

Foul! A Discourse on *Bio-Intellectual Property*

Synopsis

This research study calls into question the historically attuned frictions that simultaneously inform and determine the relationship between three social agents: minority student bodies, the American university, and transnational monopolies and corporations. I seek to understand and theorize the function of corporate sport athletics in relation to the contemporary trend of corporatizing higher education public structures and missions, alongside the role of historically marginalized students of color in the academy today. This research documents and correlates the historical development of the National Collegiate Athletic Association (NCAA) along with the neoliberal commodification of difference. Consequently, this study will propose and evidence the cultural significance of what I call here *bio-intellectual property*—the physical, social and ideological contestation of racialized student bodies' ownership that occurs in the midst of neoliberal capitalism. In order to conceptualize the varying complexities between student-athletes, neoliberal university ideology and plutocratic notions of intellectual property rights, this study adopts a multidisciplinary framework, particularly but not limited to critical cultural legal studies, sports studies, critical ethnic studies, and critical educational studies. Consequently, I theorize that within the contemporary capitalist structure, student-athletes are perceived to be the intellectual property of/and by transnational corporations; college athletic organizations—such as the Pacific-12 Conference of NCAA Division I—are a means of transfer by which the American public further adopt, negotiate, and resist identity-politics of difference. By placing the overlap between university academic spaces and public consumption of sports into conversations with one another, the aim of this research is to dispute pervasive notions of American meritocracy continually guised under umbrella terms such as multiculturalism, colorblindness, and post-racism. Understanding and unpacking the connections between marginalized student bodies, academic institutions and transnational corporations becomes imperative given the misguided preferences in the 21st century privatization of space, ideas, and bodies. At stake then is whether universities are capable of raising awareness to the harmful practices of American individualism and corporate consumerism that disadvantages spaces of higher learning.

Framing Research Questions

Minority student bodies in higher education are a recent phenomenon¹. Dating less than half a century ago, and upon adopting a myriad of cultural-nationalist ideologies, ethnic minority students have historically altered the means by which U.S. society conceives the meaning of education and culture. However, despite dominant liberal discourses that views the ascendancy of minority bodies in university settings as emblematic of American exceptionalism, might historicizing minority difference via the prism of corporate intellectual property rights provide a more palpable understanding to the means by which neoliberal philosophy has appropriated non-hegemonic conceptions of reality? In other words, is it possible to locate cultural appropriation of minority student bodies, experiences, and knowledges through the study of university recreational services?

In *The Cultural Life of Intellectual Properties: Authorship, Appropriation, and the Law* Rosemary J. Coombe examine the cultural dimensions and significance between the “dialectical

¹ For this research study's purpose, minority student bodies is conceptualized to be of a brown and black corporeal racialized demographic.

relationship between authorship and alterity” of intellectual property rights. Here, Coombe distinguishes the means by which non-eurocentric cultures and histories are justly manufactured for capitalist consumption. Along this vein, it is important to contextualize minority enrollment in higher education via the prism of intellectual property rights (IP). As such, this research study considers “*what* is ‘owned’ [and] *how* rights of possession are exercised.”² Similarly, while much scholarship has uncovered the historical origins and impacts of inter-collegiate athletics on public education/society, this proposal fills in the gap between corporate control on student bodies and productions of knowledge—*bio intellectual property rights*.

For example, in his study between neoliberal capitalism and governing legislation regarding intellectual property rights in public universities, Daniel Saunders reminds us that the 1980 Bayh-Dole Act “allowed universities and corporations to keep the rights to inventions and intellectual property that were discovered or created with the aide of federal research dollars.”³ If universities have been regulated to claim ownership over research conducted with federal government aide, how does federal aide for minority student bodies further claim rights to identity and productions? Most significantly, how do private funds—booster monies, corporate apparel contracts—complicate imaginaries of intellectual property rights via the bodies of student minorities? How do university spaces, as they are structured and maintained through a neoliberal capitalist philosophy, conceptualize and institutionalize *bio-intellectual property*?

Guiding this inquiry then are the questions: what is the relationship between minority difference, corporate universities and neoliberal marketing/consumption of sports; what have been the politics of exchange between student athletes, sport conferences, and global corporations; have college sport conferences such as the NCAA furthered the appropriation of minority student bodies in an effort to bolster a neoliberal university ethos; and if so, might this suggest that student bodies are conceived of as the corporate *bio-intellectual property* and to what extent?

Project Description

My research seeks to find the ways by which academic and athletic spaces function as ‘frontiers of capitalism’. Anthropologist Anna Lowenhaupt Tsing shows that that frontiers of capitalism constantly reimagine colonial/imperial fantasies. Writing in her seminal ethnography, *Friction: An Ethnographic of Global Connection*, Tsing posits that frontiers are “made in the shifting terrain between legality and illegality, public and private ownership, brutal rape and passionate charisma, ethnic collaboration and hostility, violence and law, restoration and extermination.”⁴ This application of ‘frontiers’ intertwines with the contemporary transformation of higher education institutions; particularly, I will draw connections in the current contestations between private and public funding; the engulfing terrain of IP; and the *rhetorical rape* and *faux charisma*

² Rosemary J. Coombe, *The Cultural Life of Intellectual Properties: Authorship, Appropriation, and the Law* (Durham: Duke University Press, 1998), 6.

³ Daniel B. Saunders, “Neoliberal Ideology and Public Higher Education in the United States,” *Journal for Critical Education Policy Studies* 8, (2010): 45. (For a more detailed narrative on the development of neoliberal university, please refer to Sheila Slaughter and Gary Rhoades (2004) in *Academic Capitalism and the New Economy: Markets State, and Higher Education*.)

⁴ Anna Lowenhaupt Tsing, *Friction: An Ethnography of Global Connection* (Princeton University Press, 2005), 33.

of college sports as vehicles for socio-cultural inclusion. Through this lens, this research study applies Tsing's articulation of frontiers as it pertains to the reimagining of university institutions as sites whereby capitalist consumption of entertainment can operate within spaces of academic rigor and discourses.

Reviewing the historical relationship between racial-ethnic student bodies, the academy and state capitalism, Roderick Ferguson borrows from Foucault's archives of power. Opposing liberal rhetorical perceptions that view the student movement as harbingers of multicultural equity and justice, Ferguson positions the academy, the state and capital to have appropriated politics of difference in order to institutionalize a new kind of bio-power. Indeed, *The Reorder of Things: The University and its Pedagogies of Minority Difference* remind us that "a [new] mode of power was forming that would ingest various revolutionary formations and, in fact, build its strategies around their dissection."⁵ Ferguson, in short, helps us re-conceptualize university institutionalization of difference not in opposition of historically led collective activism, but very much a part of it. Following Frederick Jackson Turner's conceptualization of American frontiers, both Tsing and Ferguson provide the crucial interventions this research investigation seeks to place itself under: positioning academic and athletic spaces as frontiers of (neoliberal) capitalism, this study negates preferences of binary, dichromatic constructs of reality. In short, I find it necessary to view universities as frontiers because it asserts a deep-rooted project is at work. It brings forth a questioning by which we can come to understand the 'behind-the-scenes' interplay of college education today. Universities are frontiers because these institutions have become the vehicular means by which American youth are transported into American adulthood. As such, the economic-ethics, cultural philosophies, and socio-political responsibility—or lack of—can and should be directly connected to the recent transformations in higher education.

Like Ferguson's focus on capital, the state, and the academy, I also seek to understand the means by which three agents interrelate with one another. A triploid analysis to the historical-development of student-bodies and politics of difference; the implementation of neoliberal ideology to restructure public institutions' purposes and agendas; and the growth of transnational intellectual property rights with regards to politics of commodification and cultural branding is where this research will make its most significant interventions. To do so, I follow, apply, and advance what Tsing has posited to be local and global scale making projects. Taking her academic advice that within "these times of heightened attention to the space and scale of human undertakings, economic projects cannot limit themselves to conjuring at difference scales—they must conjure the scales themselves,"⁶ this project will trace the varying degrees of by which each of the three agents stated above maintain, undermine, and operate with another in order to demonstrate the multiple trajectories of the above mentioned social agents. Placing into conversation these dynamics holds of essential importance for the continually looming and equally pacifying narratives of multicultural equality and so forth.

⁵ Roderick A. Ferguson, *The Reorder of Things: The University and its Pedagogies of Minority Difference* (Minneapolis: University of Minnesota Press, 2012), 22.

⁶ Paige West, *From Modern Production to Imagined Primitive: The Social World of Coffee from Papua New Guinea* (Durham: Duke University Press, 2012), 57.

To further theorize how academic and athletics should be construed as complimentary, contrasting, and co-dependent scale making projects, I apply the contributions of Paige West in her ethnographic analysis of how local, national, and global economies circulate and create consequences to/and for one another. In her 2012 *From Modern Production to Imagined Primitive: The Social World of Coffee from Papua New Guinea*, West describes the movement of local commodities and the global consumption of social perceptions—whether false or real—through a commodity circuit approach. She writes that this methodology “takes seriously the ways that both forms and meanings transform as commodities move, and it attempts to understand the social practices that lead to these transformations.”⁷ As mentioned above, this project study will situate itself in Pacific-Northwest region; specifically it focuses on the land grant, research one public university Washington State University (WSU). My application of Tsing’s scale-making projects will from here on center on the local-national-global interplay between WSU marginalized student-athletes, the Pacific-Northwest’s NCAA regional conference, and the growing marketing, consumerism and IP rights of college entertainment sports. For the sake of this project, I will use basketball as a case study. By taking seriously the ways that college basketball is interwoven in the academic and public social psyche, I hope to relay to Pacific-Northwest readers the global conversation that has, and continue to, take place regarding student-athleticism.

This research project illuminates contemporary scholarship in sports studies and IP in the sense that I am arguing student athletes to be commodities, in and of their own relationship to both a neoliberal university and growing global corporate entities, such as the NCAA, Nike, and Adidas. Michel Foucault’s articulation of bio power is of immense importance as it helps locate the power relations between aforementioned social agents. Accordingly, bio-power has been an integral variable in the development of capitalism. I borrow from Foucault’s notion that power takes on a particular form when placed into the regulation and indoctrination of bodies and conceptualize what I have mentioned already as *bio-intellectual property*. As such, I find that it incumbent for cultural legal studies scholarship to further unpack the “diverse technique for achieving the subjugation of [student] bodies and the control of [university] populations.”⁸ In brief, the combination of IP rights in relation to the modern neoliberal moment, reveals the power relations between bodies, corporations, and property rights. Further understanding how student bodies are scaled as capitalist commodities is but one of this research study’s main endeavors.

To reiterate, Paige West formulates the world of coffee for readers to grasp the means by which our current capitalist moment encapsulates both public imaginaries and social realities of workers and commodities. West accurately evidences that any study into the scales of capitalism today is never merely a horizontal or vertical point of analysis; her analysis, however, leaves open the question as to *what* is categorized to be a consumable consumption:

Mass consumer consumption is predicated on the creation of desires, and the development of exchange value by unrealistic hope that a given good will fill some need.

⁷ West, 20.

⁸ Michel Foucault, “Bio-Power: Right of Death and Power Over Life,” In *The Foucault Reader* 258-273, Edited by Paul Rainbow (New York: Pantheon, 1984), 263.

This perceived value does not stem from anything inherent in the sensual nature of the commodity itself but from projections created by advertising, marketing, and consumer culture. Thus consumers are used to purchasing goods whose qualities, features, or usefulness do not meet expectations.⁹

Bio-intellectual property rights are a physical, ideological, and cultural terrain by which an attempt to claim and own student minority bodies is currently occurring. Henceforth, by following West, this research study positions the recent transformations in university regulations and sport conferences as a war of position regarding the “advertising, marketing, and consumer [student] culture.”¹⁰ This contemporary capitalist moment—neoliberal global capitalism—is the socio-cultural context by which new understandings in the relationship between student minority-difference, corporate-college athleticism, and transnational monopolies disseminate twenty-first century (neoliberal) formulations of identity. Unfortunately, these popular imaginaries—now advanced both in university and societal spaces—reposition frontiers of capitalism through a re-hashing of American exceptionalism.

Importance and timeliness of this research

In early 2010, President Barack Obama awarded the Los Angeles Lakers basketball team by publically inviting them to the White House. Acknowledging the organizations recent 2009 National Basketball Association championship, among specific individuals such as Kobe Bryant and Phil Jackson, President Obama laid forth to an American public imaginary the integration between national identity and sports consumption. It is along this timely vein that this project takes root. As the U.S. economy continues spiraling along its global hemorrhaging, the academic community must view the global consumption of sports—specifically basketball—as a crucial component to the contemporary capitalist moment.

While this project will lay focus to the neoliberal capital characteristics such as the dominance of hyper-competitive markets, free trade policies and its all encompassing IP regulatory affirmations, it is important to historically reference what I am calling as *bio-intellectual property* within the inception of inter-collegiate athletics—a foci to my triploid analysis. For example, as the recent 2010 "Knight Commission on Intercollegiate Athletics" continues to remind us: "This complex hierarchy got its start in 1852 in a race between crews from Harvard and Yale on Lake Winnepeasaukee in New Hampshire, and business considerations were present from the start." Furthermore, the commission documents that “basketball...got [its] start as student clubs that were eventually taken over by university administrations desirous of regulating sometimes-dangers events, promote events that would interest alumni, and, of course, win.” The early origins of the NCAA lie in the “taking over” of student physical activity and above cited social organizations; it is not so hard to liken the largest inter-collegiate athletic organization as a growing attempt to protect and expand the interests of a few select members. This becomes a modern-day example of an operating and powerful transnational cartel. This research hypothesizes *bio-intellectual property* as a fitting means by which to characterize and understand the transformative actors, spaces, and processes in the global markets of athleticism and education.

⁹ Ibid, 246.

¹⁰ Ibid.

Minority student body inc., as represented here through black and brown bodies, describes the conflictual dimensions regarding to which the *bio-intellectual works* are owned by: individuals or corporations? My conception of *bio-intellectual property* further adds and complicates the heavily contested legal terrain between intellectual properties and is an attempt to realign public perceptions of the role between corporeal respect and dignity as it navigates and exists in the systematic functions of neoliberal capitalism. That is, *bio-intellectual property* is at both a social performance comprised of political-cultural dimensions and as well as a capitalistic infused idea, process, and result. This paper contextualizes the minority student body in higher education as constantly and simultaneously conducting various forms of *bio-intellectual property*, or a physically induced activity of measurable cultural product and outcome. The contestation of this regards the marketability, consumption, and profits through student minority bodies.

Similarly, this research study is heavily important, and pertinent, to the current transformations taking place within the political regulation, dissemination, and consumption of sports in university spaces. In 2011, the Pac-12 landed a \$3 billion dollar television contract. Enacted a year later, this 12-year deal places an unmatched precedent in the ways that global news corporations, athletic marketing campaigns, and the ever-privatizing academic institutions can perpetuate to an increasing consumer-base with representation of student-athletes will be consumed. As critical sports studies scholar Michael Silk advances:

sporting discourses, practices, and experiences often serve as a juncture for particular dominant groups to further (re) define the parameters of *the* ‘sanctioned’ identity, and are often mobilized and appropriated with regard to the organization and discipline of daily life, in the shaping and ‘education’ of citizens, and in the service of particular corporate-political agendas.¹¹

As Silk suggests here, sports since the twentieth century have played a significant influential role in the shaping of American discourses and interpretations of nationhood. While this project does not analyze the ‘professional’ consumption of basketball, it does bring forth startling similarities in the means by which academic spaces reflect larger social spaces.

In fact, interrogating this binary construct between ‘professional’ and ‘amateur’ sports is professor and economist Andrew S. Zimbalist. In his seminal work *Unpaid Professionals: Commercialism and Conflict in Big-Time College Sports*, Zimbalist begins an investigation looking at the National Collegiate Athletics Association origins and impacts on society at large. Specifically, he is interested in analyzing the means by intercollegiate athletics as an industry and how any US industry has historically been able to not “pay its principal producers a wage or salary.”¹² In this research project, I advance Silk’s and Zimbalist’s interventions between public ideology and capitalist commodification as they pertain to the academic/athletic site of WSU.

¹¹ Michael Silk, *The Cultural Politics of Post-9/11 American Sport: Power, Pedagogy and the Popular* (New York: Routledge, 2012), 6.

¹² Andrew S. Zimbalist, *Unpaid Professionals: Commercialism and Conflict in Big-Time College Sports* (Princeton: Princeton University Press, 1999), 6.

Leveling the levels of friction within university and society spaces at large is in fact one of the endeavors that this research seeks to make.

Scholarly Impact

In her groundbreaking advances to the social and cultural dimensions of intellectual property rights, Rosemary J. Coombe argues “intellectual property regimes...play a constitutive role in the creation of contemporary cultures and in the social life of interpretive practice.”¹³ Her 1998 contribution to the field of critical cultural legal studies allows for this project to complicate contemporary neoliberal conceptions of intellectual property rights—or what I propose here as *bio-intellectual* property rights. Particularly Coombe has proven helpful for studies interrogating the cultural life of IP as it has laid a foundational context by which to critique and analyze the social-historical-cultural influence of trademarks and their role in influencing society.

Writing “trademarks represent an embodied otherness with imperialist precedents, social struggles over their circulation and connotation add more nuanced dimensions to our understandings of contemporary relationships between mimesis and alterity,”¹⁴ Coombe showcases how intellectual property laws, by “marking” the body, have historically resulted in a “standardization of American culture.”¹⁵ My hypothesis views historically marginalized student athletes as “marked”—that is, I view these bodies as ‘standardizing’ false conceptions of colorblindness and American meritocracy via the corporate distributed forces of intercollegiate sports and commodity apparel. Similarly, this research draws necessary parallels for those invested in finding the correlations between the hyper-increased activity of promoting global intellectual property rights¹⁶ and to what Ferguson rightly states as the “hegemonic appropriation of difference” in spaces of higher learning.¹⁷

As Silk and Andrews remind us, the current neoliberal conjecture “indicates a power shift from democratic local governing regimes to a constellation of public/private institutions that operate largely independently from democratic politics, with little public accountability and less of a commitment to extend social justice to the whole of society.”¹⁸ In hopes of addressing questions of access and equity—specifically by critiquing the means by which a certain demographic of marginalized students can obtain a college education—I hope to also provide new ways to understand why academic enrollment and financial aid policies must be revisited and held accountable not to private board-rooms, but to state-elected legislatures as central to a healthy participatory democracy.

¹³ Coombe, 6.

¹⁴ Ibid., 167.

¹⁵ Ibid., 173.

¹⁶ Coleman, E. Gabriella. *Coding Freedom: The Ethics and Aesthetics of Hacking* (Princeton: Princeton University Press, 2013), 71.

¹⁷ Ferguson, 54.

¹⁸ Michael L. Silk and David L. Andrews. “Sport and the Neoliberal Conjuncture: Complicating the Consensus.” In *Sports and Neoliberalism: Politics, Consumption, and Culture*, 1-19. Edited by David L. Andrews and Michael L. Silk (Philadelphia: Temple University Press, 2012), 9.

As stated above, this research project seeks to apply multidisciplinary techniques and frameworks. As such, this research is interested in advancing current scholarship regarding Cultural Studies' contributions in the realm of global intellectual property rights. This project also highlights and advances the fields of Education and American Studies through its showcasing of how global patterns of consumption interact with that of U.S. based academic institutions. Being a man of color—historically categorized as a marginalized-student myself—in higher education, this research will elucidate the complexities and contradictions by which university spaces iterate and practice objectives of 'higher learning'. Consequently, this study positions social consumption of collegiate athleticism

History of project

The history of this project is ultimately a timely personal reflection with my own interests in basketball, public education, and social activism. Never having the opportunity to play basketball under a professional-team setting was a direct consequence of growing up with poor-working class first generation immigrant parents. As such, I comprehend the allure by which intercollegiate athletics maintains in the imaginary of marginalized youth. My own commitment in expanding social awareness regarding the consequences that western ideologies have had in transforming public imaginaries of race, class, and American citizenship, I hope to use sports as a means to showcase to students today the problematics of accepting notions of the 'American Dream.'

Research Questions

- 1) What might we see and gain by placing the overlap between university academic spaces and public spaces of sports into conversations with one another?
- 2) Does there continue to be a process of commodification within an educational setting despite post Civil-Rights institutionalization of non-Eurocentric curriculum, departments, and resources?
 - a) if so, how can recreational athletics provide a useful lens to further understand twenty-first century higher education transformations?
- 3) Putting in conversation the monopolistic rise of college (national) sports entertainment and to what Roderick Ferguson theorizes to be the "hegemonic affirmation of minority difference", have there been new restrictions placed on minority bodies?
 - a) if so, how do minority bodies navigate university policies?
 - b) to what ends?
 - c) and more importantly, what are their limitations?
- 4) What do we see in the commodification of minority bodies in the post-Civil Rights institutionalization of minority bodies with the monopolistic rise of college and national sport entertainment?
- 5) Have university-corporatized sports appropriated student bodies and/or movements, while at the same time, have student bodies and/or movement appropriated university corporate sports?

- 6) Can student-athletes be theorized to be the “standardization” of the American cultural body?
 - a) What influential role does college-basketball have in an emerging global sports network?
 - b) What are the moments of friction by which students relate with university politics?
- 7) How might a conceptualization of minority student bodies as bio-intellectual property complicate and advance trends and patterns in corporate trademark and branding jurisprudence?
 - a) What other forms, arenas, and means can we conceive through adopting *bio-intellectual property*?
 - b) What colonial frictions are perpetuated on behalf of the faux discursive tools of neoliberal multiculturalism?
- 8) What has/can ensue from the inevitable clash of the rise of 21st century *bio-intellectual property* and that of 18th century conceptions of liberal participatory democracy and social equality?

Research Design and Methodology

This research project is designed to be historically attuned, theoretically enriching, and ethnographically informed. Due to the immensity of such a proposal, I have decided to focus on one regional-area: the Pacific-Northwest. The Pac 12 Conference Division I encapsulate research one universities established in states such as California, Washington, Oregon, Utah, Montana, and Idaho. Interested to investigate my current locality, this project will thus historicize and apply the above state theoretical formulations to Washington State University. Specifically, then, I am intrigued in configuring the development relationship between marginalized student bodies and university athletics as it pertains to the Cougar and Nike corporate branding.

Continuing alongside the lonely contribution into full-program athletics contracts of Samantha King, I hope to reveal that Washington State University is an important case study worth analyzing as it illuminates nicely the differential scale making projects within the confines of simply one university. In her groundbreaking work into corporate contracts and university politics, “Nike U: Full-Program Athletics Contracts and the Corporate University” Samantha King reminds us that “the [dominant] ‘corporate university,’ as this institutional formation is often described, faculty are increasingly imagined as entrepreneurs, students as consumers, and college campuses as hybrid organizations that wed the revenue-producing goals of the business park with the ubiquitous promotion of brand-name goods more commonly associated with the shopping mall.”¹⁹ Adopting her methodology, this study will interrogate the current contracts that dominate the athletics department at WSU. This has proven to be a practiced step in the works of critical sports scholars. In their 2012 *Sport and the Neoliberal Conjuncture*:

¹⁹ Samantha King. “Nike U: Full-Program Athletics Contracts and the Corporate University.” In *Sports and Neoliberalism: Politics, Consumption, and Culture*, 75-89. Edited by David L. Andrews and Michael L. Silk. (Philadelphia: Temple University Press, 2012), 75.

Complicating the Consensus, Michael Silk and David Andrews introduce Samantha King's piece as responding to the "needs to interrogate what the reorganized state is doing, and to whom, and thereby expose the causes and consequences of neoliberalism across a range of spaces."²⁰ Accessing WSU's athletic programs is then a

This project will immensely benefit through collaboration with the current WSU Associate Director of Athletics and Student-Athlete Development. Chris Cook, doctoral candidate in the College of Education, has helped illuminate the neoliberal characteristics commonly unnoticed by students, staff, and educators the past decade. Consequently, I have learned a great deal to the importance of obtaining a critical understanding to student-athlete agency against hegemonic sport practices. This research will conduct an ethnographic analysis of the 'Student Athlete Advisory Counsel' (SAAC). Guaranteed by NCAA regulations, this is the official voice of student-athletes. I hope to bring original analytical testimonies to the levels by which student-athletes negotiate not only university policies, but NCAA Conference regulations as well. Having an opportunity to conduct this project in the university I am housed under ultimately provides a wonderful opportunity to initiate in ethnographic research and apply theoretical-interdisciplinary approaches. Lastly, this will create forth a richer understanding to my current theoretical-hypothesis that student-bodies are the *bio-intellectual* property of corporate entities. *Bio-intellectual property* proves beneficial for the perseveration of political-economic-cultural-social spaces as benefits for the social welfare.

Work Plan

- a. Student interviews
 - i. In addition to conducting an ethnographic observation to the SAAC, I will interview the 2013-2014; 2014-2015 and 2015-2016 WSU basketball team.
- b. Local Case Study
 - i. Supply a deeper context between corporate-athletic contracts and neoliberal universities.
 - ii. Trace and document the financial records of WSU athletic departments; specifically the means by which resource and monetary allocation affect and/or benefit student-athletes.
- c. Creation of digital database and blog
 - i. In an effort to improve conversations about historically marginalized students, and corporate funding of public education, I will release my findings electronically by creating a digital database.
 - ii. Additionally, I hope to be able to bring more awareness to this issue by launching a blog-style webpage whereby student athletes from various campuses in the Pacific Northwest can find resources and networks.
- d. Dissemination of *bio-intellectual property rights* findings
 - i. Create a bio-intellectual property questionnaire to be shared within a Pacific-Northwest regional-area
 - ii. Survey analysis and findings to further assess identity-politics between minority student bodies and corporate legal statures and agendas (*bio-intellectual property*)

²⁰ Silk and Andrews, 7.

Three-Year Timeline

- a. Year One: September 1, 2013-May 31, 2014.
- b. Qualitative research design
 - a. Questionnaire preparation
- c. Preliminary interviews
 - a. Student Athlete Advisory Counsel interviews
 - b. Director of Athletics interview
- d. Data Review
 - a. Primary mapping and data analysis
- e. Year Two: September 1, 2014- May 31, 2015.
 - a. Case studies (WSU Basketball team observations)
 - b. Data analysis
- f. Year Three: September 1, 2015-May 31, 2016.
 - a. Follow up on SAAC, student-athlete, and Director interviews
 - b. Data analysis
 - c. Create and design website/blog
 - d. Input findings and receive input from above mentioned collaborators
 - e. Dissemination
 - i. Conference presentations
 - ii. Website launch

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