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somewhat speculative, as when he suggests that cedar groves where old bark-stripping scars could be seen on the trees “may have been highly evocative of ancestors who once worked but no longer dwell on the land,” and “the cedar’s confident height may have reflected the age and strength of family lineages, as well as their continuity with perceived ancestors, its roots anchoring this network of kinship in the landscape” (51). These expressions reflect a tendency to infer indigenous perspectives from afar based on attestations in a few published sources. More effective would have been extensive direct testimony by Stó:lō people.

Primarily these objections point to potentials located outside the author’s chosen frame of discussion and mode of research, which consisted of extensive investigation of primary sources at historical archives in Canada, Britain, and the Stó:lō Nation. They are not intended to detract from the accomplishments of this excellent and stimulating publication, which adds importantly to the multidisciplinary fluorescence of new studies on the Coast Salish region as well as the broader literature addressing cultural landscapes and their complex meanings.

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The Native American Mascot Controversy: A Handbook. Edited by C. Richard King. Lanham, MD: The Scarecrow Press, Inc., 2010. 290 pages. \$50.00 cloth.

With the primary purpose of providing “an overview of the controversies surrounding Native American mascots over the past 40 years” (xi), this edited volume is organized into five parts: “Background,” “Educational Issues,” “Reform and Resistance,” “Documents: Policies, Resolutions and Legislation,” and “Additional Resources.” Moving the controversy beyond emotional popular arguments, the various authors contextualize the issues surrounding Native American mascots by utilizing theories ranging from whiteness theory to tribal critical race theory.

The first three chapters are useful for those readers with little or no knowledge of the history and debates surrounding the use of indigenous peoples as mascots. Using a statement-and-response format, Barbara E. Munson’s essay, “Teach Them Respect Not Racism: Common Themes and Questions about the Use of ‘Indian’ Logos,” effectively addresses common justifications for the use of Indian mascots by deconstructing the widely held belief that mascots are a tribute to Indian people, not offensive stereotyping. In “The Problems

with Native American Mascots,” Laurel R. Davis lays out three parts of this argument: the mascots are racist stereotypes, mascots have a negative impact on the lives of indigenous peoples, and Native Americans should be able to define and control images of themselves.

Essays written by Robert Jensen and Jennifer Guiliano take the analytical viewpoints of social justice and gender. In “What the ‘Fighting Sioux’ Tells Us about White People,” Jensen pursues the abolition of the “Fighting Sioux” nickname and logo by arguing that the issue is not only the dignity and humanity of indigenous peoples, but of all persons. As a non-Indian person, Jensen believes that removing the “Fighting Sioux” mascot must be done for “our own sake. Let us do it for our own dignity. Let us join this struggle so that we can lay honest claim to our own humanity” (33). For Jensen, underlying the failure to remove “Fighting Sioux” are illegitimate claims to power over indigenous peoples by “white people” who fail to acknowledge the past genocide of indigenous peoples, crimes against humanity and their relation to contemporary power struggles between the two groups. Finally, Jensen asserts that controversies over Indian mascots should focus not on tradition, but social justice, and that “‘white people’ [must] acknowledge that we have no right to choose how Indians are named and represented” (39). Pushing these arguments against mascots even further, Jennifer Guiliano finds gendered language to be a core issue that has largely been excluded from the discussion on the mascot controversy. For example, she characterizes the debate over “Chief Illiniwek” as taking place in a public sphere that was a notably male discursive space that served as an extension of gendered colonialism and an affirmation of male-gendered whiteness.

The second part of the volume explores the educational issues surrounding the mascot controversy. Universities who have used Native American mascots have created a shared identity centered around half-time rituals that dehumanize indigenous peoples through caricatures or gross stereotypes. While the university is designed to be a place of higher learning, in their attempts to “play Indian” or define indigeneity these institutions have perpetuated lies regarding indigenous peoples, with the result that these environments become hostile for many indigenous students. The first essay concerns the Department of Anthropology at the University of Illinois, Urbana-Champaign, which submitted a letter to the board of trustees in which they systematically address “Chief Illiniwek’s” removal from an educational and scholarly perspective. The department concludes that the use of Chief Illiniwek continues to perpetuate stereotypes and cultural inaccuracies of indigenous peoples and as a result, “undermines our teaching effectiveness . . . [and] affects the recruitment of Native Americans into our department and our university” (51–53).

Angelina E. Castagno and Stacey J. Lee employ the “interest convergence principle” and tribal critical race theory to argue that advancement of racial justice and equity will not occur unless it benefits and protects those in power or with superior social status. The authors conclude that in order to remove Indians as mascots, the issue must be focused not only on social justice, but also on how the university will benefit from the removal of Indian mascots. The last three essays address the practical ways in which change can take place without having a substantial effect on alumni monetary contributions, one of the primary arguments put forth by proponents of Native American mascots.

The five authors in the third section hold that the controversy over Native American mascots speaks to larger issues of anti-Indianism and the resistance against reform. Building on the work of the preeminent scholar Elizabeth Cook-Lynn, editor C. Richard King argues that anti-Indianism “often hinges on an unwillingness and/or inability to see” how mascots “may be problematic . . . or how they can be construed as racist, denigrating, and painful” (151). For King, the resistance to real change and reform and removal of Indian mascots reflects both ongoing colonialism and modern anti-Indianism.

Adding to the overall richness of the handbook and supporting the preceding essays, the fourth section offers primary documents from a variety of organizations, such as the US Commission on Civil Rights, the National Congress of American Indians, and the American Jewish Committee. Overall, *The Native American Mascot Controversy: A Handbook* is an important and necessary contribution to American Indian education and Native American studies.

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Native Nations and U.S. Borders: Challenges to Indigenous Culture, Citizenship, and Security. By Rachel Rose Starks, Jen McCormack, and Stephen Cornell. Tucson: University of Arizona, Udall Center For Studies in Public Policy, 2011. 112 pages. \$19.95 paper.

Undertaken by researchers at the University of Arizona’s Native Nations Institute, *Native Nations and U.S. Borders* offers a comprehensive overview of border policy and of the most critical challenges facing indigenous tribes and nations that straddle the political and geographic borders dividing the United States from adjacent countries. The book is divided into five sections; two offer a general geographical and historical overview of the border regions in focus,