

The NAISA (Native American Inter-Tribal Student Alliance) Statement to the Task Force  
Charged with Changing MT.SACS Mascot and Moniker

A phenomenon occurred in post-World War II America. A staunch urge strung together by the government and many groups and the American public. An urge to shape an exceptionalism between the American people. A self-righteous shout, for none but themselves.

This changed the shape of American history. We started to look back on brutal slave traders as humble turkey carvers. [1] We saw John Smith not as a child rapist but a peace broker. Disney put a coonskin cap on Davy Crockett [2] and started a craze of young white boy scouts wearing headgear worn hundreds of years before colonists ever stepped foot on American soil, but reinvented to help them feel superior to native populations which was great for Disney's toy sales, but inaccurate nonetheless, instead it was Mayweather Lewis who wore the cap on his expedition to find the Northwest Passage. We saw Lewis and Clark not as Mercury drinking failed government surveyors who made their slaves carry their things across America, being handheld looking for the Northwest Passage, a thing they were told by the people who surveyed the land for hundreds of years didn't even exist. Even in the 1950s Disney knew to steer clear of the comparison, so they did what they saw everyone doing for the sake of comfort and marketability, they imagineered American history.

This all came at a great cost for everyone who was not white.

The phenomenon I speak of is historical revisionism. The attitude during this period would squash any iota of sentiment that America wasn't 100% righteous in their claims of justice and truth. [4]

Historical revisionism seemed the norm at the time. The sentiment of the president of Mount sac even reflected how little regard the people at this time had for what words meant, or how bending the truth affected people. The quote is then Mount sac president saying " throw out the dictionary we're sticking with the name Mountie!" You could take data from every student who's ever attended Mount sac. And you won't find more than a couple who served on the Canadian federal police force let alone Royal Canadian Mounted Police.

The phenomenon occurred right at the peak of Mount Sacs reopening in the 1950s. In fact The college reopened specifically for GIs and veterans who would have only progressed as far as a military education.

So when these students, experiencing these phenomena, become entrenched or entranced in this sense of righteousness they made the choice of a figure which they were always taught to look up to as honorable and auspicious. Mountie Joe was meant to be a symbol honoring this revised history. This twisting of reality, with no basis in fact, but still would have a large place in the hearts of these soldiers who fought and saw their friends die and wanted to honor something so that fight wouldn't be in vain. The sentiment on the campus was essentially all encompassing. At no point did they take into consideration the people who did not live in a fantasy.

'Little Joe' was the racist ancestor of Mountie Joe. No doubt meant to demean and belittle the communities which honored the land mount sac is founded on. Racism was the norm, at least racist jokes were, & because that was the sentiment at the time, because the student body was overwhelmingly white. Jokes meant to belittle minority groups were free game. [5]

You can't ask today's students to hand wash Mountie Joe into an even more diluted version of that which he represents. We will not make Mountie Joe safer for public consumption. We will not make Montie Joe politically correct. His message is the problem, and it's a problem that hasn't been accurately addressed.

Ladies, gentlemen and people. The sentiments have changed. Students aren't living in a twisted reality constructed for the minds of the American public. Students recognize that these symbols and characters were very frequent and much too much normalized for older generations. Students recognize that any characterizations of any people's is harmful. Because no person is a character. And no people should be stereotyped either negatively or positively because scientific studies have linked this as harmful and hurtful to both individuals and communities.[3]

The Native American Inter-tribal Student Alliance is disappointed. They are embarrassed at the notion that they are represented by that twisted visage of Lewis and Clark, both slave traders who took the credit of a hard-working 16-year-old mother Sacagawea. Because Clark didn't bother remembering her name he nicknamed her "Janey" [6]. Because neither of them could bother to give her credit, the gold coin minted in 2000 by the US government to recognize the honorable Sacagawea, is not actually Sacagawea. Lewis and Clark got tons of portraits and

paintings made of them. But none for the people most responsible for their achievement. Because no contemporary image of Sacagawea exists, the face on the coin was modeled on a modern Shoshone-Bannock woman, Randy'L He-dow Teton.

Mount San Antonio college is a place of formal education. Not informal revisionism. Going forward we need to be on the same page as the student body. We must change the mascot to be more reflective of the reality we all live in today and not the morphed reality of past students who chose to uphold revisionism for the sake of comfort.

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