

*Clear, accessible, and passionately argued, Power and Ideology in American Sport, Second Edition, challenges the status quo of big-time sport and points the way toward a more humane, equitable sporting culture.*

Advanced Search Abstract A majority of Americans identify as sports fans, and sports broadcasts attract substantially larger audiences than news on both broadcast and cable television. But despite the outsize role of sports in American life, we know little about how—or whether—sports fandom is related to political attitudes. Republicans and Democrats are equally likely to follow sports closely. However, sports fandom is positively associated with individualistic attributions for economic success and support for the US military. In addition, conservatives are more likely to resist the intrusion of partisan politics into sports. In the summer of , San Francisco Forty-Niners quarterback Colin Kaepernick chose not to stand for the singing of the US national anthem in order to spotlight racial injustice and police violence. In this paper, we argue that despite what some fans and commentators might wish to believe, sports and politics are closely intertwined. A nationally representative survey investigated the relationship between sports fandom and political attitudes. While many may view sports as an escape from social and economic problems Huizinga ; Wann et al. Politics in Sports Two-thirds of Americans self-identify as sports fans Jones , and sports broadcasts are consistently among the most-watched television programs Billings In , 93 of the most-watched television shows were live sports broadcasts—up from just 14 of the top in Nielsen These financial high stakes have incentivized the sports industry to actively maintain sports as an apolitical cultural form in order to avoid alienating fans through partisan politics McAllister Broadcast commenters are often criticized by fans for bringing political issues into sports discourse Rowe , and in some cases team management has explicitly discouraged athletes from taking up political causes Zirin However, just as supposedly apolitical cultural phenomena like television dramas Lenart and McGraw , commercial advertising Oakenfull and Greenlee , and even Harry Potter Mutz can shape political attitudes, sports can and does convey subtle ideological messages Houlihan ; Sage ; Whannel In this paper, we argue that while partisan conflict may still be anomalous in professional sports, sports culture reinforces values that are relevant to—if not explicitly about—politics. First, both professional athletes and sports announcers often deliver a straightforward narrative in which victory is solely a function of effort: Sports fandom is positively associated with the attribution of economic success to individual effort. Sports culture also contains messages about gender Bernstein and Blain Content analyses of sports coverage have found that women athletes are accorded just a fraction of the hours of broadcast attention given over to male counterparts Cooky, Messner, and Musto When women are ceded the spotlight, they are often infantilized and sexualized Duncan Sports fandom is positively associated with endorsement of traditional gender roles. The role of sports as a vehicle for militaristic ambitions has both a long history and a conspicuous present Houlihan ; Rugg Sports fandom is positively associated with support for the military. These hypotheses are relational rather than causal. Sports culture may shape attitudes; indeed, the very fact that many people perceive sports as apolitical may decrease the likelihood that they counterargue against the ideological messaging contained within it McDonald and Birrell ; Mutz and Nir At the same time, it is also plausible that these same messages shape who chooses to become a fan in the first place Fox and Williams ; Shah et al. Thus, this study attempts not to establish a definitive causal relationship between sports fandom and political attitudes, but to assess whether such a relationship exists at all—a necessary first step toward investigating questions of causal inference. Our final hypothesis examines perceptions of—and reactions to—the explicit encroachment of politics into sports. We expect that this historical precedent will lead conservatives to more strongly defend the world of sports from perceived political incursion. Conservative political attitudes will be associated with opposition to the explicit politicization of sports. Civis links the TargetSmart VoterBase file which contains information on over million voters and 58 million unregistered, voting-age consumers to panelists from online survey companies. It included four blocks of questions: An initial question asked respondents if they identified as a fan of or closely followed professional or collegiate football, basketball, baseball, or another sport. Then, for each sport they followed, they indicated whether they

had engaged in six different fan-related behaviors e. Questions were randomized within the block. This index had relatively low reliability, suggesting it may not adequately capture the underlying concept. They also answered the following open-ended question: Results In previous representative national surveys, about two-thirds of Americans identify as sports fans Jones Our survey showed a similar distribution, with 73 percent of respondents saying they identify as a fan or closely follow a sport. Football was the most popular sport, with 56 percent identifying as fans, followed by baseball 38 percent and basketball 26 percent. Finally, 19 percent of respondents said that they were a fan of another sport these included golf, hockey, and soccer. Almost half of respondents 42 percent identified as fans of more than one sport. For just one sportâ€”basketballâ€”does the political orientation of fans differ significantly from that of non-fans. Basketball fans are more likely than those who do not follow sports to lean Democratic t 4. Table 1 includes three models examining the relationship between fan intensity and individualistic attributions for economic success H1 , traditional gender roles H2 , and support for the military H3. Each OLS regression includes the same set of demographic control variables:

**Chapter 2 : Power and Ideology in American Sport: A Critical Perspective - Google Books**

*Power and Ideology in American Sport, Second Edition addresses a wide range of topics, including -how sport is embedded in the social, political, and economic structures of American society; -how the sporting experience is shaped by powerful individuals as well as ordinary people; and as such.*

Unquestionably, explicit links between ideology and sports have their roots in the work of the Frankfurt School thinker Theodor Adorno. In sum, Adorno argued that sport, like many other forms of popular culture, was a frivolous activity which reinforced the inequalities of the capitalist system and prohibited critical thought. Addressing the first of these issues, Adorno argued that sport emitted dangerous social messages, which resonate with the sports playing proletariat. This was the ideological communication from the capitalist system. Building upon this, Adorno saw that the intrinsic value of sport was in permitting competition between members of the same social class, in that they risked physically damaging themselves and each other during participation. Adorno argued that this was a dystopian reality: However, the ideology which sport creates does not stop at sports competitors. Adorno saw that spectators offered remuneration for the privilege of watching competitive sport. Thus, Adorno and Horkheimer argued that sport, like much of popular culture, was part of the culture industry. They argued that sport, like the other institutions that create popular culture, was owned by members of the bourgeoisie but uncritically consumed by the proletariat masses. Indeed, popular cultural forms and Nazi propaganda were alike in lulling cultural consumers into a false sense of security and in the process limiting their ability to think critically. Essentially, the ideological message was that as long as the preoccupied proletariat had access to popular culture, they would not challenge the existing power structures. Furthermore, the cultural industries have bourgeois owners who, for entry into sports events or access to the mediatized spectacle, charge fees for a unit of their product. Inevitably, like any profit making activity, this creates a surplus. Therefore, popular culture – including sport – pacifies the proletariat while producing a profit for the bourgeoisie. Indeed, Eco has voiced a similar opinion. Therefore, for Adorno, Horkheimer, and Eco, the only real sporting results are the continued oppression of those in subordinate positions and eventually an accommodation to monopolistic capitalism. What is more, these concerns were voiced long before the expansion of the global media, which has allowed the most popular sports events – such as English Premiership football and US NBA Championship basketball matches – to be broadcast worldwide, aiding the spread of global capitalism. Thus, Adorno demonstrates the linkage between sport and the ideology of the capitalist system. This use of sport was markedly different from its uses in western capitalist systems, in that competitive sport was not featured. However, the practices were designed by Russian communist intellectuals in order to cultivate a social consciousness which could eliminate a range of social problems such as alcoholism and illness. In this case, the ideological capacity of sport was utilized to manipulate the actions of the public, beyond capitalistic measures. Thus, using this form of ideology, sport can undeniably have a cohesive as well as destructive dimension that can reunite disparate societies. However, the illustrated links between ideology and sport have been broadly one dimensional, relating to the way the economic or state power base conditions a public culture. Taking this route, Rigauer, Adorno, and Horkheimer do not look at subordination and empowerment beyond the macro political structures. Eco, on the other hand, pinpoints an additional criticism within the domain of sport participation. Eco argues that sport gives rise to a needless inequity, which separates those who demonstrate sporting aptitude from those who do not, deepening cultural inequality. Although Eco drenches his point with irony, it is clear that other forms of ideology exist beyond the parameters set by the named thinkers. Indeed, the late twentieth and early twenty first centuries have been characterized by the shift toward non class based new social movements. An agenda for future research which considers sport created ideology should be responsive to this, asking questions which relate to other forms of inequality in sport and with links to the broader society. Such an agenda might, for example, specifically relate to issues of racism, xenophobia, gender, and sexuality, which pertain to both sporting and non sporting dimensions of contemporary society. Therefore, future scholarly research may focus on the various ideologies of inclusion and exclusion, building upon the impressive work of Back et al. Racism,

Identity and Multiculture in the English Game. Columbia University Press, New York.

**Chapter 3 : Power and Ideology in American Sport: A Critical Perspective - George Harvey Sage - Google**

*Power and Ideology in American Sport, Second Edition* addresses a wide range of topics, including-how sport is embedded in the social, political, and economic structures of American society; -how the sporting experience is shaped by powerful individuals as well as ordinary people; and as such-how sport both unifies and segregates individuals.

The impact of sport on these perceptions is covered extensively in *Contemporary Issues in Sociology of Sport*. This text provides some of the best contemporary writing and research on the sociology of sport. The text is organized into 12 learning units and includes 34 articles from writers and researchers with varied backgrounds. Introductions are provided for each of the units. They include brief summaries of the articles that follow and probing study questions that challenge the reader to think critically about the material. Unit I provides the reader with a historical background on the development of sociology of sport and addresses several critical issues about the relationship between sociology, physical education, and sociology of sport. The text includes an explanation of the growth of the sociology of sport field since , the emergence and growth of the New Physical Education, and a review of the emerging field of sport pedagogy. Unit II illustrates the power and influence of sport on American values, attitudes, behaviors, and cultural practices and its manifestations in our interpersonal and gender relations. Unit III examines whether adult-controlled sport programs are good for children. The authors explore the Little League phenomenon, which they contrast and compare with the spontaneous culture of free play. Unit IV examines the positive and negative effects of high school sport participation, in relationship to other extracurricular activities, on the educational and developmental experiences of student-athletes. Unit V explores the realities, demands, and opportunities created by commercialized, high-visibility collegiate sports and their effects on athletes and universities. Unit VI illustrates and examines how race-related discriminatory practices continue to manifest themselves in the world of sport. Specific topics include the allocation of playing positions by race, the use of racially insensitive team names, and racial stratification in professional sport. Unit VII focuses on the social construction of feminine, masculine, and heterosexualized bodies within exercise and sport-related contexts. Unit VIII examines the underlying causes of deviance in sport and focuses on such activities as larceny, drug use, and aggression outside of sport. Unit IX explores the role and structure of alternative sport communities, especially in creating and maintaining personal identity, in satisfying psychological needs, and in providing contexts for resistance to dominant sport ideologies. Unit X reviews the influence of Americanization and globalization processes on local sport cultures and practices. *Contemporary Issues in Sociology of Sport* is a must-read for anyone interested in a better understanding of the social significance of sport. These essays critically examine the issue of race in college and professional sports, beginning with the effects of stereotypes on black female college athletes, and the self-handicapping of black male college athletes. Also discussed is the movement of colleges between NCAA designated conferences, and the economic impact and effects on academics for blacks. An essay on baseball focuses on changes in Brooklyn during the Jackie Robinson years, and another essay on how the Leland Giants became a symbol of racial pride. Other essayists discuss the use of American Indian mascots, the Jeremy Lin spectacle surrounding Asians in pro sports, the need to hire more NFL coaches of color, and ideals of black male masculinity in boxing. University of Texas Press Format Available: Across the modern political spectrum, left-wing and right-wing political theorists have invested sport with ideological significance. That significance, however, varies distinctively and characteristically with the ideologyâ€”a phenomenon John Hoberman terms "ideological differentiation. Tracing modern sport ideology back to its premodern antecedents, Hoberman examines the interpretations of sport that have been promulgated by European political intellectuals, such as cultural conservatives and contemporary neo-Marxists, and by the official ideologists of Nazi Germany, the Soviet Union, the German Democratic Republic, and China before and after Mao. As a form of mass theater, sport can advertise any ideology. But the deeper relationship between sport and political ideology has never before been explored with such vigor.

**Chapter 4 : Holdings : Power and ideology in American sport : | York University Libraries**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

References In the s and s sport sociologists began to investigate continuing racial discrimination in sport with a liberal focus on issues of equity and opportunity, normally using quantitative methods to measure the degree of meritocracy in sports. More recently, scholars have used cultural studies approaches to examine questions of representation and ideology in sport media texts, and ethnographic methods to understand racial identity construction in sport and its intersections with class, nation, gender , and sexuality. Instead, racial distinctions are based on arbitrarily chosen physical features, such as skin color and hair texture, that are used to demarcate people into groups. Barriers in sports, it is believed, exist only in connection with the physical abilities and motivation of individuals. Sociologists of sport have sought to explain how the sports we choose to play, the ways that we play them, the meanings we give to and take from them, and the material and social rewards associated with participation and success are intimately related to the structure and organization of societies. Given this, it requires great sociological imagination to go beyond such everyday understandings to reveal how both race and sport, far from being universal, naturally occurring phenomena, are actually the result of temporally bound and historically specific human action. In short, the interrelationship between race and sport is a deeply sociological articulation with profound political consequences for how we generally understand racial difference and who has access to sport itself.

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Racial Science and Empire There is an interesting historical parallel between the emergence of the scientific foundation for ideas of racial difference and the formation of organized, codified, competitive sport. Racial science â€” the scientific belief in the inherent superiority of white Europeans â€” developed into a coherent set of ideas during the nineteenth century. In Britain this was the period when sports such as rugby football, cricket, and soccer were institutionalized, as emerging governing bodies formalized rules and assumed authority over how these sports should be played. The nineteenth century was also the high point for European imperialism, when the idea of race emerged to justify conquest and exploitation. In this context of imperialist expansion, buttressed by notions of inherent white European supremacy, sport came to be seen as a way of educating and socializing colonized peoples into more civilized forms of modernity. In this context, indigenous games and pastimes, suppressed since the first European expeditions overseas in the fifteenth and sixteenth centuries, faded away or were gradually replaced with new sporting imports. The game itself, which is similar to volleyball but requiring the use of the hip rather than the hand, dates to around BC. Although it still survives in parts of Mexico, it is no longer central to Mexican culture , except as a focus for anthropologists, archeologists, and tourists.

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Sport, Race, and the Struggle for Freedom At the start of the twentieth century notions of white European supremacy were simply assumed to be an objective, unquestionable fact. Given the importance of sport in reproducing dominant forms of hegemonic masculinity, it is not surprising that boxing, and heavyweight boxing in particular, came to be regarded as one of the prime avenues for demonstrating the attributes of white male strength, power, and courage. The symbolic significance of black and white athletes competing against each other in public as equals, and the fear of black success in the sporting arena, was such that sporting encounters began to take on wider political significance. In Johnson became the first black World Heavyweight Champion. The later achievements in the s, s, and s of African American athletes such as the boxer Joe Louis, the athlete Jesse Owens, the baseball player Jackie Robinson, and the tennis player Althea Gibson, were subsequently seen by black people throughout the African diaspora as victories in the struggle for freedom from racial oppression. Sport as a form of political resistance can be seen in the example of cricket in the Caribbean. While the imposition of European sporting forms led to both the extinction of indigenous games and an attempt at colonial governance over local populations, these very same conditions led to sports becoming a site for cultural contestation and ideological struggle. Campaigns for equality within the game of cricket thus paralleled wider struggles for freedom and emancipation from colonial rule. Thus, the

campaign to allow a black player to captain the West Indies national cricket team – previously only white West Indians were deemed intelligent enough to assume such leadership roles – was achieved in when the captaincy was finally given to Frank Worrell. Increasingly, from the 1950s onwards, former colonized countries gained their independence, giving further impetus to the symbolic significance of international sporting competitions, especially against their former colonial masters. The politics of protest through sport continued into the 1960s and 1970s as sport became an important vehicle through which racial oppression and injustice could be highlighted. Their simple but powerful protest also portrayed the ideological role of black athletes who were now able to compete in international arenas for western countries; when athletes succeeded on the field they were hailed as heroes at the same time that black people were denied full rights as citizens. The radical black athletes of the 1960s, best personified perhaps in the figure of Muhammad Ali, revealed the previously ignored racial politics of sport. This enabled a generation of black athletes to speak out, as previous generations dared not do, against discrimination in sports and society at large. The Gleneagles Agreement led to a sporting boycott of the regime. Thus, sport – in Caribbean cricket squares, American sporting arenas, and South African rugby pitches, among other sites – has been central to the wider story of black diasporic struggles for freedom throughout the twentieth century.

**Back to Top** Stereotypes and the Return of Racial Science in Sport A persistent legacy of nineteenth century racial science is the ideology of absolute racial difference and its alleged effects on human behavior. Stereotypes attributing to black people natural advantages compared to whites when it comes to running and jumping have affected structural and strategic dimensions of sports. In American football, for instance, this supported a stacking pattern in which there was a disproportionate number of white quarterbacks and black wide receivers. This pattern reproduced a racial ideology focused on innate biological differences and led people to overlook socially produced conditions in which coaches and school teachers selected and encouraged players from different racial backgrounds to play in certain positions. Such stereotypes persist in the face of evidence to the contrary. Rarely is white achievement in sport explained by biological or genetic racial attributes.

**Back to Top** Sport and Race Today Success in sport has been one way for subordinated racial and ethnic minority groups to register protests and fight discrimination in the wider battles for recognition and inclusion. The achievements of sportsmen and women of color have only recently been recognized as part of the wider struggle for racial justice and equality. A danger is that the perceived level playing field of sport can serve an ideological function by leading people to assume that western societies in particular have achieved a meritocracy that transcends the structural correlates of a racialized social order. Similarly, rather than using their position to speak out on issues of racial injustice and social inequality, contemporary millionaire black celebrity athletes often align themselves with commercial programs bringing them monetary rewards. However, research continues to show that, despite diversity on many playing fields, the power positions in the structure of sport organizations are controlled by white men who coach, manage, and own teams. Similarly, the abuse of athletes of color by spectators and occasionally by fellow players and managers continues to be a feature of domestic and international competitions in sports such as soccer. Research into non English speaking contexts is also required to explain the many forms of racism that exist alongside the local and national context of particular sporting cultures.

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## Chapter 5 : Power and ideology in American sport: a critical perspective.

*Book: Power and ideology in American sport: a critical perspective. www.nxgvision.com 2 www.nxgvision.com + pp. ref pp. of Abstract: An examination is presented of contemporary issues in American sport. Sociological, historical and cultural criticism are blended into a synthesis that challenges current views of sport.*

### Chapter 6 : Table of Contents: Power and ideology in American sport :

*This popular, widely acclaimed analysis of sport in America is now completely updated, with expanded treatment of contemporary issues. Power and Ideology in American Sport, Second Edition addresses a wide range of topics, including -how sport is embedded in the social, political, and economic structures of American society;.*

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*In this sense, the KUSF aspired to promote the capitalist ideology of sport, imagining the Korean version of NCAA by increasing sports specta- torship and business enterprises similar to the.*