

California Faculty Association Resolution to Eliminate Racialized Mascots and Those Mascots Associated With Modern Histories of Violent Oppression Against Constituent Groups in the California State University

WHEREAS, the California Faculty Association is a union that recognizes the importance of building our power through a commitment to social justice and inclusion; and

WHEREAS, at the "People's University," CFA is a union that represents faculty who serve the California State University (CSU), and who believe in empowering those who have been traditionally pushed to the margins of society by bringing their voices and perspectives to the fore; and

WHEREAS, Executive Order 1097, from the Office of the Chancellor of the California State University system states: "The California State University (CSU) is committed to maintaining an inclusive community that values diversity and fosters tolerance and mutual respect, and further goes on to state that "The CSU strives to be free of all forms of Discrimination, including Harassment, because of a Protected Status..."; and

WHEREAS, more than 100 organizations across the nation have endorsed the discontinuation of Native American mascots, including: the National Congress of American Indians, the National Indian Education Association, the Society of Indian Psychologists, the Anti-Defamation League, the Commission on Human Rights, United States Civil Rights Commission, the American Psychological Association, the American Sociological Association, Asian Americans Advancing Justice, National Association for the Advancement of Colored People (NAACP), American Civil Liberties Union (ACLU), American Jewish Committee, Museum of Tolerance, National Education Association (NEA), California Teachers Association (CTA), University of California Student Association (UCSA); and

WHEREAS, since the 1990s, scholars have identified the historical and contemporary ramifications of racialized representations in sport¹; and

WHEREAS, numerous schools and sports teams continue to use Indigenous names, symbols, and images as mascots, nicknames, logos, and or team names; and

WHEREAS, California State University, Long Beach, has worked to address their problematic mascot "Prospector Pete" with truth-telling, fostered healing, and collective unity with the local Indigenous peoples; and

WHEREAS, California State University, Channel Islands, has worked with the Chumash to create a culturally appropriate mascot; and

WHEREAS California State University, San Marcos, has proactively worked with the local Indigenous community on whose land they reside to establish a campus identity that is rooted in place; and

WHEREAS California State University, San Diego, is on Kumeyaay land and the Kumeyaay were not consulted to create a culturally appropriate mascot; therefore be it

RESOLVED, that California Faculty Association condemns the current California State University, San Diego, moniker The Aztecs and the human representation of an Aztec as the school mascot as well as the usage of spears or weapons that connote violent and barbaric representations of Indigenous cultures; and be it further

RESOLVED, that California Faculty Association condemns the current California State University, East Bay, moniker The Pioneers and the mascot "Pioneer Pete" as it white-washes a violent history of Indigenous genocide in California; and be it further



RESOLVED, that California Faculty Association condemns the current California State University, Long Beach, moniker The 49ers and the mascot "Prospector Pete" as it represents a genocidal history against Indigenous peoples in California; and be it further

RESOLVED, that the California Faculty Association condemns the continued use of racist stereotype images, logos and mascots in sports and institutions of education; and be it also

RESOLVED, that the California Faculty Association hereby opposes the use of racialized images, logos, names, and mascots associated with modern histories of violent oppression against constituent groups in the California State University system in sports for both commercial and educational purposes.

Adopted by the CFA Assembly April 15, 2018

Notes:

¹Baca, Lawrence. (2004). "Native Images in Schools and the Racially Hostile Environment." Journal of Sport & Social Issues 28(1):71-78. Bataille, Gretchen M. (2001). Native American Representations: First Encounters, Distorted Images, and Literary Appropriations. Lincoln: University of Nebraska Press. Black, Jason Edward. (2002). "The Mascotting of Native America: Construction, Commodity, and Assimilation." American Indian Quarterly 26(4):605-622. Chaney, John, Amanda Burke, and Edward Burkley. "Do American Indian Mascots= American Indian People? Examining Implicit Bias towards American Indian People and American Indian Mascots." American Indian and Alaska Native Mental Health Research: The Journal of the National Center 18.1 (2011): 42-62. Clark, David Anthony Tyeeme. (2005). "Wa a o, wa ba ski na me ska ta! 'Indian' Mascots and the Pathology of Anti- Indigenous Racism." In The Game: Race, Identity, and Sports in the Twentieth Century, edited by A. Bass, 137-166. New York: Palgrave Macmillan. Farnell, Brenda. (2004). "The Fancy Dance of Racializing Discourse." Journal of Sport & Social Issues 28(1):30-55. Fenelon, James. (2017). Redskins? Sports Mascots, Indian Nations and White Racism, New York, NY: Routledge, 2017. Freng, Scott, and Cynthia Willis- Esqueda. "A question of honor: Chief Wahoo and American Indian stereotype activation among a university based sample." The Journal of Social Psychology 151.5 (2011): 577-591. Guiliano, Jennifer. "Chasing objectivity? Critical reflections on history, identity, and the public performance of Indian mascots." Cultural Studies? Critical Methodologies 11.6 (2011): 535-543. Guiliano, Jennifer E. (2015) Indian Spectacle: College Mascots and the Anxiety of Modern America. Camden: Rutgers University Press. Jacobs, Michelle R. "Race, place, and biography at play: Contextualizing American Indian viewpoints on Indian mascots." Journal of Sport & Social Issues 38.4 (2014): 322-345. Kim-Prieto, Chu, et al. "Effect of exposure to an American Indian mascot on the tendency to stereotype a different minority group." Journal of Applied Social Psychology 40.3 (2010): 534-553.King, C. Richard. "On the offensive: Anti-Indian racism in the creation and contestation of the NCAA ban on Native American mascots." The Native American Identity in Sports: Creating and Preserving a Culture (2012): 193-205. King, C. Richard. (1998). "Spectacles, Sports, and Stereotypes: Dis/Playing Chief Illiniwek." In Colonial Discourses, Collective Memories, and the Exhibition of Native American Cultures and Histories in the Contemporary United States, 41-58. New York: Garland. King, C. Richard, ed. The Native American mascot controversy: A handbook. Scarecrow Press, 2010. King, C. Richard, and Charles Fruehling Springwood, eds. (2001). Team Spirits: The Native American Mascots Controversy. Lincoln: University of Nebraska. Mihesuah, Devon A. (1996). American Indians: Stereotypes and Realities. Atlanta, GA: Clarity Press, Inc. Pewewardy, Cornell D. (1991). "Native American Mascots and Imagery: The Struggle of Unlearning Indian Stereotypes." Journal of Navaho Education 9(1):19-23. Pewewardy, Cornell D. (1999). "From La Belle Sauvage to the Nobel Savage: The Deculturalization of Indian Mascots in American Culture." Multicultural Education 6:6-11. Spindel, Carol. (2000). Dancing at Halftime: Sports and the Controversy over American Indian Mascots. New York: New York University Press. Strong, Pauline Turner. (2004). "The Mascot Slot: Cultural Citizenship, Political Correctness, and Pseudo- Indian Sports Symbols." Journal of Sport & Social Issues 28(1):79-87. Strong, Pauline Turner. "Trademarking Racism: Pseudo-Indian Symbols and the Business of Professional Sports." Anthropology Now 6.2 (2014): 12-22. Taylor, Michael. "Indian-styled mascots, masculinity, and the manipulated Indian body: Chief Illiniwek and the embodiment of tradition." Ethnohistory 62.1 (2015): 119-143.