

Foreman's life is full of contradictions

My recent interview with George Foreman was very thought-provoking. The role of a journalist in that instance is to be skillful enough to extract from the subject those things which the reader will find interesting. Also, I believed it was important to talk about things that people would find refreshingly different.

However, as a columnist, I have no

obligation to be objective. And the fact of the matter is, *George Foreman appears to be a conglomeration of his own contradictions.*

The first contradiction is the one concerning his new-found religious convictions. Foreman, as an evangelist, has his own church and travels the country talking about 'de Lawd.' However, it is ironic that he presented

Christianity as being the anti-thesis of violence; that is, he made it clear that as a Christian, he saw no reason to fight and said believing that you had to be tough and strong was a "fantasy."

Nay, George, nay! In the first place, some of the most violent acts perpetrated against mankind were perpetrated by — you guessed it — Christians! From Bartolome Las Casas and his suggestions to enslave blacks (instead of Indians) for slave labor, to the "spreading of the word of God" to the Third World nations (Bible in one hand, machine gun in the other), we find

ent sets of "Americans."

Some will consider it an act of ultra-patriotism and will never forget how important it is for an athlete to love and respect his country. These individuals also will contend that since Foreman is an American, it is his obligation to represent his country and further, to display as many forms of commitment and compunction as possible.

But there is another set of "Americans," who understand why there is a gold medal lying beneath the mud of some Kentucky river. This set of "Americans" would view Foreman's act as one of outright hypocrisy, since as "American," he would have to have civil rights bills passed and affirmative action plans actualized before he could enjoy many of the rights experienced by others. This second set of "Americans" would remember that during the same year, John Carlos and Tommy Smith gave the Black Power salute from atop the winner's podium in Mexico.

George Foreman is a religious man and a former world heavyweight champion. These two divergent lifestyles or professions are more than enough evidence to show how "the Americanization" process works. What we find is one more example of how we, as a people, will worship and honor some (i.e. George Foreman types) while at the same time refusing to listen to those who might not necessarily agree with Foreman, Christianity or, for that matter, "the American way."

George Foreman, in the view of some members of society, is a conglomeration of his own contradictions. Once pugilistic, he is now peaceful. Once a capitalist, he is now the evangelist. Once concerned with the "heavies," he is now obsessed with heaven. George Foreman is a nice man, of this there is no doubt. But he should always bear in mind the role of the "Christian" is to be "Christ-like." And one need not be a Muslim, Mormon or Methodist to know that *Jesus was a revolutionary.* Think about it.

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Matthew Stelly

that Christianity and violence are not separate entities — rather, they are overlapping realities!

Another contradiction I spotted was his statement that, if athletes were going to be exploited, he believed it better that they were exploited by the university. This is ludicrous. In the first place, if they were being exploited academically, Foreman might have a case. But they are not. They are being exploited physically with academics being used more or less as a smoke screen.

Secondly, exploitation is exploitation. It makes no difference if a pimp wears a three-piece yellow suit from Paris or a pair of cutoffs, a T-shirt and a whistle around his neck.

Foreman also talked about his gold medal from the 1968 Olympics and how proud he was that day. It is ironic that both he and Ali won the gold in different Olympic settings but came to different conclusions. When Ali came back to the United States and found that upon returning to Louisville, he was still treated as a second-class citizen, he threw his medal in the river. On the other hand, Foreman walked around the ring waving an American flag, a symbolic act which can be interpreted at least two ways by two differ-

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