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Team Spirits: The Native American Mascots Controversy. Edited by C. Richard King and Charles Fruehling Springwood. Lincoln: University of Nebraska Press, 2001. 356 pages. \$24.95 paper.

The persistence of Native American mascots in educational and professional sports arenas appears at every angle to bypass logic, common sense, and even human decency. It would seem that the very nature of sports in general, being one of the most public and accessible aspects of contemporary American culture, might serve as a platform for inclusion, a display of fairness, even an opportunity for resolution. The thirteen authors contributing to the *Team Spirits* anthology adeptly consider the myriad and complex reasons why offensive mascots continue to exist despite prolonged resistance from educators, activists, students, and sometimes even the media. But it accomplishes more than this, for in documenting the successes, near-successes, and failures of removing demeaning caricatures of Native people, it traces a history of Indian activism in a format that is both accessible and engaging.

That the issue at the fore is blatant racism seems at times masked under such heady explanations as “postcoloniality,” “product signifiers,” and “cultural saturation,” but I will not quibble with form, for taken as a whole the collection serves as a salve of sorts. Those who have participated in similar struggles of their own, who have known the pain of hostile rebukes from mascot supporters, will find refuge in the calm and measured voices of the authors who dissect with grace the messy antics that often accompany these debates. Donald M. Fisher’s piece on Syracuse University, for example, quotes the last student to play the “Saltine Warrior” as stating, “It’s not racism at all,” followed by “I’m beginning to not like Indians.” Fisher responds that, “These sentiments reveal white disinterest in the views of Indians, anxiety over the loss of white control of imagery, and fear of the undermining of the doctrine of racial hierarchy” (p. 37). Such reasonable observations are unavailable of course in the heat of battle, which is why a resource like this is so important.

Ironically, it is often institutions of higher education that defend their right to invent and perpetuate their notions of “Indianness,” even when presented with information that reveals how detrimental this practice is to their Native and non-Native students. Two pieces speak to this dilemma directly: Cornel D. Pewewardy’s “Educators and Mascots” and Ann Marie (Amber) Machamer’s “Last of the Mohicans, Braves and Warriors: The End of American Indian Mascots in Los Angeles Public Schools.” Pewewardy’s essay utilizes the concept of educational equity in calling for a deconstruction of “manufactured Indians.” Unlike other chapters in the volume which blithely call for the enlightenment of the masses, Pewewardy identifies educators as active agents, stating, “Teachers should research the matter and discover that Indigenous Peoples would never have associated the sacred practices of becoming a warrior with the hoopla of a pep rally, halftime entertainment, or being a sidekick to cheerleaders” (p. 259). Machamer’s analysis of the Los Angeles American Indian Commission’s struggle reads like an activism handbook, with practical advice on methods she terms “systematic activism” and “organizational culture.” Both approaches stress understanding and exploiting existing systems of

power through simple tactics such as the “good cop, bad cop” technique and presentation of individuals always as a representative of an organization in order to appear larger and more powerful. These strategies reveal the ways in which small groups can effectively present a challenge to much larger entrenched and invested systems through emulation of their structure and gaining access by “playing the system.”

Suzan Shown Harjo’s “Fighting Name-Calling: Challenging ‘Redskins’ in Court” is a first-person narrative account of the successful battle to cancel federal registrations for the Washington Redskins football team’s trademark (the case is apparently under appeal). Again, strategies for a small group of dedicated individuals that is confronting a much larger and more powerful structure are presented, with practical approaches outlined. In considering who would bring the lawsuit, Harjo chose a group of co-petitioners based on a “set of subjective standards,” which included not only maturity and stamina but also a strong belief that it is “flat-out wrong” for a team in the US capitol to be called Redskins (p. 200).

Team Spirits reveals moments of recognition, surprise, and enlightenment, as in Jay Rosenstein’s essay “In Whose Honor?” in which he notes that the major news coverage of the mascot issue did more than simply introduce the American public to the controversy. The nationally televised footage of fans doing the tomahawk chop provided many Native Americans with their first glimpse of what was actually going on in those stadiums, thereby recruiting many more indigenous people into the anti-mascot movement. This unintended result revealed yet another use of the media to educate not only others, but also ourselves. Laurel R. Davis and Malvina T. Rau’s piece on the sports teams at Springfield College (“Escaping the Tyranny of the Majority”) quotes author Ward Churchill’s response to a student mascot supporter who argued that a student vote should decide their mascot choice. Churchill’s rebuttal—“You don’t ask students before enforcing laws such as rape, sexual harassment or physical assault”—places the damaging use of images in the realm of abuse, a claim I believe Peweady echoes in identifying racism as a mental illness (p. 228).

Stylistic devices such as those adopted in Richard Clark Eckert’s “Wennebojo Meets the Mascot: A Trickster’s View of the Central Michigan University Mascot/Logo” serve to present the material in an indigenous format, recontextualizing the content in subtle and powerful ways. Eckert’s essay animates scoreboards and archive material that assist him in his retelling of the events that transpired in Michigan among students, tribes, and the university. David Prochaska’s analysis of the Chief Illiniwek controversy, “At Home in Illinois: Presence of Chief Illiniwek, Absence of Native Americans,” utilizes language in a different manner, scripting new ideological constructs through which to interpret the material, as well as breaking the material up in unique and revealing ways. I particularly liked his use of interrupting historical analysis with some self-analysis of his own “uncomfortable thoughts.” Although I do not share his explanation that Indian-mascot supporters should be viewed as another authentic voice, I do appreciate the intellectual challenge he poses and his warnings concerning the tendency of one side to essentialize the arguments of the other.

A more subtle reading of the mascot issue throughout the volume points to the argument that the problem lies more in “the production of whiteness” than in any other factor. All the other approaches (psychological, historical, political) as a whole appear rather weak and obvious in light of the revelation that this is a dilemma concerning the majority’s understanding of themselves. What bearing does this conclusion have in light of those interested in resolving the issue? Although a majority of the authors issue a call for a vast reeducation of the public, a consideration of the burden this expectation places on the already-scarce resources available to Native communities is overlooked. The editors argue in the epilogue that this is not simply an American Indian struggle, yet an effective approach should ideally include Native representation. What is particularly disturbing to me, as an educator, is that our students in higher education who are faced with the insults Indian mascots perpetuate should not be responsible for educating others, but should be allowed to receive an education themselves, which is why they are enrolled in school. The expectation that a person should relieve others of their ignorance at the expense of addressing the problems in their own community often reveals an overexaggerated sense of self.

Readers may be stunned when presented with the dates at which many of the mascot controversies transpire. These profoundly disturbing comments and events are still very much alive. In King and Springwood’s chapter “The Best Offense . . . Dissociation, Desire and the Defense of the Florida State University Seminoles,” a Kiowa tribal member and FSU alum Joe Quetone, overheard a father in mid-1999 warning his son that the FSU football fans running amuck in war paint and feathers were “real Indians”: “You’d better be good or they’ll come up and scalp you” (p. 153). In an excellent introduction, Vine Deloria Jr. concludes, “This kind of racism is buried so deeply in the American psyche that it may be impossible to resolve” (p. ix). Deloria’s pessimism may have the (intended or unintended) effect of forcing readers to find optimism in the narratives themselves. Those energized by the stories told in *Team Spirits* will most likely insist that the mental illness of racism, as demonstrated in the perpetuation of Indian mascots, may not be completely curable, but is, at least, assailable.

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Tobacco Use by Native North Americans: Sacred Smoke and Silent Killer.

Edited by Joseph C. Winter. Norman: University of Oklahoma Press, 2000. 454 pages. \$65.00 cloth.

Tobacco use is the subject of intense study currently and a number of authors have addressed various aspects of its history and its importance to peoples of the Americas who first used and managed it. However, I am not aware of any other book that examines tobacco’s history both as a botanical element and