's enrollment he was, "the best known athlete in the state of California" (Condon, 1990, p.118). Robinson continued to play four sports at UCLA. Jackie's incredible all around athletic ability led Robinson to become the first four letter athlete at UCLA. "He led the Pacific Coast basketball league twice in scoring, he averaged 12 yards per carry in football, and won the NCAA long jump title" (Condon, 1990). In 1940 Robinson was named an All American in football. Condon concludes that if the United States would have participated in the Olympics in 1940 and 1944 in spite of the war "Robinson quite conceivably could have represented the United States in the decathlon" (Condon, 1990, p.118). In 1941 financial constraints forced Robinson to leave college, and he played football for the college all star team. In his first year Jackie scored a touchdown against the National Football League's Chicago Bears, coached by George "Papa Bear" Halas. During that same year Jackie enjoyed a brief stint with professional football, playing with the Honolulu Bears.

After briefly playing with the Honolulu Bears Jackie enlisted in the United States Army. He was commissioned as a second lieutenant during World War II. One of Jackie's first racial segregation confrontations appeared while Robinson was in the Army. Robinson was to be court marshaled for insubordination, because he opposed the racial segregation policies in Texas. Eventually justice was served and Jackie was subsequently acquitted. This acquittal led to Jackie's resigning from the army and subsequently signing to play for the Kansas City Monarchs of the Negro American League in 1945.

Jackie was a right handed throwing and hitting shortstop that "strengthened the Monarchs' war-depleted infield and displayed the right attitude and winning spirit, typical of a college athlete" (Riley, 1994, p.672). Jackie made an immediate impact in the Negro Leagues hitting for power and average at .345. He was an exciting base runner who would utilize his speed with a bunt or the hit and run play. Robinson became one of the best infielders in the Negro Leagues. Robinson's only weakness was his throwing strength. Robinson would have a difficult time throwing from the "hole"(between shortstop and third base). Jackie's athletic ability immediately attracted pro scout, Clyde Sukeforth, who was a club scout for the Major League National Brooklyn Dodgers. Sukeforth was on special assignment for Branch Rickey, president of the Brooklyn Dodgers to find a Negro player who could play in the National League. Sukeforth interviewed many prospective Negro League ball players, but none had the special blend of grace under fire as Robinson did. When Robinson was questioned by Rickey as to whether or not he could restrain himself under the heat of racial bigotry, Robinson responded "Do you want a player afraid to fight back" (Porter, 1995, p.285)? Rickey states, "I need more than a great ball player. I need a man who can fly the flag of his race and can turn the other cheek. If I get a firebrand who blows his top and comes up swinging... it could set the cause back twenty years" (Porter, 1995 p.285). Many Negro League players, and Major League scouts agree that there were many Negro League players who were more talented than Jackie, but Jackie had two intangibles that put him ahead of the rest; one was he played with white players before; and the second, he was college educated. Robinson did not need a refresher course on racial hatred. He pledged to turn the other cheek if that was the price for breaking the color line. After Robinson's career, Jackie credits Rickey, "I think the Rickey Experiment, as I call it, the original idea, would not have come about as successfully with anybody other

than Mr. Rickey. The most important results of it are that it produced understanding among whites and it gave black people the idea that if I could do it, they could do it, too, that blackness wasn't subservient to anything" (Anderson, 1991, p.254). Robinson agreed to Rickey's terms and signed his historic contract with the Brooklyn Dodgers on October 23, 1945. Thus began the process that would take almost two years to create a position and acceptance for an African American player in the National League.

In 1945, Robinson went to Venezuela to play baseball with a black All-Star team. Many players witnessed Rickey talking to Jackie, but Jackie dismissed any rumors of himself and playing in the white league, by telling other Negro players that Rickey was talking about building another black league. In 1946 Robinson played for the Montreal Royals of the International League. To relieve pressure from Robinson being the only black on the International League team, Rickey signed black pitchers John Wright and Roy Partlow. Robinson later said, "If Mr. Rickey hadn't signed me, I wouldn't have played another year in the black league. It was too difficult. The travel was brutal and financially there was no reward. It took everything you made to live off" (Anderson, 1991, p.256). "Five months after obtaining the rights to Robinson, Rickey signed two more black players, Roy Campenella, and Don Newcombe, to contracts with the Dodgers; and about a year later Bill Veeck began integration of his Cleveland Indians organization" (Brooks, Althouse, 1993 p.34) Robinson started off in the International League as he had done his whole life; leading the league in hitting, leading his team to victory in the Little World Series, and became the International League's Most Valuable Player (MVP).

Throughout Robinson's stellar year, he was racially taunted and received many threats. In fact in 1947 when Robinson was brought up to the Major Leagues, his own teammates on the Brooklyn Dodgers handed out a petition

throughout the players insisting Robinson be sent away. Pee Wee Reese, later a close personal friend of Jackie's, was one of the few players on the Dodgers team in 1946 that did not sign the petition to exclude Jackie from playing with the Dodgers.

Rickey had to trade away many players that did not agree with having a black player on their team. Fred "Dixie" Walker was a popular star from Georgia, and challenged Rickey to trade Jackie upon his arrival to the Dodgers. During that year Robinson was knocked down by pitches. In St. Louis there was a threat of a strike, and some managers were totally against Robinson's arrival to the Major Leagues, such as Philadelphia Phillies manager Ben Chapman. Joe Garagiolo and Enos Slaughter of the St. Louis Cardinals were credited as players who delivered "deliberately brutal slides" (Acocella, 1996, p.94), towards Jackie. Throughout that year of 1947 Robinson's stress was mounting demonstrated by his "loss of weight, and a near nervous breakdown" (Porter, 1995). Robinson talks about his struggles, "I had to fight hard against loneliness, abuse and the knowledge that any mistake I made would be magnified because I was the only black man out there. Many people resented my impatience and honesty, but I never cared about acceptance as much as I cared about respect" (Anderson, 1991, p.252). Regarding the relationship he had with Dodger players Robinson states, "After the game we went our separate ways, but on the field, there was that understanding. No one can convince me that the things that happened on the ball club didn't affect people. The old Dodgers were something special, but of my teammates, overall, there was nobody like Pee Wee Reese for me" (Anderson, 1991, p.255).

Through his tough times in 1947 he hit an impressive (.297) with 29 stolen bases that led the National League. Robinson's impressive year landed him National League Rookie of the Year honors at age 28. Robinson's contributions

to the Dodger legacy was unprecedented. The St. Louis Cardinal's Red Schoendienst once said, "He could drop a bunt, line a homer, or steal a base whatever was needed to win. If it wasn't for him, the Dodgers would be in the second division" (Thorn & Palmer, 1993, p.383). Pee Wee Reese, an old friend, and teammate of Robinson, commented "Super. Jack was super. For a guy his size, well over 6 feet and maybe 215 pounds, he had the quickness of a guy 5 foot 10. In a rundown, you couldn't run him down. I don't know how many bases he would have stolen if our club ran more" (Anderson, 1991, p.261). Robinson's greatest attribute to baseball was his incredible ability to steal bases. Robinson once said, "I think the most symbolic part of Jackie Robinson, ball player," was making the pitcher believe he was going to the next base. I think he enjoyed that the most, too. I think my value to the Dodgers was disruption making the pitcher concentrate on me instead of on my teammate who was at bat at the time" (Anderson, 1991, p.256). Robinson was one of the most feared and electric runners in the game. Warren Giles, then president of the Cincinnati Reds, said "The only way to beat the Dodgers, is to keep Robinson off the bases" (Anderson, 1991, p.255). At age 36, Robinson became 1 of only 12 Major Leaguers to steal home base in a world series. In 1953 a game against the New York Yankees. Bobby Bragan, Pittsburgh Pirates manager stated, "He was the best I ever saw at getting called safe after being caught in a rundown."(Porter, 1995 p.285) Bill Robinson Bojangles called Robinson "Ty Cobb in Technicolor" (Porter, 1995, p.285). Robinson was also superb in the field where he played every position in the field other than pitcher and catcher. Jackie's real niche was as a second basemen were he made many difficult plays. One play that stands out in Major League baseball history happened on the last day of the 1951 baseball season. Robinson's Dodgers are tied with the Phillies in the bottom of the twelfth inning. It is a late September Sunday, at 6:00pm, and the dark is

settling in on Philadelphia's Shibe Park. The Dodgers are tied with the Giants in the pennant race, and just found out that the New York Giants beat Boston 3 to 2. This meant the Dodgers had to win or the Giants would win the pennant. There were two outs and the bases loaded when Eddie Waitkus drove a low line drive toward center field. The ball looked like a pea passing second base; very difficult to see and impossible to catch. Then suddenly out of nowhere Jackie catches it. His body was in mid- air, sideways, totally stretched out while snagging the ball. Jackie fell down heavy on his elbow and was knocked out for awhile. But the Phillies are out and the score is still tied. In the fourteenth inning of that game Robinson hit a homerun to win the game, and set up one of Major League Baseball's greatest playoffs. The play by Jackie Robinson was a significant example of how great a player he was. One author wrote about this significant catch and hit stating, "Jackie Robinson the unconquerable doing the impossible" (Smith, 1991, p.262). Through his unconquerability on the baseball field Robinson ingested many taunts from hecklers, players, coaches and management. Instead of reacting to racial slurs Robinson channeled his anger toward the baseball field. "That Robinson had won over many whites became evident at the end of 1947 when he was ranked second only to popular singer Bing Crosby as the nation's most admired man" (Rader, 1990, p.312). In 1949 at age 30 Robinson was moved to second base continuing to excel by leading the National League in batting average (.342), acquiring 37 stolen bases, hitting 16 homers, and driving in 124 runs. For his totals Robinson was named the National League Most Valuable Player. After a couple of years in the Major Leagues, more African-American players were being signed to Major League contracts. This meant that Jackie could play with more emotion. One incident that illustrated Jackie's competitive fire was with the rival Giants team in 1954. The Giants ace pitcher Sal "the barber" Maglie, (he was called the barber

because he shaved opponents heads off with his fastball), was trying to intimidate Jackie and his Brooklyn teammates by pitching inside. Pee Wee Reese one of the captains on the Dodger teams, told Jackie about Maglie's intimidation tactics. Reese said "Jack, we got to do something about this" (Anderson, 1991, p.256). So Jackie went to the plate laid down a bunt, along the first base line, hoping Maglie would field it where Robinson was running. Maglie ended up not moving off the mound. Robinson recalled, "Maglie wouldn't cover, Williams got in the way. He had a chance to get out of the way, but he just stood there right on the base. It was just too bad, but I knocked him over. He had a Giant uniform on. That's what happens"(Anderson, 1991 p.256). Robinson was a tremendous competitor. In the clubhouse Robinson's voice would rise when his emotions grew. "Robinson," he once was told by Don Newcombe, a star pitcher, who was also black, "not only are you wrong, you's loud and wrong" (Anderson, 1991, p.256). Robinson's Dodger teams won six National League pennants in his ten seasons 1947, 1949, 1952, 1953, 1955, and 1956 and he played in each All-Star game from 1949 to 1954. Robinson batted fourth in the Dodgers lineup, behind famous sluggers Duke Snider, Gil Hodges, and Roy Campenella. He ended his career batting an impressive .311 with a total of 197 stolen bases. However, Robinson's trademark was stealing home, which he did 20 times, the most by any player in the post World War II era. "In two seasons, 1962 and 1965, Maury Wills stole more bases than Robinson did in all of a ten-year career. Ted Williams lifetime batting average, .344 is two points higher than Robinson's best for any season. Robinson never hit 20 home runs in a year, and never batted in 125 runs. Stan Musial consistently scored more often. Having said those things, one has not said much because troops of people who were there believe that in his prime Jackie Robinson was a better ball player than any of the others"(Anderson, 1991, p.262).

Ironically, after Robinson's 1955 season the Dodgers traded him to the rival Giants, a team where Robinson knew he would have a problem with their manager, Leo Durocher. Robinson displeased with the trade to the Giants retired in 1956. In 1962, Robinson's first year of eligibility, he was elected by the sportswriters to the National Baseball Hall of Fame. After baseball, Robinson devoted his time to becoming a successful businessman, political matters, and race-relation endeavors. Robinson immediately started working for Chuck Full O'nuts, the lunch-counter chain, as an executive assistant. He later had greater success with executive post positions with an insurance firm, a food franchise firm, and an interracial construction firm. He later became chairman of the board of the Freedom National Bank in Harlem and a member of the New York State Athletic Commission. He was one of the first blacks to speak out militantly against civil rights, and was the first to denounce the lack of hiring black managers. Robinson supported Richard Nixon in the 1960 presidential election, and worked as special assistant for community affairs to Governor Nelson A. Rockefeller in 1968. But when Nixon and Spiro T. Agnew formed as the 1968 presidential ticket, Robinson withdrew, campaigning for Hubert H. Humphrey, the Democratic nominee instead. In 1960, Robinson described Nixon's stand on civil rights as "forthright," then later denounced the Nixon-Agnew ticket as "racist." Jackie was once asked by Pee Wee Reese if whites and blacks would ever get along Robinson replied, "Yes, it's work, give it some time."(Anderson, 1991 p.261) Robinson passed away October 24, 1972, of diabetes complications. At the time of his death he was head of a construction company building housing for blacks. Jackie's funeral was on October 28, 1972, at Riverside Church in New York. During his funeral 2,500 people congregated to give thanks to the great Jackie Robinson. Reverend Jesse Jackson gave the eulogy by stating,

> "When Jackie took the field, something reminded us of our birthright. Jackie was neither a puppet of God nor one of other men, progress does not roll in on the wheels of inevitability. In order for an idea to become a reality, there must be a person, a personality, to translate it. He had options. He didn't have to do what he did. His feet danced on the base paths, but it was more than a game. Jackie began playing a chess game; he was the black knight. In his last dash, Jackie stole home and Jackie is safe. His enemies can rest assured of that. Call me nigger, call me black boy, I don't care" (Cady, 1991, pp.258-259).

Presently, many African American athletes do not know of Jackie Robinson. Frank Thomas of the Chicago WhiteSox was asked by an ESPN analyst if he knew who Jackie Robinson was. He replied, "Not really. To be honest, I'm more into the new age" (Grady, 1997, p.15a). Maybe one of the reasons for Frank Thomas ignorance of Jackie and his importance to the United States and baseball is because when Jackie died his wife, Rachel Robinson, did not want Jackie on trinkets and trash. Rachel states, "I dont want Jackie's image on certain items, no matter how much money it costs me, so look for quality. I would not have anything of Jack's represented on a beer stein, or anything related to cigarette smoking, alcohol, tobacco, that sort of thing, or anything that demeans him in the sense that it makes him look ridiculous" (Green, 1997). Fortunately, not every present athlete is ignorant of Robinson's meaning to African-Americans struggles. Deon Sanders of the Cincinnati Reds wore a unique uniform that was a tribute to Jackie Robinson, Deon states, "I was looking for a way to honor Jackie. I was looking for a way to look like Jackie" (Wire Report, 1997, p.B6) When the League attempted to make Deon change his uniform his teammates, blacks and whites alike, agreed to all wear the uniform style that Jackie Robinson

wore during his years with the Brooklyn Dodgers. The team decided to wear the uniform for the remainder of the season to support Deon in his tribute to Jackie. Robinson's courageously historic life is summed up on his tombstones carving "A man's life is not important except in the impact it has on other lives" (Grady, 1997, p.15a). Robinson's contribution to his family, race and country can attest to that, but the struggles of African-American's to gain equality, whether it be in sports or just in life, continue on long after Jackie took the field in 1947.

CHAPTER 3

Muhammed Ali-Religion

Cassius Marcellus Clay was born in Louisville, Kentucky, in January, 1942. Clay was born to Cassius Marcellus Clay, Sr., and Odessa Grady Clay. The family was considered middle class because his father was the sole supporter as a sign painter and his mother was a housewife. Cassius lived in a nice home, and was considered by his dad as a "good boy." Cassius's boxing lessons started in October, 1954, when he was twelve years old. Clay got his bike stolen. He ran to the police station to tell somebody. That somebody was an Irish-American cop named Joe Martin. With young Cassius, incensed his bike was stolen, the Louisville policemen taught Cassius how to take his anger out through boxing. Clay was a natural winner, and climbed quickly through the amateur ranks. Ronnie O'Keefe, one of Clay's opponent's in the amateur ranks, talks about his first and last boxing match,

> "I weighed 89 pounds and he weighed about the same. The fight was three rounds, a minute a round. And he hit me a whole lot more than I hit him. I had a heck of a headache that night. He won by a split decision. And right after he was announced the winner by the referee, he started shouting that he was going to be the greatest fighter ever. He was heavyweight champion of the world already, at twelve years old and 89 pounds" (Hauser, 1996, p.10).

When he was only sixteen years old Clay won his hometown Golden Gloves light heavyweight title, and later reached the quarter finals in the Championship of Golden Gloves held in Chicago. Clay's first visit to Chicago marked the first time he had heard of Elijah Muhammed and the Nation of Islam. In 1960 Clay graduated 376 out of 396 in his graduating class at Louisville's Central High

School probably an indication of his total focus on boxing and his need to be "The greatest." Nineteen sixty started his trail of greatness in the ring winning his sixth Kentucky Golden Gloves title, the Tournament Golden Gloves and the AAU title, and all of this was as a light heavyweight (Ashe, 1988). The culmination for Clay was when he advanced to the Olympics in Rome and won the Light Heavyweight Gold Medal. After his triumphs as an amateur fighter Clay was asked what he was going to do now, Clay replied "I want money, plenty of it" (Ashe, 1988, p.96). Clay's media attention skyrocketed at the Olympics in Rome. He was bombarded with many political questions by Soviet reporters about race relations in the United States after beating the Russian fighter, Zbiegniew Pietrzykowski Clay did not refuse to discuss political issues by saying, "We've got qualified people working on that, to me the USA is still the best country in the world, counting yours" (Rader, 1990, p.313). This kind of reaction from Clay to the media was something that made him an early role model and a marvel to his country. The reaction from his fans at home was amazing. The mayor of Louisville on Clay's victorious return home stated, "He acts like you would like a young American to act after receiving so much acclaim and so many honors. If all young people could handle themselves as well as he does, we wouldn't have any juvenile problems. He's a swell kid" (Spivey, 1985, p.167). In 1960, the Louisville Sponsoring Group, made up of eleven rich white males sponsored Cassius Clay, and began to promote his professional career. Clay's first professional fight came in Louisville's Freedom Hall where he won a decision over Tunney Hunsaker. After the fight Angelo Dundee became his trainer. After Clay started winning heavyweight fights consistently his confidence grew. In 13 of 17 fights Clay called the round he would knock out the fighter. Many reports remarked on the young brash Clay by calling him, Clap Trap, Louisville Lip, Cash the Brash, Gaseous Cassius, Mighty Mouth, and the Kentucky Rooster. Clay

was backing up his words of prediction by calling thirteen of seventeen knockout fights (Ashe, 1988). After defeating an aged Archie Moore in November 1962, Clay decided to shoot for the top. Clay was experiencing a sort of dichotomy. He was becoming more and more popular with the American public and press, but on the other hand he was being drawn closer and closer to the Nation of Islam. It was not a conscious choice to alienate his adoring public but the Nation of Islam and Minister Malcolm X knew of Clay's influential power as the Heavyweight Champion of the World. Clay started to really be an influence in the newspapers with his brash talk, and was more and more attractive to the Nation of Islam. During 1962 Clay frequently meet with Elijah Muhammed and Malcolm X in Chicago. In Miami Beach, Florida on February 25, 1964, Cassius Clay a 10 to 1 underdog to Sonny Liston beat the odds by attaining a technical knockout in the seventh round, and became the heavyweight champion for the first time in his career. After winning the heavyweight title Clay, with Minister Malcolm X by his side, shocked the Nation when he announced his conversion to the non-Western Islamic faith, and was given his name Muhammed Ali. This decision of Ali's to become a Black Muslim was hated by white America, and had mixed emotions throughout the black community. Ali states "I don't have to be what you want me to be, I'm free to be who I want. I am not an American I'm a black man" (Spivey, 1985, p.170). Ali explained his conversion by stating, "I believe in the religion of Islam. I believe in Allah and peace... I'm not a Christian anymore" (Ashe, 1988, p.97). Ali denounced the writers that called his faith Black Muslims by explaining "That is a word made up by the white press. I am a black man who has adopted Islam... I love to be black, and I love to be with my people" (Ashe, 1988, p.97). White America hated Black Muslims for their separatist ideas, and their militant stands on racism in the United States. The majority of U.S. citizens had never seen or heard of Islamic faith, and were mentally enslaved by the media. By this

time television started to become a huge outlet for information. This is, in fact, what transcended Muhammed Ali from mere mortal to God like status in his boxing career. Malcolm X, a spiritual leader, friend of Muhammed Ali, and major spokesman for Elijah Muhammed of The Nation of Islam spoke about Muhammed Ali's abilities by stating,

> "Clay.... is the finest Negro athlete I have ever known the man who will mean more to his people than Jackie Robinson was, because Robinson is the white man's hero. But Cassius is the black man's hero. Do you know why? Because the white press wanted him to lose... because he is a Muslim. You noticed nobody cares about the religion of other athletes. But their prejudice against Clay blinded them to his ability" (Ashe, 1988, p.97).

Famous football star Jim Brown talked about the courage it took for Ali to embrace his beliefs by saying,

> It was that white folks could not stand free black folks. White America could not stand to think that a sports hero that it was allowing to make big dollars would embrace something like the Nation of Islam. But this young man had the courage to stand up like no one else and risk, not only his life, but everything else that he had" (Hauser, 1996, p.16).

The rematch to Liston his first defense of his title, was held in Maine, Ali won by a knockout in the first round, and that many people to this day call it the "phantom punch." Despite the fears of Islam the public still felt respect for his boxing abilities. After Ali knocked down Liston he began yelling "get up and fight, you bum" (Ashe, 1988, p.97)! This was the beginning of Ali's rise to grace in the boxing arena. After the Liston rematch Ali successfully defended his title against former heavyweight champion Floyd Patterson, Zora Folley, George Chuvalo,

Henry Cooper, Brian London, Karl Mildenberger, Cleveland Williams, and Ernie Terrell (Condon, 1990). He married Sonji Roi on August 14, 1964, and divorced her in January 1966, allegedly because of her disbelief in the Muslim faith. Since Ali had become such a powerful symbol to black America, he became one of the main targets of the U.S. government. Thus began Muhammed Ali's struggle with the U.S. government where he personified strength to Black American's and gave hope to his people.

The one way the government was able to keep Muhammed Ali quiet was to absorb him into their system. In 1963, Ali was classified as 1-Y for draft purposes. A 1-Y classification was given to those who did not pass the intelligence test. Ali filed as a conscientious objector to the war, but was denied. Congressmen were disturbed by the announcement and stated, "Insult to every mother's son serving in Vietnam" (Sammons, 1988 , p.200). The government wanted to see Ali take over the role performed by Joe Louis in World War II, by having Ali reinstated to the Vietnam War. Hayden Covington summed up Ali's pursuit by the U.S. government to get him drafted by stating, "They want to make an example of you" (Sammons, 1988, p.203). Before the scheduled fight with Ernie Terrell in February, 1967 Ali was reclassified by Selective Services as 1-A status. Ali disagreed with the government, and poetically refused to the press by saying, "Keep asking me, no matter how long. On the war in Vietnam, I sing this song I ain't got no quarrel with the Viet Cong" (Hauser, 1996, p.12) On April 1, 1967, with the cheers of black power activist H. Rap Brown, and many black college students, Ali decided not to go forward and sign in to the armed forces. Ali denounced the war in Vietnam by stating "I am not going ten thousand miles from here to help murder, kill, and burn poor people simply to help continue the domination of white slave masters over the darker people" (Hauser, 1996, p13). This gave the New York State Athletic Commission grounds to strip him of his

title. They declared that his conduct was detrimental to boxing's best interest. This coming from the commission which had backed Ali's rights of freedom of expression three years early by stating, "Within the limits of the Constitution, the right to freedom of speech and to religious belief are inviolate" (Sammon, 1988, p.203). New York State Athletic Commission set the tone for other Athletic commissions and their denial of Ali as heavyweight champ. They took away his boxing license and denied him the right to earn a living (Sammon, 1988). On June 20, 1967, Ali was found guilty of draft evasion. He was sentenced to the maximum penalty; five years in jail and fined $10,000. The prosecuting attorney for the case said, "We cannot let this man get loose, because if he gets by, all black people who want to be Muslims will get out for the same reasons" (Sammons, 1988, p.203). Legendary announcer Howard Cosell commented on the unfortunate occurrence to Ali by saying "His opponents are self righteous hypocrites who arbitrarily prosecuted him and took his title away" (Sammon, 1988 p.204). Even though Ali had been stripped of his title and was not able to make a living he was still an inspirational symbol to Black Americans. Julian Bond, a Civil Rights activist, marveled at the power Ali had in America by saying, "It's hard to imagine that a sports figure could have so much political influence on so many people" (Hauser, 1996, p.12). There were many Islamic faith announcements by young black athletes in the collegiate ranks, basketball great Lew Alcindor (Karem Abdul-Jabber) and football star Bobby Moore (Ahmad Rashaad). From 1968-69 boxing was in horrible shape. Ali was in his prime at 25, and was unable to fight. Ali spent 29 months in exile during the time of his induction refusal. Without boxing as his career, Ali starred in plays, but made most of his impact, and money at college appearances. Ali states "My main livelihood is coming from my appearances at colleges, black and white... support for me is high" (Ashe, 1988, p.98). Through many repeat appeals to the

Supreme Court conviction decision, June 28, 1970, Ali was declared free because of a technical error by the Justice Department. Ali's conviction decision was overruled because the FBI had illegally tapped his phone, and Justice John Harlan convinced Justice William Brennan that Ali had true convictions of peace from his faith, Harlan says, "For all practical purposes, Ali was opposed to all wars" (Ashe, 1988 p.99). Athur Ashe states the importance of Muhammed Ali,

> "This man helped give an entire people a belief in themselves and the will to make themselves better. But Ali didn't just change the image that African-Americans have of themselves. He opened the eyes of a lot of white people to the potential of African-Americans; who we are and what we can be" (Hauser, 1996, p.16).

Muhammed Ali had a profound effect on the American public, and specifically African-American people throughout the United States. His religious beliefs, and conscientious objection to the Vietnam War symbolized his total life's work as a practicing good natured human being. Without people like Muhammed Ali to create an effect, there would never be change. To sum up Muhammed Ali's effect on people former black militant Kwame Toure (formerly known as Stokely Carmicheal) said,

> "We'll send you to jail for five years, what I did was, I sat down and worked out a list of books that I'd finally get a chance to read. I wasn't worried. I'd get a chance to sleep; no telephones. I'm used to jail. I wasn't giving up anything. But Muhammed Ali had everything. Fame, glory, money, women, good looks, champion of the world. So when Muhammed would call me -- we'd speak back and forth on the telephone -- and he'd tell me, "I ain't going," I'd say, "Yeah; right on!" But I always wondered, when that final moment comes and he actually has to take that step, how will it come out?

Because, no question, the FBI viewed Ali as more of a threat than H. Rap Brown and myself. Muhammed Ali had a broader base than we had. The government recognized that Muhammed Ali could cause more trouble than all of us. That's why we understood that the weight of the blow would be hardest against Muhammed Ali. They were going to take his championship crown; no doubt about it. They were going to prosecute him; no doubt about it. They were going to do everything possible to bring him to his knees. And of all the people who opposed the war in Vietnam, I think that Muhammed Ali risked the most. Lots of people refused to go. Some went to jail. But no one risked as much from their decision not to go to war in Vietnam as Muhammed Ali. And his greatness can be seen in the fact that, despite all that was done to him, he became even greater and more humane. (Hauser, 1996 p. 71)

Muhammed Ali's importance to the people of the United States goes without saying, in his own words Muhammed Ali was simply "the greatest."

CHAPTER 4

The Black Power Movement

During the late 1960's and early 1970's there was tremendous revolt throughout the United States including many African-Americans. Many African-American athletes participated by protesting in their sports arena. Young African-American athletes on predominantly White college campuses were creating chaos by becoming active participants in protests of civil rights and racial discrimination in American society. There were two key militant African-American groups who inspired protesting against racial discrimination, including The Nation of Islam and the Black Panther Party. The two brought black conscienceness, social awareness, and black pride to African-American's. Even with the profound effects these groups had on African-Americans not only in sport, but in society they were still a minority. Since the majority of African-American's believed in the system this created division within the African-American population.

"The Chicago Defender, the oldest black newspaper in the United States, said, "President Johnson had done much to bring the Black man in to the mainstream of American society, and has raised the Negro's status nearer to the goal of full citizenship than any other chief executive since Lincoln" (Spivey, 1985, p.243). A number of African-American's felt that the changes were not great enough or coming fast enough. This was compounded by the assassinations of President Kennedy, Malcolm X, and eventually Martin Luther King as these frustrations erupted into riots throughout the United States. These riots expressed a deep-seated anger within the African-American community.

Since sport is a reflection of society, many of the revolts occurred in the sport's arena.

During these years of uprising many professional African-American athletes took the lead, and were called upon to be the voice of their people. These athletes who took on the responsibility included Jim Brown, Bill Russell, Muhammed Ali, and Arthur Ashe. Arthur Ashe believed that an African-American athlete who garnished some fame should be responsible to speak out on equal rights. Ashe states, "I am not Rap Brown or Stokely Carmichael, but this country could use another three or four Browns and Carmicheals" (Spivey, 1995, p.242). Although Arthur Ashe was not in favor of violence to cure any problem, he did feel the need to appropriately speak up for his people which he thought Brown, and Carmicheal did well. Inspired by professional athletes, traditional black colleges started to shy away from their conservative approach to protesting racial politics, and started objecting to the lack of African-American coaches, administrators, and black studies in the curriculum at predominately white colleges. These demands also targeted "stacking," where a number of African-American athletes are placed in competition for the same position which addresses the policy of recruiting limited number of blacks so as not to exceed the "quota" but not having to have them all play. Black college student protesters also wanted racial stereotyping in sports to stop. For example, in football many White-American coaches would not play an African-American at the quarterback position, because of the stereotype of African-Americans being mentally inferior to White-Americans. The quarterback position is stereotyped as an intelligent player position. African-American college student protesters also wanted changes in sports commentators that keep stereotypes alive by describing African-American's during commentation of games as "he's very athletic," or "what a tremendous athlete" vs. white players as "he's such a heady player, its

like having another coach on the team" (Spivey, 1985, p.241). Black athletic rebellions occurred at Oklahoma City University, University of Arizona, University of Texas El Paso, University of Wyoming, University of California at Berkeley, University of Washington, San Francisco State University, Michigan State University, Oregon State University, and Syracuse University" (Brooks, & Althouse, 1993). As in most protests there were many African-American athletes who jeopardized their college careers for speaking out against the oppressors. Many African-American's were dealt with by coaches, athletic directors, and university officials about their actions. Many African-American students were expelled from school; athletes were kicked off their sport team; and some were subject to losing their scholarships. Some African-American college athletes would protest off campuses and to a wider audience hoping to publicize the fight for racial equality. Eight African-American athletes of the University of Texas El Paso's track team refused to participate in the school's annual track meet against Brigham Young University because of the Mormon doctrine that blacks were inferior and disciples of the devil" (Spivey, 1985, p.241).

In 1964, Mel Whitfield, an African-American Olympian who had already won three gold medals denounced African American athletes participation in the 1964 Olympics stating,

> "I advocate that every Negro athlete eligible to participate in the Olympic Games in Japan next October boycott the Games if Negro Americans by that time have not been guaranteed full and equal rights as first-class citizens. Even the people of foreign lands know that we are still not free in this country. In Africa, South America, and all the nations of Europe, they know that day-to-day civil rights struggles of the American Negro are but expressions of his earnest desire to break loose from the shackles that keep him

> from making his place in the sun. They know this, and they watch with discerning eyes to see what the outcome will be. (Spivey, 1995, pp.239-40).

In 1967, Harry Edwards, at the time, an instructor of black sociology at San Jose State College felt compelled to protest. He organized an inspired boycott movement of the 1968 Olympic Games held in Mexico City. Edwards organized the Olympic Project for Human Rights (OPHR). Edwards felt he could spotlight racism and oppression by having prominent African-American athletes boycotting major sporting events. In addition to the boycotts the OPHR demanded there be a dismissal of Avery Brundage as President of the International Olympic Committee, banning of Rhodesia and South Africa from Olympic competition, appointing at least two blacks to the United States Olympic Committee, complete desegregation of the New York Athletic Club, restoration of Muhammed Ali's heavyweight title, and the addition of at least two black coaches to the men's Olympic track field team" (Brooks & Althouse, 1993, p.37).

Edwards felt that it would be better to ask for everything up front and even if all the demands were not met at least the officials receiving the demands and the publicity created might encourage ongoing change. Before the Olympic's, Edwards got his organization off to a tremendous start by orchestrating a successful boycott at the New York Athletic Club's 100th Anniversary Track Meet in February, 1968. The OPHR's official mission statement was, "We shall work to establish a bond of communication between Black America and Black Africa, based upon our mutual descent and the problems growing out of the genocidal policies of certain white racist societies (i.e., the United States of America, the Union of South Africa, Southern Rhodesia, etc.)" (Spivey, 1985, p.244). The reaction of African-American athletes to the boycott at the New York track meet came with mixed emotions. Some were for the cause, but most were not willing

to give up their dreams, careers, and future for a piece of social consciousness. Many of them had achieved some semblance of equality on the playing field and they were willing to live with the prejudice in the rest of their lives because of the potential rewards of an Olympic medal. The Olympics for every athlete no matter the race means a chance to compete against the greatest competition, receive worldwide acclaim, and represented years of work.

The OPHR boycott gained momentum when the International Olympic Committee decided to admit South Africa to the games. Because of this the other African Nations decided they would definitely boycott the 1968 Olympic Games in Mexico. A petition was signed by sixty American athletes developed by the American Committee on Africa demanding that the U.S. boycott the 1968 Olympic Games unless South Africa was banned from participation. A wide variety of athletes signed the petition white and black, professional and amateur, demonstrating this was a unified protest not just a black/white issue. Some of the athletes were Howard Dotson, a black basketball player for Columbia University, Steve Mokone, a South African soccer player who was attending the University of Rochester, Kwaku Ohene-Frempong, a Ghanaian on Yale University's track team, Jim Bouton, a white pitcher for the New York Yankees, and Rubin Amaro, a Mexican player for the Yankees (Spivey, 1985). With the aggressive demands of the African Nations, black and white athletes in the U.S., and other countries around the world, the IOC was forced to reverse its non-banning of South Africa to the Olympic Games. "In June, the Mexican organization committee of the games decided that because of the recent resolution of the U.N. Security Council imposing sanctions on Rhodesia, it would deny admittance to any person traveling on a Rhodesian passport" (Spivey, 1985, p.244). This barred Rhodesians from participating at the Games in Mexico City. The night before the Olympics were to be held, Russian minister Sergio Pavlov reassured his

country's stand on South Africa's expulsion by stating in a news conference, "We will intensify our efforts to secure the exclusion of South Africa from all international participation" (Spivey, 1985, pp.244-245). Both South Africa and Rhodesia were barred from the XIX Olympiad in Mexico City beginning a ban that would continue until the nations made radical internal changes in their political regimens. Rhodesia was faster than South Africa who was just recently released from it's banning at the last Olympics in Atlanta in 1996.

This suggests that political protest can be beneficial in the long run, but there were other considerations for the United States where change was not occurring. The international backlash did not reach the U.S. Olympic committee. Although victory was certain for the African Nations, Edwards and the OPHR initial demands of resolving inequality in the United States had not been dealt with. Edward's followers were dwindling once South Africa was barred from the Olympics. The most passionate remained but a large group felt they had been successful and it was time to get back to their training. Still Edwards insisted African-American athletes boycott the Olympic games. Edwards had to put on a one man crusade to keep the boycott alive. He made speeches, held conferences, and rented a van to hand out literature protesting the XIX Olympiad. One judgment error Edwards made during his OPHR crusade was the lack of efforts to recruit African-American women athletes to boycott the Olympics. African-American women athletes often experienced a double discrimination, race and gender, and may have remained passionate as a result. Although most African-American women did not agree with the boycott of the 1968 Olympic Games some did support the aim of the movement. Jarvis Scott, a 400 meter runner, said, "We were most disappointed that our feelings were not brought out; while the men issued statements and held conferences, finding out what we felt was only a last minute thing" (Spivey, 1985, p.249). The black American boycott

to the games meet stiff resistance by U.S. Olympic Committee members. Jesse Owens, headed the protest to the boycott of the Olympics by stating, "This boycott is not the answer to the problem we are facing; we have been able to bridge the gap of misunderstanding more in athletics than anywhere else" (Spivey, 1985, p2.86). Stan Wright, assistant track coach of the Olympic team, who was black, insisted

> "The Negro athlete in the United States has much pride and responsibility in representing this country as any other American. I feel some athletes are being exploited because I question Edward's motives in regard to the Olympic Games. I feel that he actually has personal objectives which are politically oriented" (Spivey, 1985 p.246).

George Hansen, an Idaho Congressman at the time of the boycott, advocated sports as a forwarding wheel of success for the black athlete, and it should not be turned backwards with a boycott. In the Congressional Records Hansen states,

> "Until the 1950's schools in the South were not yet integrated, Negroes in many cities rode in the rear of buses and housing and restaurant accommodations were segregated. In athletics, progress toward equality for the Negroes has come by leaps and bounds as compared to two centuries or more of struggling for freedom from oppression across the land. Certainly, though, it is hard to see why so many Negro collegians should be screaming racial prejudice. All one has to do is check the lineups when attending any major college basketball game, or to attend one of the bigger track meets around the country or to watch a pro football game" (Sammons, 1988, p.205).

To help avoid the possibility of a boycott by black athletes at the Olympic Games the U.S. track facilities in South Lake Tahoe, California invited a large number of black athletes to camp, especially in the strong events for blacks the sprints and hurdles. They did this to try to neutralize the black Olympic boycott by centralizing their athletes. There are two reasons why efforts were made to neutralize the black Olympic boycott. First, black athletes have been major contributors to America's success in recent Olympic Games. If they were to boycott it would hurt the U.S. chances of overall dominance of the games. Secondly, the Olympics is an internationalistic forum for world wide acclaim. It can be a great opportunity to glorify a nation to the world through the achievements of its athletes. Avery Brundage, while president of the IOC made a statement in 1959 which held true in the 1968 Olympic Games in Mexico City. He stated, "Before the war we (the United States) had won as many Olympic medals as all the rest of the world combined. Since then, if it weren't for our Negro athletes we would be out of the picture" (Spivey, 1985, p.248). This is why the United States would make every effort to keep its blacks in line. The Olympic Games went on and the black athletes boycott of the Olympic Games in Mexico occurred only with minor symbolic protests. Some of the black athletes wore black socks while competing. The only major situation that occurred in the 1968 Olympic Games in Mexico City was when John Carlos and Tommie Smith, wearing black socks, and one black glove each, gave a Black Power salute on the victory stand after receiving their medals for the 200 meter run placing third and first respectively. Smith had his right hand up with a clinched fist, and Carlos had his left hand up with a clinched fist symbolizing a U for black unity. Their symbolic gesture was not a revolutionary action or act of defiance. Tommie Smith stated, "As far as the black fist, it was very quiet. We wanted Black people to see, especially the young guys, to have something to be proud of, to identify

themselves with" (Spivey, 1995, p.250). John Carlos explained the incident by stating,

> "We, Tommie and I would like to put in the papers some of the facts. We think that white people feel that black people are nothing but animals. We got many boos out there today. White people turned thumbs down on us. We're not lower animals, roaches, or ants or rats. If we do the job well, we get a pat on the back or some peanuts, and someone says Good boy.' I've heard 'boy, boy, boy' all through the Olympics. I'd like that if they don't care for the things black people do, then they shouldn't sit in the stands and watch them perform" (Jones & Washington, 1972, p.135)

As a result of Smith and Jones actions they were sent home by the U.S. Olympic Committee. Their visas were revoked and they were given 48 hours to leave the country by Mexican officials. After the two athletes were reprimanded and sent home, a handful of African-American athletes followed with their own protests, Bob Beamon wore black socks on the victory stand, Ralph Boston told the press, after taking off his white socks, that he would liked to be kicked out too. Evans, James, and Freeman, the three black runners who won Gold in the 1,600 meter relay wore black berets on the victory stand. Wyomia Tyus, Margaret Johnson Balles, Barbara Ferrell, and Mildred Netter, dedicated their Gold Medal victory in the 400 meter relay to Carlos and Smith (Jones & Washington, 1972). A Soviet high jumper summed up the importance of the African-American athlete to the U.S. Olympic team by stating, "By the way, I'd like to note that the lion's share of awards in track and field was collected for the U.S. by their amazing Negro athletes" (Spivey, 1985, p.247).

The highlight of racial protest occurred in the late 1960's. By the early 1970's the black protest throughout the United States had declined. The civil rights legislation in the 1960's on desegregation coupled with the women's movement, and problems with inflation and unemployment took the steam out of the push for black revolt in society and sport. The 1960's revolt did not change sport so much physically, but it stimulated many written documents on black athlete's contribution to sport and raised social conscience to black heritage to people around the world, and the United States as well. The 1960's identified African-American's to the public through sport as equals, and set the stage for a somewhat limited racial equality, equality on the field but not always off.

CHAPTER 5

The study was developed through a questionnaire that was created to identify the interviewees perception of Eastern Washington University. To get a cross section of information, questions were developed for players, coaches, and Athletic Directors who were at Eastern Washington University during the years of the study. A panel of experts reviewed the questions and suggested changes. A pilot study with a current player, coach, and athletic director was done to determine the feasibility of completing the questionnaire in a limited time and to determine the readability. Contact with the actual players, coaches, and athletic directors to be interviewed was done by phone and in person. The interviews were scheduled by phone, faxed, and in person.

INTERVIEWED PLAYER'S
(Larry Brown, Randy Harris, Joe Bullock)

1. What years were you a student at EWU?

   LB: "1972-74, had a military break and came back in 1976."

   RH: "I was a student/athlete in 1973-75."

   JB: "September 1968 to March 1971."

2. Where were you from?

   LB: "Tolary, California."

   RH: "I am originally from North Carolina a definitely small town about 60 miles from Richmond Virginia."

   JB: "White Plains, New York."

3. Which sport/sports did you play?

   LB: "Came in to play basketball and football, I broke my hand in basketball and never played baseball that year, so I ended up playing two years football and one year of baseball."

   RH: "Basketball."

   JB: "Basketball."

4 Did you live on or off campus? Did you have a roommate, was he or she, black/white athlete/non athlete?

LB: "Just my brother, and his room mate Melvin Collins, we are both Alumni."

RH: "I was married and lived off campus. I was one of the fortunate ones, I didn't have to live in the dorms and I enjoyed that. I didn't have a lot of restrictions like room check. It was a good time though."

JB: "First year on campus with a fellow black athlete, second year off campus with three other athletes of which one was white."

5. Was there an active Black Student Union?

LB: "Yes, there was, we called them BSU; it was a pretty good BSU to get understood by. Because you had so many people from different areas. Black recruits from Los Angeles, and Chicago during that period were joining the BSU and being real active. This is when Eastern was recruiting more African-Americans from out of state. Since then the process of recruiting black athletes out of state has gone way down."

RH: "Yes, there was, I was involved in it a little bit. Not really as much as I should have been. We had certain programs and different things that we were doing. It was pretty nice and we had a lot of fun doing it."

JB: "Yes, there was approximately twenty members."

6. Who or what influenced you to come to EWU?

LB: "It was mainly my brother and the contribution of my coach, John Massengale. He gave me a strong indication that Eastern had a good chance to make the conference championships, and that is what football is all about to me, winning and playing."

RH: "I had a friend down at Walla Walla Community College before I came to Eastern. He was here and I was trying to decide on what I was going to

do before I moved on. I had a couple of offers from the University of Idaho, and Central Washington. Idaho was definitely not a no, and Central had good quality surroundings. But each talked to me. I think the best game I had as a player was against Gonzaga Junior Varsity and Ron Raver (who was an assistant coach at Eastern at the time) saw me play and he invited me to take a try at Eastern. That is what I ended up doing."

JB: "A teammate from Northeastern Colorado Junior College."

7. As a student athlete who or what made you feel comfortable at EWU?

LB: "Student campus security was a lot like the city that I had come from in a small town in California. EWU is a really tight community."

RH: "I think everybody did, the whole atmosphere here. I know at that time especially with the racial tension among blacks and whites in the late 60's and early 70's I really didn't have a big problem here. I got along well with everybody and communicated well with people here. That is one of my greatest assets, being able to communicate with people; I get along well with a lot of people that I associate with. Being the background that I am (coming from the south), I have already experienced racial differences so I already could deal with people. I haven't had a lot of problems."

JB: "Ron Raver, a former assistant basketball coach."

8. Who or what influenced your decision to play sports at EWU?

LB: "Ron Raver had a lot to do with deciding to play baseball. He talked to my brother. Coach Ed Chissus had spent alot of his extra time with me, I basically was a project because I was the only minority on the baseball team at the time. He spent a lot of extra time with me. He basically took me under his wing and helped me through my good times and bad."

RH: "There wasn't one person per say. I played sports all my life and it was just something I wanted to do. I decided to come here to play sports

because I had played at Junior college, and wanted to transfer. I originally came here to play baseball because I thought my coach had said I was a better baseball player than I was a basketball player. But for some reason baseball and basketball did not mix, I didn't do well in baseball here so I ended up playing basketball."

JB: "They provided a scholarship to play basketball."

9. Did you feel you had any sport or non-sport role models while at EWU? Who were they?

LB: "During the time that I first came here, EWU was always strong in basketball. They usually had a few centers like Dave Haley and Ron Cox. They were from small towns and were overachievers. That's what basically made me respect them as role models. They were people who did the most with the talent they had. One of the players ended up a small college All-American, and that made me realize you could make it in a small school without having to be at a Pac-10 school to do it."

RH: "I did not really have any role models. I liked a lot of things that people did. My biggest role model was my mom. I hate putting people on pedestals because they then look at the athlete differently. You put them on a pedestal and then they fall off. Presently you look at these guys today. They are okay, but then they always seemed to get themselves into trouble. I like all athletes and I do things my own way, I don't want to put anybody on a pedestal. The greatest influence on me was my mother. She is the strongest person I know. My mother was a real big influence on what I did."

JB: "None."

10. Do you feel that the sport or non-sport role models had greater influence and why?

LB: "Coming from a small community, when you come to a University as a student and as a athlete the first people you really associate with are fellow athletes, and it is kind of hard to get the school part in perspective, because all you know is sports. Yes, my role models made a difference to me and that is the reason why maybe I'm still here at EWU."

RH: "I think my mother had the greatest influence on me as a non-sport relationship. See I come from a single parent background, so my mother put in alot of work. She is the hardest working individual I know. You have to understand that in the early 50's and 60's when I grew up that she worked hard, she worked real hard. Anytime I needed stuff, (we were poor coming from the south) picking cotton, weeding everyday. We use to miss alot of school to work out in the fields. My mom used to say that the harder you work the more you gain by you experience. She was simply a great person."

JB: "No such role models were present."

11. Tell me what your experience was like as an African-American athlete at EWU?

LB: "It has been a very positive situation. The one thing I had to learn was to play with everyone. From my community where I was raised there wasn't a big racial balance with the league and the team, but here it's a different game. Minorities are few and split apart, where I'm from minorities are the majority of the ball players. There will always be the home state favorites and coaches will play favorites. That was the toughest thing to deal with, being from another place. Where I'm from the coaches just played their best players, not the players who were the home town hero's. I never heard of State B, A, or AA until I moved here. A kid who was a superstar in 8 man football does not make him a college athlete. The athletics in California

were different. If your high school was a small and tough school, you had to compete with the big schools. It did not matter about classification then, you had to play everyone on your schedule. That is why I think I had a tougher situation growing up. The competition was so great. On the whole it was a very good experience. I enjoyed it."

RH: "I had a pretty good experience here at Eastern. It was a great two years for me. Actually I stayed 2 1/2 years. The only bad experience I had the whole time that I was at Eastern, was when our school played University of Alaska in Anchorage. You talk about prejudice people. They were really prejudice people, they were really prejudice up there. They seemed on the outer surface to be really nice people but then you got into the school situation. I am not sure that the people themselves in Anchorage had the problem with us blacks, or they had a lot of California white kids up there, they would say certain derogatory statements about blacks. It was a real big problem. I know the slurs were directed toward me. Behind your back you get some racial slurs you could hear. That was the University of Alaska. But at Eastern I never had a problem. They took care of all the schools we went too and we were a small school in the NAIA division at the time. None of my friends or anyone we associated with said anything racially motivated. I had a great time at EWU. That was the only bad experience I had the whole time I was here. I got along well with everybody. If there was anything ever said to me it was behind my back, and I never heard anything. Nobody on the team would say who said the racial slur, but those things were out there. I know of one kid on our team that had a little problem and he was from a good family, but I can't say he was a racist. Otherwise I had a great experience the 2 1/2 years I was here."

JB: "Initially, it was very difficult due to my going from an environment like New York to Cheney. Racism was definitely present in many forms. It was tough socially in the beginning because there were so few African-Americans on campus. I think there was a total of twenty-five my first year of which only four were females. Most black athletes went to class, practiced and gathered in a particular students dorm room on weekends. The second year was much better as the numbers increased slightly and inter-racial dating became a necessity for social activity. Overall, as a starter and captain of the basketball team, the majority of my experiences were positive."

12. Were there other African-American students who were not athletes at the University?

LB: "Yes, we had a very strong Black Student Union between 1972-1975. A small black community on campus was very close knit to the point where it was almost a form of segregation. For the most part, basically you had alot of blacks here that were from the inner city. Living in Cheney and going to a small University like Eastern was basically a culture shock. I feel in a way BSU segregated themselves and distanced themselves from other organizations. The black student athletes were more into just playing ball, and staying with the program. They weren't regular members of the BSU more into athletics. There was a very strong community and I feel as years went by athletes seem to distance themselves from BSU, for whatever reasons."

RH: "25-30 black non-athletes were here at the time. They arrived from different places. A couple of my good friends from that time still live in Spokane now, and were pretty active in the BSU. There were quite a few non-athletes here at the time."

JB: "Yes, there was approximately ten to fifteen.

13. Do you think the national "feeling" about African-Americans influenced your experience at EWU?"

"The time I arrived at EWU, blacks were basically an athlete or you were a student. The two combined just didn't seem feasible in the national opinion. It was the old dumb jock syndrome. In my experience we learned a lot to participate in athletics. We could not participate if your grades were not completed. So when I got here I had no problems, but I could see where others who didn't have the strong background as myself could of had problems with the communities attitudes because they were treated as such. At the time it was all about winning; the coach did not care about the athletes as long as they won. It was all about posting numbers. I think African-American's athletes suffered during that era between 1968 until I got here. Then there was some forms of improvement, but as a whole I think academics weren't stressed to the African-American students coming here and hopefully in the future that will change."

RH: "I am sure it did. When you think about all the things that was happened at that time, middle 60's late 60's early 70's surroundings, and the going on's with Martin Luther King, Malcolm X. The protest of the Olympics in Mexico 1968, all of the protest, you know these people are doing something to say that "what you're doing (the American government) is not right and we want it better." I am pretty sure the protest changed alot of things maybe not as much as it should have been, but it was a great influence on me and on what I did. I probably became a better person because of it, and started to stand up more for the things I believed in when these people did these things."

JB: "Yes, I am sure many in the Cheney Community had it's "national" perceptions of African-American's based on what was happening in the big cities, i.e. riots and so called civil unrest."

14. Tell me about any incidents involving yourself where other students or athletes used racial slurs directed toward you or your other teammates during practice or competition?

LB: "During the time I played baseball, I was the only black player on the team. We played in the Evergreen conference at the time. We had a schedule of 15 league baseball games. Not saying for sure racist, but when you're the only minority in the league at the time, and you get hit 17 times in a 15 game season by pitched balls that tends to lead someone to believe he was getting thrown at! It made me wonder about the game of baseball and how far had it really come along, had we really accomplished anything. The ball club at EWU had a few southern tours where we went to Napa, Idaho, and racial slurs were tossed around freely throughout the dugouts, and it was just all part of the game I can imagine. Being in Idaho for the first time, on the southern tour was quiet an experience. It just wasn't my cup of tea. I only played one year of baseball, and I had enough of it. I did what I could; I made small college All-American, but as far as the game of baseball I lost alot of respect for it, and I haven't played since, and probably won't."

RH: "The time I spent at Eastern there wasn't a whole lot of racial comments or accusations that were said. I can only remember one the whole time I was here. I had a really good time when I was here. I remember we were down in Oregon at Oregon Tech. A teammate of mine his brother, came to the game, and not being able to sleep I wandered down to their room. We were talking. I am sure that they were saying the "n"

word and derogatory remarks the whole time I was there. It was like I wasn't even there. He just blurred out the "spade" word and the "n" word. My eyes got big, but it was as if it was part of his normal conversation because they were referring to another player on Oregon Tech's team. I was offended but I kept my mouth shut. I didn't want to complicate things being the player's teammate, I didn't want to start something with his brother. This could have lead to a whole different kind of relationship. So I excused myself and just left. We were just sitting around talking enjoying ourselves after the game, then out of the blue the player said "that spade thought he was a pretty good player. That's just the way niggers are," It kind of shocked me, so I said, "Oh okay, see you guys later," then left."

JB: "I never experienced or observed any problems from teammates. Racial slurs usually occurred on the "road" but not that often. Also, there were times that individuals in cars would shout out racial slurs as they passed by."

15. How were you received by the Cheney community as an EWU African-American student/athlete.

LB: "Cheney was very friendly to me. I think there is and was real people. My first few years it was a little backwards. In the early 70's there were a lot of racial tension in the air, I guess because of the ignorance of the people to the cultures that were not attending the school. I don't think there was a deep seated prejudice. I don't think the town /community had seen many minorities especially black people only what they saw on T.V. It is okay to have blacks as friends but as far as getting close that was still a touchy subject. You ran into alot of the interracial dating, because there was not a whole lot of African-American women on campus at the time. When you have a population like Cheney where you have more whites than blacks in

the community that is going to happen. As a whole the community treated me very fair. There is always going to be a few bad apples in the bunch. Cheney has been fair to me. That is the reason why I'm still here."

RH: "Very well, I was a Park and Recreation major. I worked a couple of summers for the Parks and Recreation Department. It was just great. I had a very good opportunity to get a Parks and Recreation job here but I needed more money. A couple of guys who worked together were great. It was a really good job and really nice, but I decided that I didn't want to do that."

JB: "Actually, not bad. I pretty much stayed to myself, played ball and went to classes."

16. Did you have any incidents with the Cheney Police while attending EWU?

LB: "Yes, but most of the incidents were brought on by myself. Young, alcohol related, athlete with no fear of anything. I never been used to the Cheney Police or focused on by the police that much in my life. I don't know if the community has a vendetta against the student-athlete or what, student-athlete stereotyping that leads to a lot of problems for student-athletes. They have been stereotyping athletes for years that will always go on. Any advice I could give to the athletes here presently is you have to watch your back. That's all I can say about the Cheney police."

RH: "No I didn't, the only incident I had was when I drove a 66 GTO, right before the old gym where the ROTC building is at; there used to be the old gym. I was "hot-dogging" it spinning my tires; the Cheney Police pulled up behind me and pulled me over. He walked up to the car and said "nice car I bet it will really run won't it." He walked back to his car and drove off. That was the only incident I had."

JB: "None."

17. Did you experience stressful events at EWU (sport-non sport), what were they?

LB: "When I first came to school here, it was when the Martin Luther King holiday was first starting. Cheney started recognizing and noticed that Arizona and a couple of other states refused to acknowledge the holiday. There was a lot of stressful comments about why we should have a day for MLK, and it made me very uncomfortable. I feel Eastern Washington University and the Cheney community, doesn't respect black history month. I feel they have no regards for something that is forced upon by the government. If it were up to them blacks wouldn't exist, like blacks have never did anything positive in the world except play sports. The month of February has always been stressful for me at this University. Actually I don't see any changes coming about. It is one of those things that has bothered me about this University and this community."

RH: "I didn't experience any stress. Stress is always what you put on yourself. Being a student athlete you always want to do better. That is about the only kind of stress, maybe you'll stress a little bit if you didn't get a good grade, or you didn't win the game. That is the only kind of stress that I got."

JB: "Yes, pressure to protest. There were two experiences that were quite stressful. One was the pressure put on black athletes to actively protest at our contests primarily because we were highly visible. College students protesting the shootings at Kent State University, in Ohio and in addition to problems facing blacks in society in general. We were expected to join any and all forms of protest. Although, we supported most issues, it was very tough because we felt as scholarship athletes we had the most to lose. We did protest on one occasion in a small way by giving the black power salute

during the national anthem prior to a game. Obviously, that didn't go over well with some members of the athletic department. However, it really never got out of control or perspective because our coaches response to it was one of understanding although not necessarily agreeing."

18. Did you have special privileges or problems with a professor at EWU, what were they?

LB: "No, we never received any special privileges. As far as professor's, I thought that they were very up front, honest, and if you had questions and you wanted to be helped they were willing to help. It is not the professor's responsibility to make sure you learn the material. So as far as I am concerned the professor's here treated me fairly. Privileges, they didn't give any. When I did have a problem with a course I could go and ask and they would take the time to give me the special tutoring."

RH: "The only thing I got was tutored. I had people, a couple of professor's helping with extra time and work with me to do certain projects. That was the only thing and I really appreciated that. That was about the only thing."

JB: "None that I was aware of either way. At every level there are those who are anti-athletes and those who are supportive."

19. Did you have any problems with choosing your academic classes at EWU.

LB: "No, I really didn't because I was an undecided major. Basically, I was here to play sports and I wasn't really worried about being a student. I was worried about getting 2 to 2.5. That is one of the reasons I decided to join the service because I felt that I was wasting my parent's financial assistance by not really giving them a full fledged effort about being a student. The athletic part has always come easy, but the student part was easy too when I applied myself. I found that I wasn't applying myself, that is when I decided to go into the military, and go to school on my own money, and

maybe I would understand the meaning of school. That is why I came back because I gained a value for education instead of something to just get by."

RH: "No I didn't, Brent Wooten who was the official football coach at the time. He was also my counselor. He got me into my programs, he got me my interviews, and I had a couple of summer jobs. He helped me through the program in different things that I wanted to do. He was really great."

JB: "No, I had excellent counseling."

CHAPTER 6

INTERVIEWED COACHES

(Brent Wooten, Jerry Krause, Ron Raver, Dave Holmes)

1. When did you coach at EWU?

   BW: "Came in 1963 as assistant coach. Head Coach in 1968-69 and 1970."

   JK: "1967-1984 (17 years)."

   RR: "Started in 1967 and completed coaching basketball, tennis, and baseball in 1979."

   DH: "The football seasons of 1963 to 1967."

2. What sports did you coach at EWU?

   BW: "Head wrestling coach from 1963-1967. In 1968 through 1970 I was head football coach."

   JK: "Men's basketball."

   RR: "Basketball from 1967-1979, I coached baseball 1968-1973, coached tennis 1973-1982."

   DH: "Just football."

3. Were you an administrator, if so what., and for which years?

   BW: "Acting Athletic Director 1968 and 1969. In 1969 -1970 full time Athletic Director."

   JK: "Head basketball coach and director of summer camps."

   RR: "I was Athletic Director at Eastern from June of 1979 through May of 1990 for the entire men's and women's programs."

   DH: "I was also the Athletic Director through June 1968."

4. Tell me about your experience with African-American athletes while you were head coach at EWU?

BW: "Situation prior to being head coach we didn't have very many African-American football players in 1963. In 1968, I think we had 5 or 6, of those 4 were freshmen newly recruited and beyond that we had 2 or 3 players on the team, in 1968 to 1969 during the upheaval of society we weren't immune to this. We were what I considered challenged with our rules and regulations when the black athletes went up with the clinch fist salute at a football game down in Portland. At that time I kicked him off the team according to the rules, and athletic codes that were set up. We had problems all year around with that kind of a situation. I spent probably more time in meetings and trying to get the problem resolved than I did coaching. I think it hurt the program, and I know that it hurt our recruiting of black athletes. I am sure that it disrupted the lives of the three black people that were involved."

JK: "They were an important integral part of every team I coached at EWU."

RR: "The only time I was head coach was in men's baseball. As assistant basketball coach from 1967 to 1979 I had an opportunity to deal a lot with the African-American athletes. During this particular era, the social revolution, it was a very unique experience for most of the basketball players who came to our university at that particular time to play. The reason it was a little more unique here than in many places is because of the very small minority population in the inland empire number one, and number two because of the background of most of the athletes where they had grown up and where they had their prep or two years of junior college before they came to us. Almost all of these individuals came from very large metropolitan areas where there was a much higher percentage of minorities

to be around and deal with than there was here and so not only the people of the inland empire had a huge adjustment to make so did the student athletes that came to us from Seattle, San Francisco, Los Angeles, Omaha, Nebraska, Chicago, New York, Houston, Dallas where they were around a lot of other athletes. So it provided a unique opportunity for me to help those individuals make a successful transition to a different type of lifestyle and it allowed me an opportunity to help the people of the northwest prior to that time who had not been around many minorities."

JH: "Unfortunately we did not have that many African-American athletes. But those that we had were good athletes. We had a good relationship."

5. What was it like coaching/recruiting African-American players to EWU?

BW: "It was very, very difficult, because we are sitting over here isolated. I know that in the last year at Eastern especially after we had our problem with the clinched fist that the University went on a recruiting binge and wanted to get more black students here at Eastern. One big complaint that they had from the athletes was that we had athletes at Eastern but they

6. didn't have any social life because there wasn't any other blacks on campus. We recruited mainly from the Spokane area which has a very small black population and the small schools surrounding which had almost none. The black population was in Seattle. We recruited Seattle, but the administration decided to recruit inner-city kids, but the type of kids that we got from Chicago and LA areas were complex (their lives were completely different) for them it was like going into a time warp coming to Eastern. I think that we tried all we could to better socialize them into the community, but there was a lot of discontent mainly because of the environment and not because of the athletes."

JK: "There was some difficult adjustments for African-American players. It was that there was a white majority at school and in the area, no one they could go to."

RR: "At that particular time, it was a greater challenge. During this particular era of the development of sport in America there was a tremendous amount of distrust or mistrust with the coaching staff of what the motives of many of the student athletes were, and of what many players thought the motives were of the coaches here. So at this time, building trust was as big of a job as any among the coaching staff because until that trust was made it was impossible for you as a coach and student athlete to perform and to have any real success in the practice arena and on the playing fields."

DH: "I'm not sure that I ever recruited one. We only had 4 or 5. One was already here when I came, and I believe the others were recruited by alumni or other coaches. I basically recruited Eastern Washington, and there was not that many available in this area."

6. Did you feel the team atmosphere with African-American players was different in your sport vs. other sports on campus?

BW: "I don't think so. The basketball team heavily recruited out of state kids. The black students athletes that we got were not from the state of Washington. They might have been a little different. They had some separate problems from what we had. We had mainly kids from in state and we didn't have the problems that they did. We had the one major problem but our athletes kind of understood why this was done, and we had several athletes join in marches. The black athletes marched right along with the white athletes. Football teams as such were not torn apart because of our problem. They stayed together. I think that some of them are still friends.

Basketball was the other one who had black athletes and the rest of the sports had almost all white. Track might of had 1 or 2 but not that many."

JK: "It was generally good except in the 1960's all sports and colleges faced questioning."

RR: "Yes, I do, because basketball at that particular time, an example break through at places like Arkansas and Alabama, Kentucky for the first time in history, and Florida, for the first time the black athletes were allowed to attend state supported institutions and participate in athletics. Up to that time black athletes were only allowed in the Grambling's and Southern's of the world, and of course they didn't get the same kind of experience that they might have got by going to a state supported institution."

JH: "No I don't think so. I think the other sports were in the same situation, if they had any African-American athletes there weren't very many."

7. Were there any unwritten rules that constrained you with playing African-American athletes on your team (good or bad)?

BW: "There were none. Any good coach will play the best that they have out there. This is what we did. There were a couple of real outstanding black athletes. Then we had some that weren't very good because they didn't have the background. They wanted to be immediately good and they didn't want to pay their dues. So I think that any real good coach is going to play the people that will help them win."

JK: "No, many were in leadership positions and key components of each team."

RR: "Not on my team and not on Eastern's team. Not that I know of. I know of a number of different times, people would come to me after a basketball game and say did you know you had five black guys on the court at the same time, I said no I didn't know that, I didn't even notice. We

substituted and we started players to their ability and relative to what the strategy called for during that particular part of the basketball game. Different players no matter what their skin color is, have different strengths and different weaknesses. Some are better shooters, some are better rebounders some are better at defensive; and you have different needs during parts of a game. Our substitution patterns were solely on our attempts to win a basketball game, not our attempts to satisfy people in the stands or about any kind of a quota system or number of blacks or whites on the team or floor. The one thing I do remember and know for a fact, when I was assistant coach in the basketball program, we did treat blacks differently in that I was more sympathetic to what they were going through here at our institution because of the adjustments that they had to make in style of play and level of discipline that our program had, and not having a black community for them to go or fall back on. Soon, as they left the floor they were kind of here by themselves, and definitely in the limelight or spot light where ever they went because they were such a minority and so I think I tried to be a little more understanding about what ever problems they might have had. So I didn't really treat everybody the same."

DH: "No, none what so ever."

8. Did integration with African-American athletes cause a disruption for EWU teams? If so how? If not why not?

BW: "I don't think it did just because I am speaking for just football, the type of kids that we got were real close and real good kids. They didn't give us too many problems. The problems that we had with any of the black kids were not the ones that we recruited, but the ones that the school recruited for us and they wanted to play. Those were the ones who had an attitude problem that they thought they were better than they were and they didn't

play. That caused some problems. These were very minor problems than we as a society have now."

JK: "There was more with the fans, and supporters than internally."

RR: "Yes it did here on our campus. The number of student athletes we had and not just basketball players, but a number of student athletes in other sports also felt very strongly about the total revolution and integration of African-American's into American society. In all facets of society, so they felt that they had an opportunity as gifted athletes to further the cause. They made sure that their social and political views were heard. When they had an opportunity to do that around an athletic event then they went ahead and protested. That created some real role conflicts for us as coaches because it cost us a couple of games for the team and it might have created some role conflicts and some attitude problems from some of the white players on our teams who didn't feel as strongly about what was going on so the other people's attitudes were more, let us play, go to another arena with that protest, don't use sport as the platform or stage or arena to further this cause. Well, sport was becoming the super access to people with the implementation of electronics, as well as print media at that time. As a matter of fact, sport was probably as good a vehicle to show your opinion about an issue as anywhere. The protesters at the time were pressing hard for integration. Sports at the time was as good a vehicle as there was to do this. The kind of things that Martin Luther King helped to orchestrate in terms of political pressure within the states and federal government, so all of that combined did cause and I would have to use the word "trust" caused a lack of trust of white kids of black kids, or black kids or white. Coaches of either of them made it more difficult for teams to come together in almost all team sports working together and believing in one another and trusting one

and having faith in one another are all things that help develop a winning attitude and things that help develop attitudes allow kids to become as good as they can be individually and collectively. In that respect it was really disruptive."

DH: "No, none that I can remember."

9. Describe some of the memorable moments you had with African-American players on your team (good or bad)?

BW: "Almost all of them were good except for the clinched fist incident. Blacks that we had, approximately 6, but all of them played, they played hard they were very good. Carl Jones was an all conference defensive back as a sophomore and didn't play ball, because he left school right after the incident in 1971. This kind of hurt us, but he did it for other reasons, I found out later. Some of the athletes thought that they were good at what they did; you have to deal with it individually."

JK: "Al Sims, co-captain and a militant leader of the team in late 60's, fought coaching leadership at every stage. I later personally financed his final year of his education and he went on to graduate from University of Washington law school. He became a practicing lawyer, and productive member of society. Some other great team leaders Ed Waters, a point guard, co-captain, later became a college coach. Mother is Maxine Waters, Democratic Congresswoman from California. Joe Bullock point guard, co-captain, now Athletic Director of Tacoma schools in Washington. Dave Hayden, forward-center and also co-captain, now executive for American Express. Jim Boxley guard co-captain on first team, former student president of Santa Ana California Community College, executive who settled and lives in Spokane. Darryl Harris former captain, now teaches/coaches in

Hackensack, New Jersey. Made a career at his old high school. Coaching is about relationships. Some of my best are with the players I coached."

RR: "One of the things that sticks out was the clinched fist incident at the basketball game the players giving the black clinch fist salute during the playing of the National Anthem before we started. John Wooden at UCLA used to get around this by keeping the team in the locker room. Our basketball program here decided to go that same direction, but again, of course, the black student athletes wanted to have a symbol saying that they believe strongly in integration and end the social revolution that was going on. They found other ways to show that. They put on black arm bands. Those were all things that I tried to say even though that it was different than what the rest of the team was doing. I tried to help convince the rest of the coaching staff that it's just a matter of young kids expressing themselves. These kids needed an opportunity to do that so we did kind of get through that. I remember a couple that we recruited were just really militant. and I think it was the fact that they were black and no one is going to tell me what to do, no one is going to take away my freedom of speech, I am going to do what I want to do and the way I want to do it, and not follow the rules. At that time it bothered me. It was almost like I failed in some way because I wasn't aware that, that wasn't a color issue, that was a personality issue. At that time I hung a real racial stigma on that. In fact, it probably wasn't really the case."

JH: "The young man that played free safety, and let a touchdown go behind him, and nearly cost us a ball game, and he took some consoling afterward."

CHAPTER 7

INTERVIEWED ATHLETIC DIRECTOR's

(Brent Wooten, Dave Holmes, Bob Anderson)

1. When were you Athletic Director at EWU?

   BW: "I took over when Dave Holmes left so I was here in 1968-1971, I gave it up in the second year, mainly due to health problems. My doctor told me that I either had to be athletic director or football coach but not both due to my high blood pressure."

   DH: "1963 to June 1968."

   BA: "1970 to 1975."

2. Were you also a coach, and if so what sports?

   BW: "I was coaching football and gave up wrestling, to take over the athletic director's job so I was athletic director and football coach at the same time."

   DH: "I was the football coach."

   BA: "I was assistant coach in football, in the early 60's; I was tennis coach in the early 60's, started the wrestling club in the early 60's."

3. Can you tell me what the atmosphere was like at EWU during your tenure concerning athletics and African-Americans playing sports at EWU?

   BW: "It was a turmoil time; that could be one of the reasons for my high blood pressure. There not only were athletes but society in general that was questioning alot of things. Athletics is built on discipline. This was one thing that was attacked by a lot of different people on why we had to have discipline and because a lot of those people didn't understand. So the

coaches had their backs to the wall defending what they did and why they did it. I don't think it was just the African-Americans that were doing all of this, I think it was society in general, the Black Student Union was involved. There were a lot of other groups and we did have problems. All athletics had problems, the two sports that really kind of stood out because they were big spectator sports were football and basketball."

DH: "There were very few African-Americans involved in sports, actually very few African-American students involved here. I probably had a half a dozen involved with me in football, and I can remember at least one African-American who participated in basketball, but I'm not sure if there were any more than that."

BA: "We had one African-American running back when I was an assistant in the mid 60's. He was a good running back; he was a prime kid. I am not too sure how many black football players we had until later on.

Atmosphere/attitudes toward blacks were considerably different than it is now. We had a staff that came from a background very different than the staff now. We had one coach, one time say, "Oh yeah I like niggers, I like niggers so well that every white man should own one." Presently we are far from this attitude than back then. We had a white ball player who burned the cross over by the stadium. I don't think it was typical. A white faculty member who was a department chair came into my office one day yelled at me, "Anderson, you got to quit being so nice to these niggers." Now this gentlemen was a department chair and a highly respected individual. I responded, "You can't talk that way," He said "Oh yes I can." This attitude and background was much different than it was evolving."

4 Were school administrators influencing decisions about African-American athletes?

BW: "I don't know if they singled the African-American athletes out per say, I think that the school administrators were caught between a rock and a hard place with the athletic department wanting to maintain discipline and with the administrators wanting to pay attention to everybody, which everyone knows you can't do; but that was what they were trying to do so it made a big mess out of the whole situation. The athletes, and not just the black athletes, were frustrated. The coaches were frustrated because they felt that they didn't have the backing of the administration in carrying out the programs the way they saw fit. So it was one hell of a mess."

DH: "Not that I am aware of."

BA: "I don't think any administrators really got involved in who was going to play and who was not. Board of Trustees got involved in how we regarded the black athlete. You recruited these kids, and then you don't treat them very well, Board of Trustees would say don't answer that question, so It would be a quandary. The administrators outside of the Athletic Department were very weak, they didn't offer leadership they offered a few suggestions on how to handle for instance, the athlete who got the black athlete in trouble. The administration was very, very weak."

5. Were there financial constraints dealing with African-American athletes, such as scholarship quotas?

BW: "We didn't have scholarships. Back then all of or aid was based on needs, so there was no scholarships. We had to go out and get financial aid for them, so I would say that the African-Americans probably got a better financial package than most of the whites because of their financial situation."

DH: "We didn't have scholarships. When I first started here, we were able to help athletes, but we didn't have much to help them with. Sometimes we

7. Was there any resistance on housing for African-American athletes into EWU?

BW: "None that I know of. None that I ran into."

DH: "I don't think so."

BA: "Again, not that I know of. I did notice that most of the black athletes would congregate in one apartment house or stay together, but I always felt like that was by their choice. I am not aware of any inter mixing with black athletes or white athletes as far as housing went. They hung out together, but as far as housing, no there wasn't any mixing."

8. Were you aware of problems with African-Americans being socialized at EWU. If so what did you think influenced the problems? (Local or National)?

BW: "I think that it could be unique to Eastern because of the situation being isolated from any large black population. At that time, we were also sort of isolated from Spokane. It is not like it is now where we have a Spokane campus. We were isolated; I don't know of any problems with the football team. They socialized together, blacks and whites, and I didn't see any problems except those one or two people."

DH: "No I am not aware of any problems. We had a young man from Illinois who was a freshmen here my final year, I think he was lonesome, but I am not aware of any problems."

BA: "I would have to admit that on the part of some white students there was, maybe not a consorted effort, but an effort to tell African-Americans, you guys go your way, and we'll go our way. We don't necessarily want you at our social functions or our parties. In terms of being a spectator or being included at athletic events, there was real separatism between blacks and whites at EWU. One incident occurred, about the winter of 69, when the

social revolution was at its peak. Western Washington was one of our rivals, and they brought a basketball team over here to play us. They had a number of black players. They also brought an all black dance team, that wanted to perform at half time. Well we did have that half time show, and it wasn't very well received by the spectators of the game. That kind of stirred things up, in attitudes with blacks and whites at athletic contests. Prior to that incident, or prior to the black show, the preliminary game for that Western-Eastern game was an intramural game. Somebody really made a mistake. There was an all black team vs. an all white team. I had just become athletic director, but I'm not too aware what happened in the game, but I just came in to the game's conclusion, and the black team had lost by one point, and they thought they were cheated out. They were very upset, and there was a white gal score keeping the game, and a white referee. The blacks were very, very upset about the decision the white referee had made. The blacks thought the white scorekeeper cheated them so they chased the referee and the scorekeeper into a room. I intercepted them, and herded the couple into the equipment room. There was 20 black kids most of them from Western, and they were really mad. One of the black kids said "open that door, and we're going to get that guy or we'll kill you," so I said if you want in there that's what you'll have to do. So I took out my pen and paper and asked for the young black males names. I said, "What's your name son," he said what for, I said, "We'll if I get killed I want somebody to know who did it." They calmed down, but it was potentially a bad situation. I looked back, and I saw 30 to 40 white students all in their letter jackets yelling, "if you need our help we'll help." I said no, no, no, that's the last thing we need is a big brawl between the blacks, and the whites. So things calmed down and nothing really happened, but it brought

home the conflict between the black students, and the white students at athletic contests. So then we tried to avoid any all black teams vs. an all white team. I don't know how it all worked out, but I'm glad we don't have any more problems.

9. Can you remember any positive or negative incidents that occurred with an African-American athlete and EWU athletics?

BW: "There was some great, great basketball that was a lot of fun to watch. Our football players at that time didn't have any real outstanding football players. There were just real darn good, and fun to coach; outstanding things I don't know except maybe what happened during the clinched fist situation that could have torn us completely apart, I think the black athletes that did it, did it for their own reasons, but they really didn't tear everything apart. They did what they had to and we did what we had to. Any outstanding things I don't remember. It is a question you could ask if there is any outstanding things individually that I remember about white athletes I couldn't tell you that either, because it is more of a team sport. Whatever individuals did were isolated incidents. The team really came first so white or black I probably couldn't give you any great happenings."

DH: "No, we had one African-American football player who was our starting free safety for three years who had a bad game one time, and was very emotional about it. This young man joined the ROTC, and visited me in Hawaii, when he was coming back from Vietnam. He was there for a little rest and relaxation. No I'm not aware of any."

BA: "Most of the incidents that occurred with black athletes helped, the whites and the blacks grow a little bit, helping each other with problems and attitudes. I sat down with a couple of basketball players, and talked about the backgrounds of the people on campus here, and their backgrounds. I

tried to explained to them that alot of these people on campus grew up in a time and place where it was not bad to call a black person a Negro or Nigger. In a sense it was; that's the way it is, and they really didn't mean anything by it. It was that was the way it was. One of the players said that's probably okay. If we could sit down and talk it would be so much better. Everybody thought that the kid that shot the black fist down in Portland was a militant, he wasn't, I think he was pressured by alot of his peers to do that. By in large when that was all over I think that was a positive influence. It made us deal with it, we had to sit down and talk; I'm sure not everybody was happy with what we came up with, but it did bring us together, and we tried I think that was positive."

CHAPTER 8

Discussions

During the 1950's through the 1970's there was protest, revolt, and social change happening in the United States. During that time many African-American's were affected directly by this movement. Carl Jones a three sport athlete at Eastern Washington State College during the late 60's early 70's was giving a salute of black power protest at a game in Oregon against Portland State College. This was the biggest revolt to happen at Eastern Washington State College during the late 60's early 70's, and was identified by most of the players, coaches, and athletic director's during the interviews. The court case reads as follows,

> "At the commencement of the regularly-scheduled football game between Eastern Washington State College and Portland State College, plaintiff Carl Jones did render the black salute during the playing of the National Anthem, which immediately caused antagonism, emotion and a substantial distraction among the other members of the football team from the ensuing football game. The team disunity which resulted from plaintiff Carl Jones rendering of the silent black salute, contributed in part to a less than satisfactory team effort. The final outcome of the said football game was Portland State College, 35; Eastern Washington State College, 0. During the course of the said football game, Portland State College gained 382 yards passing, which included touchdown passes of 21, 39, 34 and 19 yards. These long touchdown passes were inexcusable and were the result of lack of team unity and effort. After the said Portland State College game and after a meeting of all my assistant coaches, it was determined that Carl Jones be suspended from the football team because

of his violation of paragraph 2 of the Athletic Code (Washington State Supreme Court Decision Carl Jones, Al Sims vs. Eastern Washington State College. 1969 pp2,3)."

This paragraph 2 of the Eastern Washington State College team athletic code states as follows;

"An athletic team is an autocratic society. This has several implications; (a) the coach is in complete charge of his program in a highly disciplined organization; (b) players will be asked to give up certain individual rights and freedoms in return for the privilege and benefits of participation; (c) players must abide by the rules of conduct and appearance of the athletic department and those specifications set down by the coach of such individual sport and the athletic department at E.W.S.C (Eastern Washington State College Proposed Athletic Code. 1969)."

This proposed athletic code was the reason why Carl Jones won a settlement, because the court found that the code was unconstitutional, the court said,

"The constitution of the United States and Title 42, United States Code, Section 1983, have been violated by the adoption of Paragraph 2 of that portion of Exhibit A denomination "Conduct." B. Declaring that Paragraph 2 of that portion of Exhibit A denominated "Conduct" as construed and applied to plaintiffs violates the First and Fourteenth Amendments to the United States Constitution and the rights of plaintiffs secured by Title 42, United States Code, Section 1983, and Title 28, Section 1343 (3) and (4), United States Code. C. Permanently enjoining the defendants from enforcing against plaintiffs or the class they represent Paragraph 2 of that portion of Exhibit A denominated "Conduct." D. Permanently enjoining defendants from violating any right of plaintiffs as declared by this court. E. Awarding to plaintiff, Carl Jones, damages in the amount of $2,500.00.

F. Awarding to plaintiffs costs and expenses of preparation of trial, including reasonable attorney fees, of $5,000.00. G. Granting to plaintiffs such other and further relief deemed just and equitable by the court (Washington State Supreme Court decision Carl Jones, Al Sims vs. Eastern Washington State College, 1969.)."

A set of questions was developed to find out if African-American athletes at Eastern Washington University reflected society's revolution. There were a total of three players interviewed, Joe Bullock, Randy Harris, and Larry Brown. Each player had his own unique experience, but much of their conversations were similar. For example Joe and Randy played basketball for Eastern in the late 60's early 70's and Larry played baseball, and football in the early 70's. Randy's experience was very different than that of Larry, and Joe. He had already been in the military and was married while playing basketball at Eastern while Joe and Larry were both single. Randy said that he didn't have to live in the dorms when he first moved to Eastern, and that he really liked not having all the restrictions that came with living in the dorms. He was also in the military before he attended and played for Eastern so this could have made him a bit more mature, and able to handle the discipline of the coach.

During the 60's and early 70's the majority of coaches around the nation were white. This made it difficult for the African-American athlete, because of the political climate. The African-American players had to ask themselves whether or not to give in to the disciplinary regime the coaches wanted, or to revolt. To an African-American athlete in the late 60's and early 70's listening to the coach would be considered being a "house nigger" to other African-Americans looking on, especially to the African-Americans who were caught up in the militant ideal. The African-American athletes were sometimes used as parakeets by so called black militant leaders. The black militant leaders knew the power a college or

professional athlete garnished in media coverage throughout the United States. The leaders would take full advantage of the benefits the African-American athletes had to offer. This is how most so called black militant parties would get their political views addressed to the public. This is what happened to Muhammed Ali for many of years, while being associated with the Nation of Islam. This was one of the toughest situations for these coaches to deal with during those times. It was often difficult getting the African-American athletes to do what the coach wanted them to do especially if there were a variety of African-American athletes; some who were militant and some who were not. This made the coaches evaluate their methods of teaching to African-American players. In the interviews with the Coaches and Athletic Directors it became evident that the coaches were treating the African-American players differently then the White players, because the African-American players had a different background and they were in a majority all white school, so African-American athletes had to deal with not being able to fit into the college society in addition to the athletic arena. This lead to sympathetic reactions to African-American players feelings more so than their White teammates by some coaches. All of the athletes had a similar feeling towards the Black Student Union that was here in the late 60's early 70's. The single players experience more influence, and pressure by the Black Student Union on campus to be the voice for the non-athlete African-American student. Joe, and Larry expressed their views by calling it a pressure to revolt. Randy said he didn't get into the Black Student Union as he would have liked to, but even though there were alot of happenings going on, on campus, predicated by the Black Student Union. Randy would go home after practice instead of getting involved. So would Joe, but when the time for a revolt was there Joe expressed himself through a clinched black fist, when the National Anthem was played at games. Larry said that the BSU was so close with the other African-Americans

on campus that it was almost like a form of reverse segregation. He also stated that the athletes tried to stay away from the BSU, and stick with the sports program. There were also racial situations that all the athletes shared, and they all dealt with them differently. All the athletes were from out of state, and this had a direct affect on the way they looked at things. During the interview with Joe and Larry they explained coming to Cheney from New York, and California, or anywhere with more culturally diverse people. It would be a culture shock. Randy stated that it wasn't that bad for him because he was good at relating to people. After concluding the athlete's interviews you could tell that the outside world had affected Cheney, Washington, and that the players were directly affected by the revolts that happened throughout the United States.

The coaches who were interviewed also had similar comments, all addressing in some form or another the attitudes of the athletes to protest, revolt, or show cause for militancy. The only coach that did not address revolts was Dave Holmes, which seemed right; coaching from 1963 to 1967 he missed the time of the so called black revolt. Although Coach Holmes addressed the fact that when he left Eastern, and Coach Wooten took over as Athletic Director, and Head Football Coach there were alot of revolts starting at Eastern, and around the United States. The one key incident that occurred at Eastern sporting events was the black power salute by African-American players. The major incident occurred in 1971, when former three sport star Carl Jones protested at a football game in Portland, Oregon, where he raised his fist during the playing of the National Anthem. All of the coaches of that era recognize this event as the one key event that occurred at Eastern that could have been a serious situation. Brent Wooten was the coach at the time. Due to team rules he had to kick Carl off the team. He stated that the school had problems with protests the rest of the year. He then stated that it probably hurt recruiting black athletes to Eastern.

Wooten and Ron Raver both insisted that coaches at that time had to deal more with protest, revolts, and being sympathetic to African-American players feeling's than they did coaching. Coach Krause addressed the importance of the African-American athletes on his teams as being an integral part of the program as leaders, and captains. Coach Holmes talked about Eastern when they didn't have scholarships to offer, and that it made it tough to get anyone to participate in football, let alone African-American players. He did say that the few African-Americans that played for him, maintained good relationships with him. Ron Raver talked about the African-American athletes during the revolt periods of the late 60's and early 70's, as developing a mistrust between student athlete and coach. Both were trying to figure out each others motives for why each had to do things as they did. Often mistakes were made but it appears both sides learned from their mistakes and made it better. The coaches all recognized there were revolts and protests that happened around the United States during the late 60's and early 70's that directly affected Eastern and their players.

Two out of three Athletic Director's that were interviewed, were the Athletic Director's during the time of the revolts and protests. Dave Holmes was the Athletic Director the same years he was coach, so he was not there for the social revolution. Brent Wooten took over the Athletic Director's job for Dave Holmes in 1968, and gave up his A.D. job to Bob Anderson in 1971 due to health problems associated with the stress of the job. During Dave Holmes tenure as Athletic Director at Eastern he stated that there were not alot of African-American players on the teams. He said that having a black player on your team was a little bit of a novelty during those times. Brent Wooten addressed the social life for African-Americans on campus as non-existent. He said the reason why blacks were not coming to Eastern was there was not enough social life for the black student athletes. He said that was one of the biggest complaints during recruiting of the

African-American athletes while he was Athletic Director at Eastern. Again the Athletic Directors addressed the fact that there was a major black protest at Eastern during their time, and that the clinched fist incident made remarkable waves. They all agreed that there was no quota system on how many black or white athletes had to be on scholarship or financial aid. Partly due to the level of athletic competition, they were not being forced to offer a certain number of scholarships. Brent Wooten said that there wasn't a problem with the Black athletes on campus, but Eastern had a problem with other Black individuals on campus at the time, who started trouble that did not have to do with the protests. Bob Anderson addressed the fact that at Eastern sporting events there was at times racial tension, and that Carl Jones black fist protest was not a militant act, but an act of peer pressure by possibly the BSU or other outside sources. Anderson also thinks the protests by African-Americans athletes, and students was a positive thing for both black's and white's because it made people sit down, and discuss the issues, which were really important at the time. Definitely there was clearly an impact on the United States by African-American protests in the late 60's early 70's, and you can see that Eastern Washington University African-American athletes were directly affected by this tide of protest, revolt, and civil unrest. With all of the protest and revolts that occurred in the last thirty year's has anything changed? The last thirty years have been very prosperous for the African-American athlete in sport, especially professionally. Now since there have been so many African-Americans participating in the United States sports arena they are looking for a new challenge such as becoming the head coach, manager, executive director, and or owner of a high school, college or professional team. So the racism by white's is being executed at the highest form of sports; this is where we are today with African-American's in sport, trying to advance at those high level positions only to be limited by the "Good Ole Boy"

system. In a recent article in the Spokesman Review it talks about an African-American who just took the Head basketball job at the University of Kentucky. The article will recognize the fact that African-American coaches are being ridiculed, and that no longer are you seeing African-American players being the ones focused on by the majority's fear and hatred of the African-Americans. Merlene Davis writes to new University of Kentucky basketball coach Tubby Smith, and says,

> "Dear Coach Orlando Smith, may I call you "Tubby"? You don't know me, but I hope you will read this letter with an open mind. When University of Kentucky men's basketball coach Rick Pitino resigned Tuesday, yours was the first name many fans uttered as a possible Pitino replacement. They said you have more experience, that you love the run and-gun style of play that has marked Pitino's eight years here. They said no one in his right mind would turn down the opportunity to coach men's basketball at UK. And, they said, you were the logical choice to follow Pitino. I'm writing this letter in hopes it reaches you in time because I want to urge you to stay where you are. I know the UK coaching job is the type of position most college basketball coaches work toward. I know it is like getting a key to the executive washroom when just a generation ago many black men were cleaning that room. And I know you taking the job would be a mega-boost to the self image of so many of our young people. But you would be the first black coach to lead the men's basketball program, and I want to remind you that the first of any movement suffers the most. Kentucky fans aren't ready for a black head coach. Kentucky fans aren't ready for anyone to coach basketball but Rick Pitino. Those are two obstacles you would have to overcome before getting down to the business of winning. And winning is everything. In Georgia, basketball is a distant second in

the hearts of a football loving state. In Kentucky, basketball is king. You would be top dog--er Cat--and you would be expected to win every time. The first time you lose a game, you will not be called a stupid coach. You will be called a stupid black coach. Kentucky's race relations have never come under a microscope as those in Georgia and Mississippi and Arkansas have. We have not been forced to re-examine tradition here as they have in Minnesota. We cling to the lie that everything, race-wise, is just fine. Your time here as assistant coach should not be used as a gauge of what you can expect this time around. You did not have any power then; as head coach you will, and that threatens a lot of people. Your mail would be hate filled and truly evil. The things people would feel free to say to your face would be unconscionable. Criticism would be aimed at your lack of intelligence rather than your lack of coaching skills. And through it all, you must win. It will be hard enough for a white coach to follow Pitino. It will be an awesome responsibility for a black one. I can hear racists throughout this commonwealth agreeing with this letter. Others who are more enlightened will say I have become so indoctrinated into this racist system I am just like my oppressors. All of that may be true. But sincerely fear for your safety and the safety of your family if you agree to become head coach. I am not interested in using you as a social symbol or as proof of what the black man can accomplish given the opportunity. Nor am I interested in seeing you transformed into a lightning rod for the state's bigots. I would love to see you guide the team to victory. I would love to see more black people in this community becoming UK fans as I am. And I would love to see this University finally acknowledge in some way that black people have the wherewithal to lead. But I am more concerned with your sanity, your peace of mind, your family

life. I think you would lose all of that in Kentucky. No matter how badly this state, city and university needs you, you don't need us. Sincerely Merlene Davis (Spokesman Review, May 10,1997, pp. C1-C7)."

So there it is. In 1997 baseball is honoring Jackie Robinson as the person who broke the color barrier. This researcher's opinion is he only put a dent in it. As can be seen by the experience's of the famous and the infamous there is still a racial barrier, and even though Harry Edwards in 1967 was sure protest could change everything quickly it is evident that change in this area will continue to happen, but that it will take decades more before there are truly no racial barrier in sport, which is also a reflection of society.

APPENDIX A

INFORMED CONSENT

Interview
Informed Consent

Dear Interview Participant:

You have been select to participate in an historical examination of African American athletes experiences at Eastern Washington University from 1950-1970. The purpose of this study is to gather information about the experiences of African-American athletes at Eastern Washington University and to write a historical document which chronicles the 1950-1970 experience of African Americans.

I would like to ask you to answer some questions about Eastern Washington University. This interview only takes one meeting. Today, my interview should take no more than 45 minutes. There are no right or wrong answers to the questions. I would like to record this interview in order to help keep track of your answers. If you do not wish me to record this interview please let me know. Your name will be associated to your answers to these questions. I am interested in your experience at Eastern Washington University, so all your answers to these questions are important.

If you want to go ahead with this interview, please complete the information below. There will be no penalties to you if you decide not to answer the questions. By signing this informed consent you are giving the author permission to use your name and story in his thesis. If you want to stop at any time, just tell me. Also, if you have any questions about this study, or any questions at all please feel free to call me at (509) 235-1777.

Thank you for your help.

Date:_____

Years at Eastern Washington University:(_____)

Sports played:_____

Any living African-American
teammates:_____

Signature:_____

Printed Name:_____

APPENDIX B

INTERVIEW QUESTIONS

PLAYERS, COACHES, AND ATHLETIC DIRECTORS

QUESTIONS

PLAYERS

1. What years were you a student at EWU?
2. Where were you from?
3. Which sport/sports did you play?
4. Did you live on or off campus? Did you have a roommate, was he or she black/white athlete/non-athlete?
5. Was there an active Black Student Union?
6. Who or what influenced you to come to EWU?
7. As a student athlete who or what made you feel comfortable at EWU?
8. Who or what influenced your decision to play sports at EWU?
9. Did you feel you had any sport or non sport role models while at EWU? Who were they?
10. Do you feel that the sport or non sport role models had greater influence and why?
11. Tell me what your experience was like as a African-American athlete at EWU?
12. Were there other African-American students who were not athletes at the University?
13. Do you think the national "feeling" about African-Americans influenced your experience at EWU?
14. Tell me about any incidents involving yourself where other students or athletes used racial slurs directed toward you or your other teammates during practice or competition?
15. How were you received by the Cheney community as an EWU African American student-athlete?
16. Did you have any incidents with the Cheney Police while attending EWU?
17. Did you experience stressful events at EWU (sport-non sport), what were they?
18. Did you have special privileges or problems with a professor at EWU, what were they?
19. Did you have any problems with choosing your academic classes at EWU?

COACHES

1. When did you coach at EWU?
2. What sports did you coach at EWU?
3. Were you an administrator, if so what, and for which years?
4. Tell me about your experience with African-American athletes while you were head coach at EWU?
5. What was it like coaching/recruiting African-American players to EWU?
6. Did you feel the team atmosphere with African-American players was different in your sport vs. other sports on campus?
7. Were there any unwritten rules that constrained you with playing African-American athletes on your team (good or bad)?
8. Did integration with African-American athletes cause a disruption for EWU teams? If so how? If not why not?
9. Describe some of the memorable moments you had with African-American players on your team (good or bad)?

ATHLETIC DIRECTOR

1. When were you Athletic Director at EWU?

2. Were you also a coach, and if so what sports?

3. Can you tell me what the atmosphere was like at EWU during your tenure concerning athletics and African-American playing sports at EWU?

4. Were school administrators influencing decisions about African-American athletes?

5. Were there financial constraints dealing with African-American athletes, such as scholarship quotas?

6. Were there any recruitment constraints dealing with African-American athletes at EWU?

7. Was there any resistance on housing for African-American athletes into EWU?

8. Were you aware of problems with African-Americans being socialized at EWU? If so, what did you think influenced the problems? (local or national)?

9. Can you remember any positive or negative incidents that occurred with African American athletes and EWU athletics?

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1997	Master of Science; Physical Education, Adm & Man. Eastern Washington University, Cheney, WA
1995	Bachelor of Arts in Physical Education. Eastern Washington University, Cheney, WA
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PROFESSIONAL EXPERIENCE

1997	Substitue Teacher/Secondary Physical Education/Health Rogers High School/Chase Middle School, Spokane, WA
1996-97	Fitness Instructor/Body Shop Eastern Washington University, Cheney, WA
1996-97	Strength & Conditioning Instructor Eastern Washington University, Cheney, WA
1996-97	Graduate Assistant Offensive Line Coach Eastern Washington University, Cheney, WA
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PROFESSIONAL AFFILIATIONS

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CERTIFICATIONS

1996-present	Advanced First Aid, American Red Cross
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