“Post-apartheid Olympic Hero: Media Construction of South African Josia Thugwane”

At the 1996 Atlanta Olympics, marathoner Josia Thugwane became South Africa’s first black gold medalist, just two years after Nelson Mandela’s historic presidential election. In a nation divided by apartheid Thugwane “became a metaphor for the broader South African experience” (van der Merwe, 2010, p. 154). Yet, even though the media craved his symbolic, post-apartheid rise from uneducated coal miner to globally marketed icon, the South African basically vanished from the public sphere, another forgotten Olympic hero because of the limited, four-year media cycle. Merritt (2003) opines that Thugwane’s victory “could only have lasting significance if it has a long-term place in mass collective memory and the national psyche” (p. 46). In the span of three days in August 2015, Thugwane was profiled as a forgotten hero in international media outlets. Why now? That is the question the proposed mixed methods research seeks to answer. The authors examined 20 years of media reports to analyze how the South African shifted from heralded to forgotten Olympic hero. The Olympics are fertile ground for research surrounding national identity linked to sporting icons (Hassan, 2013). Josia Thugwane is an ideal case study.

“The American South has been, historically, a region that is most sharply at odds with the rest of the United States (Grantham, 1994). Stereotypical representations of the South paint the region as backward, racist, unintelligent, lazy, and violent (Jansson, 2003, 2005). With this in mind, this study seeks to examine the critical roles of sport media in representing the American South through Southern football culture. Using Critical Discourse Analysis, it examines the discursive constructions of The Paul Finebaum Show, which is a nationally syndicated radio show that broadcasts daily on ESPN Radio and the SEC Network. Specifically, the theoretical framework of Orientalism (Said, 1978) is employed, and re-adapted in the form of internal Orientalism (Jansson, 2003, 2005) to investigate the representations of college football fandom of the American South. The purpose is to reveal and critique sport media as a part of contemporary popular culture which participates in the knowledge construction of boundary, identity and culture, producing complex power relationships and stereotypes.

“Racialized Labor in Sport: A Review of Sherpas and Himalayan Mountaineering”

This paper examines the role of Sherpas in Himalayan mountaineering. It explores the limits and possibilities of both this particular field of climbing as well the scholarship on it. I examine three academic texts on the subject of Sherpas—James Fisher’s Sherpas: Reflections on Change in Himalayan Nepal (1990), Vincanne Adams’s Tigers of the Snow and Other Virtual Sherpas (1996), and Sherry Ortner’s Life and Death on Mt Everest (1999) to highlight two emergent, related themes: the search for Sherpa authenticity and the search for Sherpa motive. I argue that an examination of the racialized (and gendered and sexualised) labour in climbing is essential to any understanding of Sherpas in Himalayan mountaineering. I also argue that although Fisher, Adams and Ortner set out to deconstruct western representations and decenter western narratives about the Sherpas, each of them ends up in their own way privileging the relationship of the Sherpas with the west. This has the effect of reifyng and objectifying Sherpas, and leaves us with an under-analysed sense of Sherpa mobility within and without
climbing. Finally, I show how scholarship on Sherpas in Himalayan mountaineering can both contribute to and benefit from the sociology of sport.

3D: Justin Garner, Texas A&M University
“Toward an Anti-Colonialism Paradigm in Sport Management”

Critical social science research has been an underutilized paradigm in sport management (Frisby, 2005) and, to expand the horizons of the field, future research should embrace paradigmatic plurality (Amis & Silk, 2005). This presentation will argue that anti-colonial thought is an alternative approach to traditional forms of management theory and is a suitable framework for engaging in critical sport management research. Anti-colonial thought is a sociohistorical approach which focuses on issues of race, power, politics, economics, and culture in regard to the material consequences imposed by hegemonic organizations, and advocates practices and strategies for combatting colonial systems (see Allen, 1970; Cesaire, 2000; DuBois, 1996; Fanon, 1970, 2007, 2008; Memmi, 2003; Simmons & Dei, 2012). Sport is a microcosm of society (Eitzen, 2001) and thus social issues such as institutional racism or neo-colonialism can be analyzed in and through sport organizations utilizing an anti-colonialism paradigm. Therefore, we will apply this framework to emphasize how colonialism influences sport organizations and practices, especially in the U.S., and its impact on marginalized populations in sport, particularly of the Africana diaspora. Research, theoretical, and practical implications and suggestions will be discussed.

3D: Dulce Maria Filgueira de Almeida, University of Brasília/Brazil & Ana Amélia Neri Oliveira, University of Brasília/Brazil
“Sport Policies in Brazil: Progress and Regression”

The paper analyzes the sport politics of the government of Lula da Silva (Brazil) from the documents of the National Sports Politics, Multiyear Plan year periods 2004-2007 and 2008-2011 and valuation reports. The study is based on descriptive documentary research, whose discussion is supported by the authors problematizing various categories: state, citizenship, social rights, social policies, and policies of sport. We understand that the government favors programs that focus on high performance sport at the expense of socially oriented programs in the distribution of budgetary resources.