

# NO HONOR IN RACISM

HONOR OUR CHILDREN  
HONOR OUR ELDERERS  
HONOR OUR CULTURE



NATIONAL COALITION AGAINST  
RACISM IN SPORTS AND MEDIA

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# WE ARE NOT MASCOTS

We are the people who lived free and strong in the Americas until our land was taken from us, our people persecuted and murdered and our children denied access to their families, elders and culture. We are known as American Indians, Native Americans, First Peoples or Indigenous Peoples. We continue to experience the trauma of your ways and your culture, and we continue to believe that our ways, being one with the earth and nature, sustainability and resilience, should help lead us all toward a better world.

We are a beautiful part of the fabric of the United States of America, as are all of our fellow brothers and sisters experiencing systemic injustice.

Mascots harm how we are perceived. Mascots harm the self-concept of our children. Mascots harm our integration into your culture. Mascots harm our futures. This is not about offense. This is about protecting our Peoples from harm. This is about demanding that the laws for equality and against discrimination are enforced for us not just them.

All sports mascots manufactured by non-Indigenous people for non-indigenous people are discriminatory, harmful, illegal, completely unnecessary and easily remedied. Our nation must deny the institutional racism of sports mascots that leads many people to believe that these mascots are harmless. We are NOT mascots. No one is on the receiving end of publicly degrading, sacrilegious caricatures but us, and no protected class of people in the Americas would permit similarly blatant discriminatory names and images to be forced into their eyes and ears day in and day out for decades.

## How can you ignore these realities:

The "R" word and mascot incorporate the hate speech of the "N" word with the minstrel show of sacrilegious fan behavior and the nightmare of the murder by scalp of thousands of indigenous men, women and children. IT IS THE MOST HORRIFIC WORD IN HISTORY.

## The Damage

Impartial academic research is abundantly clear that mascots and stereotypes harm the targeted class of people, Indigenous Peoples, with children being the most affected by negative consequences. Moreover, this same research suggests that any specific use of mascots and stereotypes crosses over and affects all protected classes because any demeaning of one class increases the context and perceptions of all targeted classes as to their social status and self image, and increases the likelihood that the general population will view all classes of protected people with a lesser perception of equality.

Help us achieve the equality indigenous people are owed. Demand equality from the NFL, the Minnesota Vikings, the University of Minnesota and all public and private officials with the power to protect Indigenous Peoples for the harm and degradation of mascots.

Join us as we strive for equality and justice. Tell the University of Minnesota and your public officials that you want them to enforce the laws of this land and end the outrage and harm of mascots.

**Please join us at the Tribal Nations Plaza  
TCF Stadium, U of M Campus  
November 2, 2014 at 10 AM**

**For more information and to learn how to help contact:**

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**#NoHonorInRacism**

## Dan Snyder Keeps Digging



**D**an Snyder won't give it up—yet.

One of the most specious arguments that the owner of the Washington football team has used to justify keeping a dictionary-defined racist slur as the moniker for his team is the idea of “tradition.”

“When I consider the Washington Redskins name, I think of what it stands for. I think of the Washington Redskins traditions and pride,” Snyder said in an open letter to fans earlier this year. “I want to share with my three children, just as my father shared with me—and just as you have shared with your family and friends.”

In his twisted mind, the “tradition” of the word “Redskins” has nothing to do with racism and has not even the most gossamer connection to centuries of displacement, genocide, and marginalization of the indigenous peoples of the Americas. Tradition is about the champagne-soaked championship legacy of the football team he dearly loves above all else. Since honorable players and laudable coaches use the Redskins moniker, how could it possibly be offensive?

But Snyder's desire to see “tradition” and “history” solely in the

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hermetically sealed bubble of a football franchise is coming under assault. One of Snyder's tributes to tradition is to pay constant homage to the man who came up with the name Redskins, the person Snyder has lovingly called “the patriarch”—George Preston Marshall. There is a whole section of the Washington football stadium, FedEx Field, named after Marshall. There is also a massive museum-style wall display of George Preston Marshall's history



AP IMAGES

on exhibit at its playing facility. This history mentions his role as team founder and “pioneer” of the National Football League.

It does not mention, however, that George Preston Marshall was a proud segregationist and the person who is seen as largely responsible for the NFL instituting a ban on African American players in 1933. It certainly does not mention that Marshall ruled over a team that was the last to integrate in the NFL, waiting until 1962 to have an African American

player take the field, sixteen years after the league did away with the color line.

When Marshall finally passed away in 1969, he even had it placed in his will that none of his fortune go to community organizations that preached integration.

This is the history than Dan Snyder reveres.

This is the history that Dan Snyder ignores.

Yet even this flimsy foundation of reverence is crumbling. In July, Jordan Wright, the granddaughter of George Preston Marshall, went public and said, “They need to change the name. In this day and age, it's just not right.” The response by the team showed just how much respect they have for their history.

Spokesman Tony Wyllie said to *The Washington Post*, “We are aware that Jordan Wright has recently changed her long-held position on the Redskins name. However, we do know from her bio that she has been paid by the newspaper *Indian Country Today*, which is owned and operated by the Oneida tribe, the most vocal critics of the Redskins name. So her change of heart is consistent with her employment choices.”

Yes, a shill who is paid to defend an indefensible name has inferred that the granddaughter of the team owner they lionize is just a shill.

How is that for respecting “tradition”? ♦

# That Time Nazis Marched to "Keep Redskins White"



**"Keep Redskins White!" Members of the American Nazi Party demonstrate against desegregating the Washington, DC, football team, October 1961.**

Currently, Washington, DC's pro football team, the [Redacted], has the distinction of being the only team in the NFL whose name is a racial slur. A little more than 50 years ago, it had another unfortunate distinction: It was the last remaining all-white team in the league.



### **A timeline of racist teams, nicknames, and mascots**

The struggle to integrate Washington's football team is recounted in Thomas G. Smith's 2012 book, *Showdown: JFK and the Integration of the Washington Redskins*. As Smith tells it, the showdown began in 1961, when John F. Kennedy's interior secretary, Stewart Udall, who'd committed to ending segregation anywhere in his sphere of influence, declared his intent to break pro football's last color bar. Udall later recalled, "I considered it outrageous that the Redskins were the last team in the NFL to have a lily-white policy."

The call for integration was met with opposition, most notably from the team's owner, George Preston Marshall, a laundromat magnate turned NFL bigwig who had held firm for years. As legendary *Washington Post* columnist Shirley Povich wrote:

For the 24 years when he was identified as the leading racist in the NFL, he simply stared down the criticism of his refusal to sign a black player. It was the only subject on which the voluble Marshall never expressed a public opinion, never resorted to a quip. But he bristled when this columnist reminded him in print that "the Redskins colors are burgundy, gold and Caucasian."

Marshall appeared as outraged by federal interference as he was by the prospect of diversity. "Why Negroes particularly?" he asked. "Why not make us hire a player from another race? In fact, why not a woman? Of course, we have had players who played like girls, but never an actual girl player." The controversy drew out assorted bigots, including neo-Nazis (above), who protested on Marshall's behalf to "Keep [the] Redskins White."

Udall had one advantage over Marshall: The team's new home field, DC Stadium (later renamed RFK Memorial), was federal property. With Kennedy's approval, Udall gave Marshall a choice: He could let black players on his team, or take his all-white squad to someone else's gridiron.

"You can't tell what will happen under the guise of liberalism," Marshall griped shortly before acquiring a handful of black players for the 1962 season. He would comply with Udall's demands even if it meant hiring "Eskimos or Chinese or Mongolians." The newly integrated team went on to have its best season in five years.

# WE HONOR OUR WOMEN AND CHILDREN



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