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**Portrayal of Native Americans in  
Selected Advertisements**

Master's Diploma Thesis

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*I declare that I have worked on this thesis independently,  
using only the primary and secondary sources listed in the bibliography.*

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Author's signature

I would like to thank my supervisor, Mr. Jeffrey A. Vanderziel for his patience, kindness and willingness to help anytime it was needed. Additionally, I would like to thank my family and my soulmate for endless love, understanding and support.

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## INTRODUCTION

Have you ever seen a real Indian? This is the question that struck a number of viewers of the American Indian College Fund's advertising campaign whose main goal was to point out how the stereotypical beliefs about Native Americans prevalent in the societies throughout the world influence the perception of these people and through several examples emphasize the roles of Native Americans as members of contemporary society, not isolated from the outer world in reservations (Keene). What is visible in these advertisements are, indeed, real Native Americans, dressed up accordingly to the newest trends or their jobs, not wearing any of the traditional parts of native attire; challenging the wide-spread stereotypes about these people resulting in certain expectations about their appearance and behavior. This set of advertisements presents a new perception on the native communities, making the viewer to reconsider his or her understanding of them and spreads the powerful idea about how stereotypes influence human's thinking.

Stereotypes based on prejudicial opinions and inaccurate information are the issue that retains its position within the contemporary world. The main focus of this thesis is to point out the occurrence of stereotypes about Native Americans and their impact on the perception of these people. The main aim of the thesis is to explore what kinds of messages were transferred about Native Americans through print advertising in the decades from 1950s to 1970s and their possible influence of the perception of these people by the public. As these advertisements were created by the dominant cultural group within the area of the United States, another aspect that is going to be explored is what role these advertisements played in the attempts of the dominant group to secure its powerful position within the society. The advertising, stereotypes and the portrayals as such are described in a wider historical and cultural context within the theoretical survey of this thesis to explain the impact

and possible harms the spreading of inaccurate images might have on the members of the discriminated groups.

The first chapter of the thesis, called “Stereotypes: definitions” focuses on a broader explanation of the phenomenon of stereotypes and stereotyping, beginning with general definitions of the term and the ways how they might be challenged. After, the chapter continues with the illustration how stereotypes come to existence and what processes in human mind are responsible for them, and it is also traced into what extent are the stereotypes harmful and in what kinds of human behavior they result.

The second chapter, called “Cultural Appropriation” focuses on this phenomenon that is very closely connected to stereotyping, as well as Native American cultures. Within the part concentrating on the definitions of the term it is explored how, in general terms, cultural appropriation operates and what aspects of cultures it affects. In the next part of the chapter there are introduced four major arguments illustrating the moral issues connected to the cultural appropriation, and in the third part of the chapter the focus is shifted exclusively on the Native American communities and the way how their cultures have been appropriated in three major spheres of contemporary society: sports, fashion and movies.

The third chapter interconnects the issues of stereotyping and cultural appropriation, now in the context of Native Americans and their cultures. From the historical point of view, it is traced how the invented image of a Native American in the eyes of members of the western culture was shaped throughout the years and how the contacts of Euro-Americans and Native Americans shaped what kinds of images about the natives were propagated. A part of this chapter is dedicated to the phenomenon of Strain Stereotype Reaction connected to the term ‘cultural threat’, illustrating how the dominant culture’s fear for the powerful position results in creation of negative stereotypes, while when the dominant culture does not feel particularly threatened by the inferior group, the stereotypes tend to be more

positive. In the last part of the chapter the most common inaccurate images of Native Americans based on both, cultural appropriation and stereotyping, are briefly introduced.

The last chapter included in the theoretical survey of the topic, called “Media and Advertising” focuses on various aspects of these fields, with the emphasis on how powerful media and advertising might be when it comes to spreading opinions and messages. It is explored how and on what levels of human mind advertisements operate to meet their goals, how they are able to shape people’s beliefs and values and possible harms connected with this phenomenon. Moreover, it is illustrated how advertising makes use of visual imagery and what kinds of images are usually transferred to appeal and attract the attention, and in connection with this it is also explained how and why advertisements extensively use stereotypes. In the last part of this chapter the advertising in the United States is described, to gain a broader understanding of a context in which the analyzed advertisements operate.

The last chapter of the thesis focuses exclusively on the analyses of the selected advertisements portraying Native Americans. The advertisements were chosen carefully to reflect various aspects of Native American culture and the images about these people spread among the public, as well as with regard to illustrate what kinds of messages were transferred about these people via advertising in the beginning of the second half of the 20<sup>th</sup> century. The advertisements provide examples of stereotyping and cultural appropriation, as well as aspects of advertising that would not be acceptable in contemporary society, such as racism and spreading of harmful and negative information, or even promoting violence. The main aim of the analysis is also to point out how the public opinion on Native Americans was attempted to be shaped by advertising. The advertisements in this part of the thesis are divided into five major groups; each of the groups consisting of five advertisements from the era of 1950s – 1970s. The groups of the advertisements focus on: ridiculing Native American culture and history; cultural appropriation and misuse of items from Native American cultures; negative stereotypes, violence and racism; Native Americans’ improper

use of English language and their perception as less intelligent people; and the role of females in advertisements portraying Native Americans. Apart from this the analyses also provides the proof of advertising being a powerful force in using and spreading inaccurate images and stereotypes.

In the conclusion of the thesis the discovered data are going to be summarized and evaluated in order to approach the statement that the past century advertising made an extensive use of Native American imagery and the majority of ideas within the advertisements presented in this thesis join in the perception of Native Americans as an inferior group. Moreover, the main focus is going to be surrounded around the question whether or not the majority of selected advertisements imply the dominance of a western culture by portraying Native Americans in such ways that do not challenge its powerful position.

## CHAPTER 1: STEREOTYPES – INTRODUCTION

### *1.1 Definitions of Stereotypes*

This thesis focuses predominantly on stereotypical portrayals of individuals, or communities in advertisements, but to approach a better understanding of them, it is important to define what stereotypes are, and how they function, in the first place. *Cambridge Dictionary* provides a brief definition of this term that serves as a sufficient start: a stereotype is “a set idea that people have about what someone or something is like, especially an idea that is wrong” (“Stereotype”). Thus, a stereotype is something that people think about someone, based on personal experience with certain group of people, or even based on something what is heard or read about a particular group of people. Stereotypes are usually referring to physical appearance, behavior or personal traits of members of a stereotyped group. For example, very common stereotype about Norwegians is that they have fair hair, or many people think that Italians are very lively in their gestures. It is true, that there are some examples of these traits within these nations, but so they exist in other nations throughout the world, and it is inexact to generalize the view of the whole nation based on such pieces of information (Hřebíčková and Graf 118).

Although the definition of stereotypes above serves as a satisfactory starting point, it is important to notice that this phenomenon present in human society has been studied with much more detail by a variety of scholars throughout the years. In 1922, Walter Lippmann published his book *Public Opinion*, in which he explored what stereotype is by defining the term, as well as how do stereotypes operate. One of his main ideas is that people do not experience majority of things they think about or have certain opinion on. For example, when talking about the stereotyping of Native Americans, there are many people that have never meet one, but still have certain image of them in their mind. It is obvious, then, that

these opinions somehow managed to find their way into people's minds, and according to Walter Lippmann, this way is mostly pathed by culture and social environment in which the individual is living:

For the most part we do not first see, and then define, we define first and then see. In the great blooming, buzzing confusion of the outer world we pick out what our culture has already defined for us, and we tend to perceive that which we have picked out in the form stereotyped for us by our culture. (Lippmann)

Walter Lippmann, among the first scholars to deal with this phenomenon, at the beginning of the 20<sup>th</sup> century, understood stereotypes as mental images that human beings acquire through what is generally known about particular things in their culture. Therefore, for creating a mental image about Native Americans, it is not necessary to personally know them or meet them and study their behavior, all that is needed is an idea that is very well known in the culture, even distributed from one generation to another, and thanks to this information an individual is able to connect terms to ideas and opinions. However, it is very important to keep in mind that these images are often inaccurate, as they tend to originate in subjective opinions of individuals and are often outdated. For instance, many people believe in general western-culture characteristics of Native Americans, but majority of them are actually ideas that originate in the era of colonialism and the European exploration of the newly found lands at the time. They certainly are outdated and incorrect, but they still manage to survive today, although they might be refreshed, or adjusted to suit modern society better (FitzGerald 13).

As Virginia McLaurin suggests in her thesis concentrating on the stereotyping of Native Americans in popular media, the term 'stereotype' has been defined variously throughout the past decades, but many of these definitions might be challenged. For

example, she uses a definition according to which stereotypes are “inert images” (qtd. in McLaurin 2), but she explains that stereotypes cannot be inert, because, as was also suggested in the previous paragraph, throughout the time they are modified to suit the social environment better. Furthermore, it is not only stereotypes, but also stereotyped groups that undergo certain changes through time (McLaurin 2).

Another definition of stereotypes picked by McLaurin suggests that stereotypes are “racial myths” (qtd. in McLaurin 2). This, again, is not entirely true, as stereotypes affect various groups outside nations, or races – i.e., old people, homosexuals, transgender people, or even sexes – women, or men; all of these, and many more can be stereotyped, as well. Therefore, the claim that stereotypes affect races is true only partially (McLaurin 2). Nevertheless, it is safe to agree with the claim, that “stereotypes grossly generalize groups, to the point of robbing them of any internal diversity and erasing any individualism from the group’s constituency” (McLaurin 12).

A definition of stereotypes that suits the way how they operate and describes them generally states that stereotypes can be understood as “cognitive tools that people use to form impressions of others” (Fryberg et al. 2009), and their power lies in the situation when one group has no, or a little knowledge of the group that is being stereotyped. For illustration, people in Europe do not usually have direct experience with Native Americans and the result of this is that many opinions on Native Americans stem from indirect information, such as representations created by non-natives (which applies also on other nations and people with little knowledge of the indigenous cultures of America) (Fryberg et al. 2009).

## ***1.2 Basic principles for creating stereotypes***

What in a significant way influences the way how the other group is stereotyped is the amount of differences between the affected groups. Usually, the groups that have many

similarities and differences, or, other way round, only a few of them, tend to be more prejudicial towards each other, in comparison with groups that have balanced amount of similarities or differences. This phenomenon is, in a way, connected to the notion of a cultural threat that is going to be further introduced in the following parts of this thesis – the research concentrating on this phenomenon has demonstrated that if one group feels more different from the other, then it tends to feel more culturally threatened as well, believing that the other group might possess better traits, which results in creation of greater prejudices and stereotyping (Zárate 100).

One of other reasons why stereotypes begun to emerge in history, particularly while depicting minorities by the dominant groups, was that the dominant society needed a way to keep its standards and mainly economy untouched by any tendencies of the minorities. Specifically, stereotypes were widely used in popular imagery created by the dominant groups to influence the public opinion about the depicted groups, and thus retain their status and power unaffected (M. Butler 11).

In connection with this a term “stereotype accessibility perspective” (Fryberg et al. 2009) has been coined to describe the situation of stereotyped groups. The main idea is that if members of particular groups are very frequently and repeatedly portrayed and perceived with specific traits and behavior, it is very probable that strong stereotypical links will be formed with that group. It works quite well on the example of Native Americans – throughout the years the portrayals of them attempted to simplify the diversity of native tribes, picking only the most significant traits of individual nations and putting them together, creating images that spread among people and contributed to today’s unified perception of American Indians (Fryberg 2009).

Another significant force in creating opinions on other people, but also relying on stereotypes is so-called “categorical thinking” (MacDougall and Nash 101). It is a process occurring in human minds – a person is not able to evaluate and process all the stimuli

operating in the surrounding world and therefore in the mind there are automatically created “short-cuts” (MacDougall and Nash, 101) to adjust the process of perception and evaluation; the way how people perceive other individuals is very much influenced by this process, which is visible in the way how, for example, women and men are perceived. When seeing a woman, one, thanks to the categorical thinking, would expect her to behave accordingly with the pattern that is coined within the society. In other words, categorical thinking allows people not to separately evaluate every single individual they meet, but to divide these individuals into categories they belong to, while every category is already evaluated in a person’s mind and has specific traits. This processing is based on generally known information about certain groups of society and as a result, these impressions and perceptions are often based on stereotypes and inaccurate information (MacDougall and Nash 101).

There is a variety of other reasons for creating inaccurate images about other people in the minds; generalizations leading to stereotyping might emerge also from “cultural misunderstandings, difficulties in communication, disparate cultural and philosophical beliefs” (McLaurin 8). Moreover, stereotyping does not occur only when two different nations, ethnicities, or races meet; it often happens that also smaller groups within a single race, or nation, etc. have stereotypical opinions about each other (for instance, stereotypes about gender, class, or age) (McLaurin 8).

To summarize the main ideas, stereotypes come to operation when two (or more) different groups meet and seem to have different approaches towards various things – for example way of life, religion, education, morality, or philosophy. Usually, there is a dominant group that believes in superiority of its customs and identifies the customs of other group(s) to be inferior. However, there are situations where the dominant group perceives the inferior group as a threat and in such situations, it directly participates in creating and spreading of inaccurate images of the inferior group to strengthen its position. Moreover, the process of

stereotyping is closely connected to the way how humans think and how human mind attempts to process a variety of stimuli in as short and effective time as possible.

### ***1.3 Impact of stereotypes***

Stereotyped groups and individuals encounter a wide spectrum of problems that might stem from the way how they are perceived by the others. One of them, that occurs quite frequently, is known as stereotype threat. The stereotype threat takes place when a member of a stereotyped group believes to be evaluated with regard to the negative stereotypes about that group, which very often results in the influence of one's performance in, for example, school, or work. Therefore, when a member of a stereotyped group appears in the situation where it is obvious that the stereotypes might be taken into account, that member usually tends to focus on these stereotypes, and the research demonstrates that there are three main categories into which the reactions of stereotyped individuals may be divided (Block et al. 571 – 573).

The first group of reactions towards stereotypes is the one that was labeled as “fending off the stereotype” (Block et al. 575). What is significant for individuals belonging into this group is that they try very hard to do their best to prove that the stereotypes connected to their communities do not apply to them. The result is, on the one hand, high productivity and great achievements, but on the other hand it happens quite often that these individuals suffer mentally because of the pressure. There are various representations of this behavior; first is the need to work hard to achieve as good results as possible and prove the opposite of a particular stereotype. Another representations include the situation when the individual tends to blame his own inability rather than the discriminating elements around him to excuse his or her low performance, the attempts to mentally separate himself or herself from the stereotyped group they belong to, or the attempt to take over significant

traits of a dominant, or discriminating, group in order to make the impression he or she does not belong to the stereotyped group, but rather the other, dominant one (Block et al. 575 – 577).

The second group of reactions towards stereotypes stems from discouragement of the individual from the stereotype. Many individuals, when having a knowledge of certain stereotypes about the groups they belong to, fear that these stereotypes might be taken into account during the evaluation of these individuals' results. Therefore, their performance is often influenced by negative emotions, they tend to focus more on prejudices, and often, when talking about workspace, these people view their work negatively and in various attempts, including lower performance, absences, avoiding important tasks, they are trying not to involve themselves much into the work environment, which in a way influences their ability to adapt, or participate in a social life (Block et al. 578 – 581).

Third group of reactions includes the ones that attempt to do certain action to change the view of the members of stereotyped groups. One way of changing the view is the education of the dominant group – the individual talks about the stereotypes that influence the perception of his or her group and explains how negative impact it might have. Another way is creating clear distinctions about the stereotyped group – stressing its positive aspects and explaining why this group should be viewed more positively. Among the others is also creating a group whose main aim would be an attempt to change the working environment and the ways how particular individuals are perceived (Block et al. 583 – 584).

The examples mentioned above were taken from the study focusing on the employees and the workspace in general, but it is, obviously, not the only sphere where the negative impact of stereotypes can be perceived. Similar situations appear also in schools resulting in lower performance of students from stereotyped groups, or sports where an athlete's performance might be influenced by stereotypes. Moreover, it is also interpersonal relations where the impact of stereotypes operates – it has been found that usually when

members of dominant groups (Europeans or Americans) were talking to people from another group and were aware of the stereotypes about that group they sat further away from them and tried to distance themselves from the stereotyped people (Fryberg et al. 209).

It is both, positive and negative stereotypes that influence negatively the members of stereotyped groups – i.e. their “self-esteem, community worth, and possible selves” (Fryberg et al. 216). Often particularly inaccurate imagery results in lower self-esteem and influences negatively the way how members of stereotyped group perceive themselves (Fryberg et al. 216).

## CHAPTER 2: CULTURAL APPROPRIATION

### ***2.1 General definitions of cultural appropriation***

Cultural appropriation can be in general defined as a situation when one (usually dominant) culture borrows an aspect from another (usually marginalized or discriminated) culture and treats it as its own without that culture’s permission. What is very often an inseparable part of cultural appropriation is the dominant culture’s ignorance of the context in which appropriated traits of another culture operate (Wood 1). For instance, when Euro-American culture borrows an aspect from a Native American culture without knowledge of a significance of that particular item for Native Americans and treat it as a prop, it is, apart from being disrespectful, also an example how in majority of cases cultural appropriation operates. It does not apply only for parts of traditional Native American attire, or various native accessories, but also traditional stories or songs – basically, all the aspects of culture that imply its distinctiveness among other cultures (Wood 1). This phenomenon goes hand in hand with stereotyping – when one culture decides to spread certain image of another

culture through various representations based on subjective opinions without properly understanding them, it is very probable that stereotypes based on these images begin to emerge. The power of images of both, cultural appropriation and stereotypes, have indisputable power in shaping the perception of individual cultures (Hen 9).

This definition of cultural appropriation implies that this phenomenon has its moral flaws. Primarily, it to a great extent influences the view of a community whose culture is being appropriated, resulting in misrepresentations and inaccurate beliefs. For example, appropriation of various aspects of cultures of Native Americans (i.e. feather headdress, beadwork, various ornaments) has contributed to viewing these people not as a nation consisting of a variety of communities, but as a one nation with one culture and history, even though this view is untrue. Moreover, it is important to realize that cultural appropriation occurs when a dominant group borrows something from the discriminated group – for instance, wearing a feather headdress by a non-native person would be a case of cultural appropriation, but if a Native person took something from the white culture that is usually not considered to be a case of cultural appropriation. The main reason for this is the oppression and discrimination from the dominant group – Euro-Americans forced the Natives in various (often violent) ways to accept their culture and level of civilization, and as a result, Native Americans actually had to take over some traits of the Euro-American culture – it would be irrelevant to accuse these people from stealing something from other culture when, in fact, they were forced to accept it. On the other hand, Euro-Americans, as the dominant and discriminating group, borrowing components from the discriminated group's culture is often taken as an example of ignorance towards its significance and uniqueness (Hatala Matthes 347, 350). In addition, many of these images emerge from not-actual experience with native people, but rather from what is believed about these people in the dominant culture (Trahant).

What is connected to cultural appropriation and particularly to the dominant group is so called “credibility excess” (qtd. in Hatala Matthes 351). This term refers to the situation where the information about the marginalized group spread by the dominant group are generally accepted as more credible, because of the dominance and power the dominant group has. In other words, the dominance of one group causes general belief in the credibility of the events told from its point of view, in comparison to the marginalized groups perception (Hatala Matthes 351); or, when “someone else becomes the expert on your experience and is deemed more knowledgeable about who you are than yourself” (qtd. in Hatala Matthes 351). Furthermore, the notion of credibility connected to cultural appropriation helps drawing the line between serious cultural appropriation, and what might seem as rather controversial, or unnecessary objection. For example, it is more probable that a feather headdress used as an accessory in fashion will be considered as a negative example of cultural appropriation than using a recipe from another culture or listening to a music significant for another culture, as these cases, if strictly holding onto the definition of cultural appropriation, might be considered as one of its examples, as well (Hatala Matthes 353).

It is no doubt that cultural appropriation is harmful for cultures that are ‘robbed’. Reinforcing inaccurate images about a marginalized group by a dominant group only contributes to attenuating of their voices (Hatala Matthes 354). The notion of credibility excess mentioned above is visible in a variety of examples of cultural appropriation – when a dominant group decides to steal something from a different culture and spreads its own understanding and image of that particular culture, thanks to its dominance that is certainly the image that will resonate within the public. On the other hand, it does not mean that it is prohibited to get inspired by a foreign culture. What is important is the acknowledgement of the significance of those components of the culture that a person is planning to use, their relevance in the historical context, and it is inevitable to approach the items that have spiritual meaning in that culture with respect (Wood 4).

## ***2.2 Impact of Cultural Appropriation***

As was briefly mentioned above, there are some moral issues connected to the phenomenon of cultural appropriation, mainly stemming from the way how inaccurate images about appropriated groups are propagated thanks to it. It is obvious, then, that cultural appropriation might have a negative impact on these groups. Bruce Ziff and Pratima Rao in their publication focusing on cultural appropriation introduced four arguments that refer to this problem. The first argument claims that the appropriation affects negatively the appropriated groups because it prevents them from defining their own identity. When the example of Native Americans is taken, in the past they were forced to assimilate to a foreign culture and forget their own. In contemporary world Native Americans gradually manage to rebuild their position and identity within the American society, but various stereotypical images and cultural appropriation still provide a perception that is not valid (Wood 3, Ziff and Rao 8).

According to the second argument “cultural appropriation can damage or transform culture practices and harm cultural integrity” (Wood 3). In other words, what cultural appropriation might cause in connection with the disappearance of sense for identity is a loss of Native American traditions and practices that are now a very significant part of their cultures. When inaccurate images are reinforced within a dominant culture, a belief in facts stemming from reality seems to be in the background, resulting in gradual loss of interest in genuine native cultures, even among the members of native communities (Wood 3, Ziff and Rao 8).

The third argument stems from the fact that cultural appropriation allows the dominant group to (mainly) financially benefit from something that it does not own, in the first place. An example of this lies particularly in the fashion industry – many aspects of various Native American cultures has been, and still are, appropriated in the world of fashion,

such as feather headdresses, or garments with native-inspired ornaments and prints. The problem is that it is not native cultures who benefits from this, but the fashion industry that has, in fact, stolen these components from real culture and real people (Wood 3, Ziff and Rao 8).

The last argument emphasizing the negative impact of cultural appropriation has its roots in the fact that it is hard to define the boundaries in terms of cultural ownership. As it is not legally defined which aspects of cultural appropriation might be considered as stealing, people do not have the right understanding of these issues and are not legally restrained from stealing components from different cultures and benefit from them. In order to prevent the native cultures to gradually become part of other, non-native cultures it is inevitable to decrease the degree of appropriation of them. In terms of this, more and more contemporary Native American voices are being heard, one of those being Adrienne Keene who spreads the information of cultural appropriations of Native American cultures through her blog, and this certainly contributes to slow shift of the perception of these people (Wood 4, Ziff and Rao 8, 9).

### ***2.3 Specific examples of appropriation of Native American culture***

For the following paragraphs three large areas where the appropriation of Native American culture occurs in contemporary world has been selected to point out what items or aspects of these cultures are popular for appropriating, as well as how harmful the appropriation is for the indigenous peoples of the United States and how it is closely connected to stereotyping. Specifically, the appropriation in the world of sports, fashion and filmmaking is going to be discussed in this subchapter.

### ***Sports and mascots***

There is a variety of sports teams in the United States using the imagery of Native Americans – particularly in the names and logos. In the past few years there has developed an initiative that focuses on the disposal of harmful imagery from these teams, particularly the changing of the name of one of the football teams – Washington Redskins. What might be seen as rather surprising is that the phenomenon of appropriating Native American cultures in the sports is quite popular also in Europe. For instance, there is a “hockey team in the Czech Republic that performs a yearly sage-burning ritual on the ice, the rugby team in England whose fans wear headdresses and face paint”, or “the German football team called the Redskins” (Keh).

In the United States, the extent of the use of the Native American imagery in sports is slowly starting to decrease, as sport authorities begin to realize it is not appropriate; for example, recently the team Cleveland Indians decided to stop using Chief Wahoo in their logo and as their symbol. However, the situation in Europe seems to be different. There are still many teams using various Native American symbols, and when confronted about it they either decide not to comment it or claim there is nothing wrong with that. For instance, Belgian team called K.A.A. Gent was asked by a member of the Cheyenne and Hodulgee Muscogee communities to make changes in the representation of their team through a mascot – a white man dressed up in what is believed to be traditional Native American attire, including feather headdress (Keh). The official statement of the team’s authorities included an opinion that the Europeans “don’t have a historic debt toward the Native American community” and they do not have “a natural debt toward the Native American community”, explaining that “these two things are different in the United States” (qtd. in Keh). In other words, the team authorities believe that it is all right to use Native American imagery in Europe, because the oppression of these communities did not happen on this continent.

However, it is important to keep in mind that it was Europeans who initiated the discrimination and 'civilization' of Native Americans in the first place.

In addition, even though there are mascots and sport representations of Native Americans that are not necessarily negative, they do have negative impact on both, Native Americans, because they might influence their own view of themselves, as well as other groups that are influenced by these images in the way of their understanding Native Americans (Fryberg et al. 210).

### ***Fashion***

The extensive use of Native American imagery in fashion is undeniable. Many fashion brands and fashion designers take inspiration from native cultures, but similarly as in the case of sports mascots, it is often not ethically pure. The major problem, apart from spreading inaccurate images, is that big corporations economically benefit from something that does not, in fact, belong to them. Moreover, fashion industry seems to disregard the significance, often spiritual, of particular items withdrawn from the native cultures. One of such items is a feather headdress used by a group of Plains Indians tribes. In the past years it has become an attribute very commonly used by a variety of fashion chains, mostly as an accessory supposed to complement the outfit. The feather headdress has a spiritual meaning to the tribes using it, it is a sacred item that has to be earned and it is originally intended for man – therefore, many images depicting a female wearing a feather headdress are inaccurate. The headdress is assembled from eagle feathers; a male is awarded with the feather after a significant deed, and after he has got enough feathers he can make his own feather headdress (Avila). This means that it is not an item that can be bought, as well as it is not an item that is supposed to make an outfit special. It is an item that requires certain activity and brings honor and respect for those who wear it.

What connects the majority of fashion designers and brands using attributes from Native American cultures are their reactions when they are asked to discuss it. A variety of statements seem to have one common outcome – they all claim that their use of indigenous cultures is their way of honoring and celebrating that cultures (DeRoche). However, when the designers do not collaborate with the members of the native cultures and simply withdraw aspects of those cultures and introduce them with their own understanding of their meaning, it certainly is not a celebration, but rather an appropriation. Moreover, selling the items coming from different tribes of Native Americans and labeling them all as simply ‘Native American’ contributes to stereotypical imaginings of these people, as well as spreading of inaccurate images about them.

On the other hand, there are voices in the American society that try to fight against these mis-representations of Native American people. For instance, a fashion designer Jared Yazzie creates fashion whose main message is to challenge common representations and images of Native Americans in the fashion world. One of the examples of his work is a T-shirt with a print of a caricature of a Native American chief and the word ‘mis-rep’ under this image (DeRoche).

### ***Film Industry***

The third area that participates in spreading of inaccurate images about Native Americans is the film industry. Films are a popular way of entertainment and since the first ones created at the beginning of the 20<sup>th</sup> century the images of Native Americans have been present in them. The popularity of these people, but unfortunately their stereotypical image influenced by the 19<sup>th</sup> century Buffalo Bill Wild West Shows as well, started to increase and the type of movie that was into a great extent responsible for spreading of stereotypical imagery of Native Americans throughout decades was the western. For western movies created in the past century it was significant to put Native Americans into

contrast with the cowboys, where cowboys (usually Caucasian) were the embodiment of progress, civilization and bright future, while the natives were depicted as someone who stops progress and belongs into the past. The frequently recurring images of Native American males in the movies are the ones of strong warriors, people with no emotions, bloodthirsty savages, but on the other hand more positive image of a noble savage living in accordance with nature. When it comes to Native American women, in the movies they are usually portrayed as victims. Moreover, particularly during the past century the filmmaking was influenced by Euro-American beauty standards resulting in Native American film roles being played by Caucasian actors in red face (Young, Chung et al.).

An interesting shift in filmmaking including Native Americans occurred in the 1960s and 1970s – the era of Native American social movement emergence. During the occupation of Wounded Knee in the 1970s a television broadcasting begun to include images of real situation in Native American reservations and this contributed to the change of stereotypical portrayals of these people in movies – from the uneducated savage to a romanticized Noble Savage who became the victim of progress and civilization – the aspect he was not able to adapt to (Young).

In the 1990s the first significant movies by Native Americans reflecting native issues and lives began to be produced. While these movies were attempting to provide more realistic images of these people, Hollywood continued with the production of films where Native Americans were the part of the background stories of white protagonists, as well as with the propagation of the stereotypical imagery (Young).

The stereotypical images in movies result in peoples' expectations for Native American behavior and look. The situations when a non-native person with stereotypical expectations emerging from, i.e., movies is surprised when he or she meets a native person who is dressed up and behaving like anyone else and is clearly a part of a modern society. In other words, the image of Indian from a great number of movies resulted in non-natives

inability to recognize a real Native American person and for many people it is hard to imagine an indigenous person as a member of modern society leading to their non-recognition in its various spheres, for example, political life (Young, Chung et al.).

## CHAPTER 3: STEREOTYPES AND NATIVE AMERICANS

### *3.1 Native Americans in the eyes of Euro-Americans*

Stereotypical images of Native Americans as well as the way how these people are viewed in today's society are a result of white dominance on the North-American continent, as is suggested by the idea of Robert Berkhofer: "Native Americans were and are real, but the Indian was a White invention and still remains largely a White image, if not stereotype." (6). The image of Native Americans has been created in the span of hundreds of years by the white – beginning with the earliest encounters when the natives were described by the settlers and explorers – and it resonated in the society to such an extent that it still persists in the contemporary world. In the first chapter of this thesis it was described how stereotypes come to existence and how they work. In this chapter, focus is shifting to specific stereotypes connected to the communities of Native Americans. In contemporary world there are various approaches towards perceiving and understanding the nation of Native Americans; for example, one is their perception as of the people from the past that are forgotten and hard to approach, another recognizes these communities as attractions, or sensations – an example of something different, something exotic and astonishing (Hawkins 52). Another approach is that Native Americans can be perceived as real people existing in this world, or as 'unreal' people based on "a collection of mental images, stereotypes, and imaginings" (Deloria 20).

Generally, stereotypes connected to this nation can be divided into positive stereotypes and negative stereotypes. What would be, in case of Native Americans, understood as positive stereotype is the belief that they are people that are living in close connection to the nature, or that they are suffering when they encounter environmental problems. These stereotypes are not mocking the nation, they are not offensive, or rude, and by many are viewed as a nice trait of Native people. On the other hand, Native Americans can be viewed also as savages, uncivilized people, even aggressive and violent, and this would be the example of a negative stereotype. Although it might seem that to have positive stereotypes about someone is acceptable, as they seem to do less harm, it is important to remember that stereotypes, whether they are positive, or negative, still are in certain ways limiting our view about something (McLaurin 12). In other words, it seems to be acceptable and appropriate to believe that Native Americans are living in nature, and/or in close connection with it, but when people believe this, it actually limits them from believing that Native Americans, although they might have the sense for respecting the nature, live in the cities or villages, they go to work or school; they probably live normal lives, like majority of people do, and they do not necessarily inhabit significantly natural areas or take part in environmental movements.

A great number of stereotypes about Native Americans originate as far as in the colonial era when the natives were in many ways misunderstood by the colonizers. They had their own understanding of civilization and culture, based on traditional European way of life, which lead to the perception of the natives as the ones that are different, other, uncivilized, uneducated. Belonging into a community that has a developed culture seems to be a treat that is quite important for contemporary society, as well as it was important in the past – a human being a part of a particular culture learns its specific rules according to that he behaves and lives; therefore, having a culture means being a decent human being, and a means of distinguishing between humans and non-humans. Different cultures possess

different forms; obviously, groups of people developing in different environments cannot end with same approaches towards existence, however, when the example of Native American and European encounters is taken, it is obvious, that a different culture was perceived as a lack of culture, and therefore Native Americans ended up perceived as culture-less savages. Cultural differences, certainly, serve as another base for creating also a variety of stereotypes (Green 326). In addition, there is no doubt that many people around the world have the knowledge of Native Americans as real people living on this planet, but what seems to be the issue are the expectations of what these people should look and behave like – Indian men are believed to be “tall and copper-colored, with braided hair, clothed in buckskin, and moccasins, and adorned in headdresses, beadwork and/or turquoise“, Native American women “are beautiful and exotic, like the Disney version of Pocahontas, who sings with the forest animals and is blessed with a Barbie doll figure“ (qtd. in Coward 4-5).

Nevertheless, it was in the 19<sup>th</sup> century when the pictorial press started to emerge and spread around the public, and suddenly people were able not only to read, but actually see human beings and places with whom they did not have any experience before. Quite often these images in the American newspaper and magazines portrayed Native Americans. On the one hand, they had an educative function, as they informed American public about the way how the natives looked like and lived, on the other hand, these images reflected the idea extensively discussed during the era – the one concerning the meaning of being an American. As Euro-American society has been the dominant one on the American continent since the era of colonization, the proper American possessed all the ideals originating in the traditional European world. Cultures of Native American tribes differed in various ways from the culture of ‘civilized’ Europeans, and so the natives were automatically labeled as ‘the others’, uneducated, uncivilized, and the ones who needed help from the civilized nations. Therefore, these images, being among the first portrayals of the natives, were meant to spread information about them; although they were educative, they portrayed Native Americans

from the Euro-American point of view, not the native one, and thus often reflected not objective opinions on these people. Native Americans and their images were a great opportunity for Euro-Americans to describe their own society and accomplishments in a positive light, in comparison to the level of civilization of the natives that was believed to be very low. On the other hand, these portrayals sometimes focused on traditions and rituals of the natives and depicted them as something very interesting and amusing, putting the natives into the light of being attractive and worth of observing (Coward 5, 12, 47, 48). As these portrayals were part of printed media and were easily accessible for the public, they created a certain image of the natives that spread quite quickly, and these ideas contributed, as well, to the way how natives were viewed throughout next decades. It was not only the attractiveness and belief in the natives' inferiority that caused these images to spread such messages; it was also the need to secure the strong position of the dominant group within the continent by spreading the idea that the natives are uneducated and uncivilized, and therefore, Native Americans, even nowadays, are for many people hard to imagine as regular citizens, or ordinary people (Coward 70). In other words, these images were created, apart from other things, to influence the public opinion on Native Americans.

In addition, these images served a crucial role in creating opinions about the colonies in the colonizing world. For example, British cartoonists created a number of images about the natives based on the ideas they needed to spread into the public – sometimes these images depicted peaceful and innocent people and lands in need of help from the outside world, sometimes the indigenous people were depicted as violent, cruel and aggressive which were all the forces that needed to be liquidated. Furthermore, through depiction of Native American females these cartoonists spread the idea that these newly colonized lands are fertile and able to accept the English colonists (Deloria 29).

When focusing on the area of the United States, it is not only Native Americans, but also other ethnic minorities existing there, that were, and still are, being stereotyped. In Michael's Fitzgerald's publication an idea by Syed M. Khatib, who studied depictions of particularly black minority in media and literature, is presented. According to this idea, all depictions pass through four elementary stages:

1. Non-recognition: A particular minority group is not acknowledged by the dominant group's media even to exist.
2. Ridicule: Minority characters are portrayed as stupid, silly, lazy, irrational, or laughable.
3. Regulation: Minority characters are presented as enforcers or administrators of the dominant group's norms.
4. Respect: This stage is reached when the minority group in question is portrayed no differently than the dominant group and intergroup and interracial relationships are neither notable nor extraordinary. (qtd. in FitzGerald 49)

One way how this idea might be understood is that even when members of the minorities get to the final stage of being portrayed as "the dominant group", they still are portrayed with regards to the dominant group and are being portrayed accordingly to it. Another idea suggested by scholar Elizabeth Cook-Lynn is linked to this opinion, as she suggests, on the example of Native Americans, that they "are no longer in charge of what is imagined about them, and this means that they can no longer freely imagine themselves as they once were and as they might become" (qtd. in M. Butler 6), meaning, all the depictions created by the dominant group through centuries might result in indigenous groups gradually

losing the sense of their own identity, as it was expected from this nation to conform to certain rules and guidelines in order to become what was believed by the dominant group to be an ideal of a decent human being – and these rules, obviously, did not accept Native American way of life as something that would correspond to this ideal (M. Butler 11).

### ***3.2 Native Americans and Strain Stereotype Reaction***

When discussing exclusively stereotyping of Native Americans, throughout centuries it seems to follow one particular pattern – they undergo certain changes depending on the position of Native Americans in the American society. This phenomenon is generally known as a cultural threat; this notion expresses the process of creation of stereotypes about smaller group by the dominant group based on how much of a threat they are considered to be. Virginia McLaurin describes the results of this behavior as “the perceived strain stereotype reaction” (51).

In general, the regions where, historically, Native Americans were not perceived as a threat for the Euro-Americans, in terms of economy and power, the stereotypes about them do not seem to be so negative as the ones about the groups that managed to gain a certain amount of autonomy within the American society. In other words, negative stereotypes tend to emerge from the groups that encounter, or have encountered, certain conflicts with the natives, while more positive stereotypes emerge from the groups and regions where the natives and the dominant group were living next to each other in peace, at least most of the time. It is important to mention that these tensions mostly appeared after the attempts of the natives to be economically independent which lead the dominant group to feel insecure about its position, and one of the ways of remaining its powerful position was to spread negative views about the weaker group. Based on this vision of cultural, or in this case Native

threat, most of the stereotypes about Native Americans were created (McLaurin 41, 42, 49, 82, 99, 100).

Throughout the United States there are 'universal' stereotypes about the natives, including the ones of the noble savage, ignoble savage, Native Americans as the vanishing race, or understanding their inferiority based on the ideas of the Manifest Destiny, but the inclination towards individual stereotypes depends heavily on the attitudes of a particular region towards the natives and the perception of a Native threat in that particular region. Where the natives are perceived to be endangering the powerful position of the dominant group, the most prevailing stereotypes are the ones of ignoble savage and of the native people as wild, dangerous and violent ones. On the other hand, where the natives are not seen as a threat and there is no, or a very low possibility of them to overpower the dominant group, the stereotypes tend to be more positive, usually the ones connecting the natives to the nature, spirituality, viewing them as noble savages, or in a pitiful way as a vanishing race (McLaurin 41, 42, 49, 82, 99, 100).

McLaurin's research proved these ideas; she focused on the analysis of selected television shows depicting Native Americans and came with interesting results. Within the shows created in the east, Native Americans seem to be portrayed in more negative light, and the main reason for that seems to be a certain amount of the native economic independence based on their involvement with the casinos. Although there are not so many tribes economically successful on the east coast, the fact that there are at least some is very much reflected in their depictions in the east coast shows, apart from others, as greedy and money driven people. On the other hand, the shows created in the western areas of the United States tend to portray the natives more positively, but still stereotypically. Native Americans in these shows seem to be more authentic and likeable, but quite often they are ascribed some supernatural traits, such as shapeshifting, and they tend to be portrayed as spiritual people. Moreover, these portrayals spread the message that the natives are so unique

that it is, in fact, very difficult to understand them, emphasizing the idea of Native Americans as the others. It is believed, that these depictions are, as well, connected to the fact that in these areas the natives are not seen as a threat for the dominant group (McLaurin 41, 42, 49, 82, 99, 100).

The pattern of perceived strain stereotype reaction was observed also in the depictions of Native Americans from the 19<sup>th</sup> century; as John Coward observed, one of the major events that in significant way influenced the portrayal of the natives was the Battle of Little Bighorn. Generally, in the areas of the central USA the natives were portrayed as peaceful noble savages before the battle. However, once they proved their military power, their portrayal in the pictorial press tended to be more negative for a certain amount of time. In other words, while the natives were not perceived as capable of overthrowing the whites militarily, their portrayals were mild, or rather positive; after the battle when they started to be viewed as the potential threat the press was suddenly full of anti-native cartoons and depictions for a short period of time after the battle. When the tensions quieted down, the press returned to neutral portrayals, again (Coward 147 – 148).

### ***3.3 Native American portrayals and representations***

One of the main attributes connected to the representations of nation of Native Americans is their depiction and understanding as one, homogeneous group rather than a nation consisting of a variety of tribes with their own cultures. This strategy occurred as soon as first European explorers appeared on the North-American continent with the aim of depreciating these cultures in order to reinforce the European civilization. Since that era various images, writings, and later also films and mass media in general were the main source of information about Native Americans – all created by the dominant (white) group, and so, naturally, biased (Bese 16). A common view of Native Americans from which a majority of

stereotypes about them spring is their perception as the 'Others'. This view came into existence during the first Native – European encounters when the Europeans evaluated the behavior of the Natives through their own understanding of culture and civilization. As the native way of life did not fulfill European expectations, soon these communities were perceived as different people, or as less human (Deloria 20). Nevertheless, there are more images of Native Americans existing in the media nowadays, and in the following subchapters they are going to be introduced and described.

### ***The Enlightened Indian***

The image of an Enlightened Indian has been used widely throughout the years, and it is a portrayal of a Native American who abandons his traditions and way of life in order to follow the more civilized and mature one, presented to him by the dominant group. This image has its origins in the past, where, for example, an uneducated savage had the opportunity to acquire a higher level of civilization by following a guidance of a priest and becoming a Christian, or an uncivilized squaw had the opportunity to become a highly respected Indian Princess once she decided to abandon her old ways and her family, marry a man from a dominant group and simply assimilate to it. Another image that is coined in this is the one of a Native American as a childlike being who is in need of guidance and education from the dominant group (Green 323, 328).

### ***Noble Savage vs. Ignoble Savage***

With the nation of Native Americans, it is interesting that many stereotypes connected to them originate in the era of colonialism, when European settlers encountered them for the first time and started to spread the image of Native Americans based on their own opinions and thoughts. Many of these ideas were based on the way how Native Americans reacted to the efforts to civilize them, and gradually two major stereotypes, often

reappearing particularly in films, TV shows, or literature, and those are the stereotypes of noble and ignoble savage. The noble savage represented the 'good Indian', ignoble savage was the representation of the 'bad Indian' – "the noble savage was a romantic idea of a brave, modest, and calm person living in accordance with the natural laws, as opposed to the ignoble savage who was portrayed as a naked, vengeful brute" (Bosáková 8).

Both images are the outcome of the encounters between Native Americans and European groups throughout the centuries, and, as Green puts it, they "have very little to do with the real-life situation of the people that the image is supposed to portray. They reveal more about the culture doing the portraying than the individuals supposedly being portrayed" (328). Moreover, according to Michael Fitzgerald, Native Americans are not very often perceived, or imagined as ordinary people, and it does not matter if the member of Native American community is perceived as noble, or ignoble, because in both cases these people are viewed as uncivilized people who need guidance from someone who has acquired higher level of intelligence, or civilization – which is how white people perceived themselves in comparison to the natives (14). Additionally, these two perceptions of Native Americans possessed different characteristics, they had one thing in common when it came to the representation in the media – in the end, both of these groups were doomed to extinction and leaving the American land to the European settlers (FitzGerald 14).

### ***Native American women***

It is important to keep in mind it is not only a male Native American who experiences stereotyping in media; Native American women are often divided into two groups, as well, the first one being Indian princess which might be perceived as a female alternative to the stereotype of noble savage, representing a beautiful, young and delicate Native American woman, where in the opposition would be the stereotype of Native female perceived as hag, often described as Native American woman of poor manners, uncivilized and immoral

(Bosáková 8). Native American women in general, used to be called 'squaws', and this term represented a woman that was wild, uncivilized, and inferior to the white people; what was often hidden behind this denomination was sexist and racist perception of a Native American female. Contemporary Native American communities perceive this term as derogatory and closely connected to the era of colonization, when they were oppressed; that is why Native American activists engage in attempts to remove this term from various representations of Native Americans in media, as well as the names of the places throughout the North-American continent (Bosáková 8, Castarphen and Sanchez 144).

Nevertheless, the pictorial press from the 19<sup>th</sup> century portrayed these two types of women as well. As a counterpart of a wild Native American man, a Native American woman was often portrayed in much more positive way, usually as a mother caring for the family. These images were meant to serve as a model for Euro-American women and spread the idea that the traditional role of a female to care for the household and the family is present also in these (believed to be) less civilized communities. On the other hand, the negative female image was represented through squaws – women who usually worked hard, sometimes even begged, and often represented the hardships of native communities connected to poverty and low standards (Coward 79, 93).

Obviously, all these representations were not objective, and similarly as with the depictions of male Native Americans, these, as well, were all created from the Euro-American point of view and they created an ideal Native American woman serving as a model for white ladies which is another example how media, even as soon as in the 19<sup>th</sup> century, influenced the public opinion on the native communities in the United States. Despite all this, it is still true, that Native American women were depicted more positively as men – women were portrayed usually as beautiful ladies or mothers, or more negatively, as dependent poor females forced to work hard or beg, these images are still relatively sympathetic in comparison with the depictions of males who were seen as aggressive

savages, unable of normal life (Coward 79, 93).

### ***A collective entity***

Through media, television, or literature one particular image of Native Americans has been delivered throughout the years, the one that is by Berkhofer described through the term “a collective entity” (qtd. in Bosáková 5). By this term is meant that Native Americans, although there are hundreds of different communities living in various parts of the American continents, all of them are generally perceived as, and attributed the traits of the Plains Indians inhabiting central areas of the United States. Those traits are, for example, warriors riding horses, tribes hunting buffalo, or feather headdresses (Bosáková 5). In other words, North America, as well as other parts of the American continents are inhabited by various tribes that have different cultures, traditions, ways of lives, but all are often perceived as one nation that have all the things mentioned in the previous sentence in common.

On the other hand, there are many depictions that borrow some attribute from a number of different communities and put them all together when forming an image of a Native American representative. As William O’Barr puts it,

it’s easy to imagine a Hollywood Indian wearing a feather headdress (originally from the Great Plains area of the American Midwest), holding a tomahawk (originally from Iroquois and other groups in the Northeastern Woodlands states like New York), standing in front of a tepee (also from the Great Plains), or next to a totem pole (originally from the Pacific Northwest, Washington State and British Columbia). Other familiar emblems like peace pipes, war cries, smoke signals, papooses, bows and arrows, moccasins – again drawn from many sources – are a part of this mythological Indian. (18)

It is inevitable to realize that Native Americans are a nation consisting of hundreds of different communities, or tribes. Thus, it is impossible to create an image of a person who would represent all these communities as a kind of a universal symbol. Any attempts to do so seem to be ignorant of all different Native American cultures; Native Americans are not only one big group with common traditions, or even history, however, for years and years they have been depicted in this manner.

### ***Native Americans as people from the past***

This stereotype is closely connected to the expected appearance of Native Americans. Very often people expect the natives to look and behave in certain ways, but these expectations meet the reality of past centuries. Traditional Native American attire is something, that was seen more in the past, and nowadays Native Americans usually dress themselves casually, and wear traditional clothes only occasionally, for example, while performing some of their rituals. This is one of the examples, why at least this stereotype might be connected to understanding Native Americans rather as people from history than real people living also in contemporary world, viewing them as part of something that is long gone and forgotten. Another idea is that due to their lower levels of civilization and education the Native American people were ascribed to in the past they are not able to follow the progress of a modern era and as a result are stuck in the history (FitzGerald 35).

### *Native Americans as natural people*

Next stereotype that is often created in connection with the American Indians is the one according to which they are people closely connected to the nature, and in some cases strongly caring for the environment. An example of this stereotype in the world of advertising is an early 1970s campaign (see figure 1).

The version of a television spot is depicting a Native American man (represented by a non-native actor) canoeing down the river, approaching the city, observing polluted nature by people. In the end of the spot, there is a close up to the man's face revealing a tear falling



Figure 1 - Keep America Beautiful Campaign, "Pollution, Keep America Beautiful," *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/1186](http://raceandethnicity.org/items/show/1186)

down from his eye – modern Americans did not care for all the litter all over their surroundings and they did not mind creating more mess, but this Native American man represented the idea that Native Americans are 'natural', or environmental people and they care very much for environmental problems (Green 323).

Another way of using an image of a Native American as a representation of nature to promote a product is used by the Land O'Lakes brand. There is an opinion that the Indian Princess that is depicted on the Land O'Lakes products "is used in order to attempt to convince the consumer that the products made by this company are natural, wholesome, and healthy" (Green 323). Moreover, there was an idea suggested by Vine Deloria Jr. presented

in Michael FitzGerald's publication, claiming that "Indians had more rational lifestyles than Euro-Americans, whose rampant technologies, consumerism, and scorched-earth military policies tended to destroy the environment" (34). That is one of the reasons, why, according to Vine Deloria, Native Americans started to be perceived as "the ultimate environmentalists" (qtd. in FitzGerald 34).

One of the ways of understanding this stereotype is to perceive it as a suggestion that Native Americans are savages – by believing that these people are close to nature, or natural, is in a way understanding them as being primitive and believing that they are not able to acquire a sufficient level of civilization and culture, traits that seem to define the essence of being a human (Green 328).

### ***Native American use of languages***

The aspect of Native American culture, and particularly their education and level of civilization in various depictions and portrayals seems to be their use of English language. English, in comparison to Native American languages, has been considered a language of educated and civilized people within the North-American continent. As an attempt to educate Native American children might be taken the concept of boarding schools, where often small children were withdrawn from their families and taken thousands of miles away to be taught the (what were believed to be) right manners – in other words, to be taught the European standards, including English language, which resulted in them forgetting their native identity and language. However, the image of Native Americans being uneducated still persisted and during the 20<sup>th</sup> century, as will be demonstrated in the latter part of this thesis, a variety of advertisements depicted Native Americans as people unable to use the English language correctly. Especially in advertisements, this type of English often used words believed to be originally Native American, such as "wampum", meaning beads, or money, or "heap" meaning a great deal of something (e.g. heap big means very big). Moreover, the

English used by the natives often seems to be broken, sentences do not seem to be complete, words tend to be left out or used incorrectly. In addition, the mocking also occurs on other levels of language, for example, very often traditional Native American names are being mocked, as well as their native accents and languages (O’Barr “Images of Native Americans” 28, McLaurin 86).

## CHAPTER 4: MEDIA AND ADVERTISING

### ***4.1 Mass media and advertisements***

One of the main sources of information in the contemporary world are, undoubtedly, media. There are a lot of spheres of mass media that carry out the educational function – not only TV broadcasting, or newspaper, but also films, literature, radio broadcasting, various internet pages, or blogs, or, for example, video games. Media in general do not provide new ideas and tendencies, but rather follow what is generally believed within the society and reflect the attitudes that are deeply coined in the society. One of the ideas of mass media and its role within the society is that “key function of media is securing the continuity of a given social order, maintaining control, establishing a broad consensus of values, integrating activities, anchoring individuals and groups in society” (qtd. in Jacob Henderson and Baldasty 100); thus, when the history and development of human society is taken into account, it is obvious that one group that appears to be the most dominant throughout the centuries is the white race. Many aspects of today’s society are shaped by this dominance, which is also reflected in media – as they reflect and secure the position of a social order that has been maintained by the dominant group throughout the long period of time, most of the time

media is biased by this white dominance and disadvantages other groups that are equally important part of the society (Jacobs Henderson and Baldasty 100).

Additionally, one of very important aspects of mass media that influences the public is advertising. For decades, while creating advertisements it was crucial to make them original; a good advertisement should catch the attention of a person and be able to persuade the person to buy a product. According to a general definition, advertising is “the industry involved with making products or services known about and persuading people to buy them” (“Advertising”). As advertising is closely connected to consumerism, in various ways it forms how people live, or even think – advertisements influence people’s choices of goods that further form them. However, advertising is not only about introducing a product and attempting to force the consumer to buy it. Advertisements into a great extent also shape people’s opinions about a variety of things, and advertising as such also works as “a conveyor of cultural values” (Tartaglia and Rollero 1104). Nowadays, advertisements are present almost everywhere; recent technologies are even able to find out in what kind of products a certain person is interested in, and they are then advertised through, for example, social media. Advertisements are such parts of people’s lives that they do not even notice them anymore, or they attempt to ignore them, but all of them possess certain messages that in some way stay in their minds and influence their choices. This is the aspect of advertising that has been present in the world for a long time.

Advertisers very soon discovered that in order to increase the sale of their products they needed to influence the way how people think and what opinions they have on a variety of things, all with regard to spreading the idea that the secret of a happy and successful life lies in consumerism and material delight (Cohen-Eliya and Hammer 167). However, the advertisements do not do this directly – what is common for the world of advertising is that it creates images and associations that serve as basis for the implication of the main advertiser’s goals. This is visible, among others, also within the advertisements of perfumes

– they are often advertised next to well-known people who are believed to represent certain values, in order to ascribe similar values to the perfume – but not doing so very obviously. For example, when a perfume is advertised next to an actress who in general is believed to be a representation of elegance, the perfume will receive similar perception – it will be viewed as an elegant scent. (Cohen Eliya and Hammer 167 – 168).

#### ***4.2 Visual imagery in advertising***

As opposed to the past, especially modern advertisements prefer using visual imagery, instead of a written text. Visual imagery is generally defined as “a picture that represents and suggests a particular meaning, idea, or conception” (Cohen-Eliya and Hammer 168), and the advertising uses it for its own advantage, as visual imagery allows for free associations – the viewer’s imagination creates meanings based on these images, and as advertisements are usually not very long and the images within them shift rather quickly, the viewer does not have enough time to realize that many of these meanings created by the imagination might not be accurate at all. Moreover, the advertisers often operate with general fears and insecurities of people and try to portray them in their advertisement in order to persuade that their product is able to help with those fears and insecurities. On the example of the perfume mentioned above, the advertisement might influence the thinking of women who are insecure about their appearance – it tries to imply that with buying the product – a perfume – comes confidence, springing from the initial idea of elegance hidden behind the product and its advertising. It is no coincidence that majority of advertisements function like this.

There are two levels of human being’s reception of various stimuli – either on the conscious level, or the unconscious, or emotional, level. The attempt of advertisements is to operate exclusively at the subconscious level – if they operated on the conscious level, people

would understand them differently. Thus, advertisements try to appeal to people on the emotional level, and this usually connected with quick shift of images and their repetition prevents the viewer from analyzing the content and rather makes him respond to the emotional stimuli provided (Cohen-Eliya and Hammer 168, 171). Visual imagery used (not only) in advertisements is also connected to culture and its values. These images are means of maintaining beliefs within the society; imagery in advertising does not imply new opinions and beliefs, but rather reflects what is already grounded in the culture and further spreads these images, although some of them might be inaccurate (O'Barr *Sexuality, Race and Ethnicity* 1). Moreover, how people perceive and understand these images is influenced by their social background and that also contributes to further misunderstanding of ideas primarily introduced by them (Hen 8).

#### ***4.3 Influence of advertising***

In the discourse over the advertising and the way how it works there are two main opinions on the topic of influencing the cultural values by the advertisements – according to the first one, known as the “mirror” perspective, advertising only reflects what is already existing within the society and culture; the second one claims that advertisements are able and often do shape people’s opinions and can change their perceptions and values – this point of view is known as a “mold” perception of advertising (Tartaglia and Rollero 1104).

Many of the advertisements are purposely aimed only at a certain group of potential buyers, for example make up products and a variety of cosmetics intended for women are usually advertised by women in a manner that is close and understandable for a female audience. Through decades, many advertisements, in various forms, relied on the use of stereotypes. One of the main reasons for that might be that people usually do not pay much attention to the advertisements, and their creators take this fact into account. Thus, because

of the small amount of time they have to attract the attention and affect as wide spectrum of the public as possible, they need to operate with basic information to ensure quick connection and response. For example, gender stereotyping is very widely used in communities and by companies which believe that their targets base their thinking on general expectations and views, that are often prejudicial (Peters et al. 160 – 161). Specifically, the position of females, in comparison with that of males, and the role of gender in the world of advertising has probably been one of the most prominent subjects for researches in this field. The reason for this might be what is also stated by Tartaglia and Rollero in their academic article, that “occupational status and sexualization are the components with the highest degree of stereotyping in advertising” (1104). The main problem seems to be that even in contemporary world women represent such roles in advertising that suggest their inferiority to the men and are very often depicted in stereotypical or sexualized ways (Tartaglia and Rollero 1104).

#### ***4.4 Advertising and stereotypes***

Stereotypes used in advertisements influence the way how people perceive things. For example, when an advertisement portrays a woman who is ironing, cleaning up, washing the dishes, or doing the laundry, the viewers tend to associate all of these aspects of housework explicitly to women, resulting in general belief (and stereotype) that women are the ones who are supposed to be responsible for doing these things in the household. However, it is still quite common in the world of advertising to use such images, particularly stereotypical images of gender and race, resulting in creating serious harms in the society (especially to the members of stereotyped groups). In addition, there are studies that show that other races, apart from Caucasian, as well as various ethnic minorities are not

represented in the advertisements very often, and when they are, they are more frequently depicted in a stereotypical way than a non-stereotypical one (Cohen Eliya and Hammer 169).

When it comes to stereotypical images in advertising, there are two main groups into which they might be divided – and they are in some way similar to the “mirror” and “mold” perceptions mentioned above. These images are named as “transformative” and “conservative” (Cohen-Elyia and Hammer 169). The first group, transformative images, aims at transformation and change of people’s values in order to promote the product. An example of such image is the portrayal of a woman as sexy and attractive human being in the advertisements. It is believed that this image was created to influence the thinking of the public about women – based on these advertisements and images, women are supposed to believe that they should be beautiful and attractive, similarly as females portrayed in the advertisements, and thus buy more cosmetic products – which is a goal of an advertiser. Conservative images portray what is generally believed to be true about gender, or race. In order to achieve its main goals, advertising uses primarily conservative images – as they use general beliefs, they appeal to a higher number of people. That is why, for example, women are portrayed in advertisements promoting items connected to the housework believed to be female, which is mentioned above, such as various detergents, or appliances, while men are usually portrayed when promoting ‘man’ work, frequently including garden work, or work connected to building or repairing (Cohen-Eliya and Hammer 169 – 170).

Along with stereotypes, there is another trait widely used in advertising – humor. By various researches it has been found that humor in advertisements is usually viewed positively, resulting in their positive associations to the advertised product, as well. Moreover, the use of humor, even when it is obvious that its relevance is low to the actual product, helped the individuals to identify and recognize the product, based exclusively on the advertisement. Therefore, many companies use humor in order to increase the likeability of the product, and eventually increase the number of buyers (Peters et al. 161).

It has been proved that stereotypes operating in the advertisements are causing problems. First, the images they show influence the way how people think, resulting in creation of various prejudices about the portrayed individuals representing certain groups. Once such prejudices are created and a majority of people perceives and treats the others based on these images, the harm is obvious. Furthermore, there is an issue exclusively connected to conservative stereotypical images transmitted through advertisements. They not only encourage propagation of prejudices, but also frequently reflect situations that are no more up to date because of various changes in the society. Therefore, even after women and various ethnic minorities managed to gain more respectable position within the society, this is not fully reflected in the advertising. In other words, although many people in contemporary society believe in equality of the sexes and equality among races, even nowadays are often women, or members of other race than Caucasian portrayed as inferior, or not so successful. One of the reasons for that seems to be the attempt of the advertisers to avoid any kind of tension stemming from the advertisement, that is, they tend to portray these groups of people in situations that were true several decades ago in order to avoid being criticized for not portraying them in “traditional” ways (Cohen-Eliya and Hammer 170).

On the other hand, a study focusing on the situation of Australian aboriginal people and the stereotypes about their unemployment, and the ways how negative attitudes towards them can be shifted, has shown that advertisements, as well as mass media in general, can into a great extent influence opinion of the public also in a positive way. The situation of the Australian natives is in several aspects similar to that of the Native Americans, particularly in terms of the land disposal and their relocation to reservations. If positive information about groups that tend to be stereotyped were spread through media, it would be very probable that people would adopt them. The mentioned study found that the part of population that held neutral attitudes towards stereotyped groups after being exposed to their popular

promotion in the media approached these groups more positively. Therefore, advertisements have the potential to spread positive information about the prejudiced and stereotyped group and change the attitudes within the society (Donovan and Leivers 208, 216, 217).

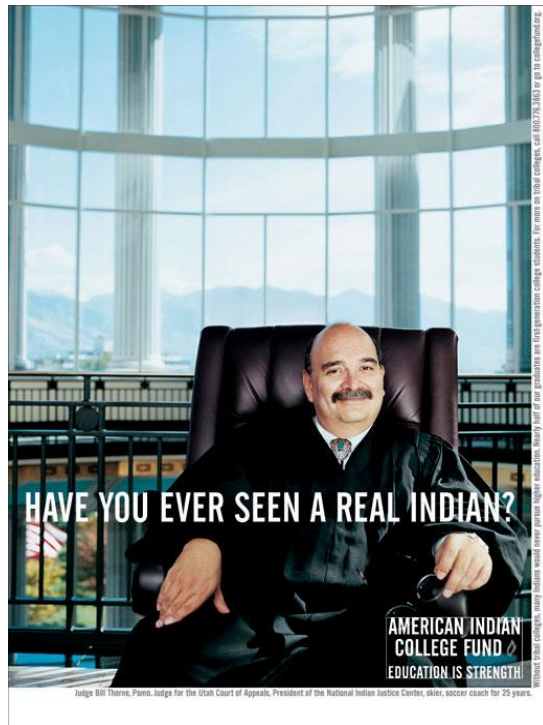


Figure 3 - Judge Bill Thorne, “Education is Strength,” *Race & Ethnicity in Advertising* | *America in the 20th Century*, [raceandethnicity.org/items/show/1088](http://raceandethnicity.org/items/show/1088)



Figure 2 - Reporter Hattie Kaufmann, “Hattie,” *Race & Ethnicity in Advertising* | *America in the 20th Century*, [raceandethnicity.org/items/show/1447](http://raceandethnicity.org/items/show/1447)

After the decades when Native American were portrayed stereotypically in advertisements, as is illustrated in the latter parts of this thesis, at the beginning of the 21<sup>st</sup> century the American Indian College Fund introduced a campaign challenging all the stereotypical views by creating advertisements portraying ‘real Indians’ - and what is depicted in these images are Native Americans as members of modern society, as successful people and, most importantly, people that are involved in a culture and community outside of their own ones, all accompanied by the heading: “Have you ever seen a real Indian?” (fig. 2, 3) (Keene). Moreover, in recent years the American Indian College Fund has introduced several

other campaigns with similar idea, which serves as a great example of the above-mentioned phenomenon – when such images will find their way among greater numbers of people there is also a higher chance of perception of Native Americans in a less stereotypical manner.

#### ***4.5 Advertising in the United States***

When we look at the advertising in the United States in the past century, it was quite common for advertisements to attract the attention of the public through portraying minorities living there at the time. Majority of these advertisements, however, focused on stereotypical, and mostly offensive and racist portrayals of these groups of people. It is hard to say if these kinds of advertisements attracted people so much that they bought the products, but this is another proof of one important aspect of advertising which it shares also with other parts of mass media – spreading information and influencing view of people through sharing certain ideas that are generally accepted by the public (Takezawa 95 – 97).

When it comes to Native American communities in the United States, the perception of them is, too, highly influenced by the images in a majority of sources of information – films, literature, fine arts, even lectures in schools, and last but not least, advertisements, as well – all these, and many more, portray these communities in various ways. However, many people do not realize, that these images are usually based on stereotypical ideas of this nation and based on these images people who never met a Native American in their lives tend to imagine one usually as half-naked, long-haired person, with a huge headdress, probably carrying a weapon – most likely a bow with arrows, or a tomahawk. This is the image that is widely being connected to members of these communities, and mostly, it is because this image is presented to the public through mass media. As was mentioned above, during the past century it was usual to portray minorities in the American advertisements. It is similar with Native Americans and their culture, they were often portrayed in various kinds of

advertisements particularly during the 20<sup>th</sup> century, and as will be shown in the following parts of this thesis, many of them were based on stereotypes, some of them were even racist and inappropriate.

American Indian has been used as a tool in the advertising world for many years and one of the reasons are the encounters connected to the trade between Native Americans and Europeans, from which was apparent that the natives were very good at trading (Trahan). However, as was described above, it is not only problem of the 20<sup>th</sup> century, but also of the contemporary world that many advertisements still use stereotypes and base their content on general beliefs about particular groups of people. In addition, based on the information above, when the ways how advertisements work and influence creating opinions on the portrayed individuals and groups are taken into account, it is no doubt that these advertisements portraying Native Americans contributed to the pattern of the perception of these people.

## CHAPTER 5: NATIVE AMERICANS IN SELECTED ADVERTISEMENTS

In the following part of this thesis, individual advertisements created in the second half of the 20<sup>th</sup> century are going to be analyzed, in order to point out the stereotypical depiction of Native American communities, as well as the idea, that in the second half of the 20<sup>th</sup> century the opinion of Native Americans being inferior, and even non-human, still persisted, and how it is reflected in these advertisements. The advertisements are divided into five groups, based on common features, depending on what seems to be the main focus of the depiction of the native person. The chosen advertisements reflect the understanding and wide use of the image of Native Americans particularly in the decades from the 1950s until

the end of 1970s. This was the era when the imagery of Native Americans was extensively used for promotion of various products in advertising. It is also the era when Native American social movements started to emerge, and several significant events proved their faith in better position within the American society. What is going to be explored (apart from other things), if the social change is in some way reflected in the portrayal of the indigenous people of the United States in these advertisements or if it rather reflects the ideas and imagery that were widely accepted and deeply coined within the society for past centuries.

The five groups into which these advertisements are divided define five significant aspects of portrayals of Native Americans and the what ideas are spread by these depictions: portrayals reflecting Native American culture and history; the created identity of a Native American and the phenomenon of cultural appropriation; Native American communities vs. negative stereotypes and racism; Native American languages; and Native American females. In all of these groups the advertisements show stereotypical portrayals of these people through which the understanding of them within wider society was, and in a way still is, shaped.

### ***5.1 Ridiculing Native American culture, history and identities***

The first group of magazine and newspaper advertisements reflects the notion of so-called “collective entity”, visible in a number of advertisements presented not only in this thesis. As mentioned above, this notion describes how Native Americans are understood in the world – not as a variety of tribes with different cultures and histories, but rather as a one big nation with the attributes taken from different communities put together. The advertisements in this group are not only based on stereotypical understanding of Native Americans, but they also ridicule their customs, traditions, culture and history.

## Jeris Hair Tonic Advertisement, 1955

The first of the examples is the advertisement for Jeris Hair Tonic (figure 4). What is visible in the picture is a couple – a man and a woman – kissing, and in the background, there is a Native American man looking critically and jealously at them. What is in the foreground is the shiny hair of the man that are the result of using the advertised product. The scene is accompanied by the headline: “‘I knew’, said the Sioux, ‘that squaws would go for his scalp.’”.



### **“I KNEW,” SAID THE SIOUX, “THAT SQUAWS WOULD GO FOR HIS SCALP”**

**Your hair wears an air of freshness when you treat it to the Tonic that Grooms Greaselessly as it Doooms Dandruff\***

When she pets the pelt on your pate does your hair wear an air of freshness . . . a just-barbered air that says that your scalp is clean; that your hair is clear of the shoulder snow gals diagnose as dandruff?

Or are you a grease poll who changes his oil only when it's ripe with rancidity and alive with dandruff?

If you believe dandruff and dirt are first cousins; that oily hair tonics are strictly for

zooters, douse daily with Jeris, America's largest selling greaseless antiseptic Hair Tonic.

Only Jeris dissolves dandruff cells, destroys on contact the pest \**Pityrosporum Ovale* (which many authorities say is the cause of infectious dandruff), contains no oil, grease or wax, is conservatively fragranced the inimitable Jeris way.

At all drug counters. Professional applications at all barber shops.

Jeris Sales Co., New Brunswick, N. J. •

Figure 4 - Jeris Hair Tonic Advertisement, 1955, “Jeris Sales Co. Hair product,” *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/1157](http://raceandethnicity.org/items/show/1157)

What is ridiculed in this advertisement is the act of scalping performed by various Native American tribes, including the Sioux. In the past, scalping was usually performed to gain a significant war status; in some tribes it had a spiritual meaning and the scalps were sometimes used for sacrifices (Abbott). This act had its significance within Native American communities and scalps were generally treated with respect; its performing was not based on the attractiveness of a person's scalp, as is suggested in this advertisement. Moreover, the advertisement signifies the advertiser's insufficient understanding of Native American cultures and traditions, resulting in mockery and ridicule of some of their aspects (specifically in this case the act of scalping).

### **Duofold Underwear Advertisement, 1962**

The advertisement for Duofold Underwear (figure 5) provides the example of comparison of American and Native American cultures and putting the first one into the position of higher level of civilization than the other one. More specifically, a white male is depicted as a reader of Reader's Digest magazine, resulting in his broader knowledge of current issues concerning the American society, including newest trends in clothing and comfortable underwear.

Thanks to this consciousness it is no longer needed for the white male to wear warm animal furs and many layers of clothing – his knowledge is contrasted with a Native American man's one, sitting next to him covered in various kinds of warm clothing to keep away the cold. The harpoon in his hand as well as the type of clothing suggests that this man is a member of northern tribes inhabiting cold areas of the North-American continent.

What is suggested by this advertisement is lower level of civilization of the natives in contrast with supposedly highly civilized Americans. The way of life of the tribes inhabiting cold areas is depicted as not contemporary and advanced enough, as opposed to the white

man's manners who reads about newest issues and follows newest trends to show his level of civilization.

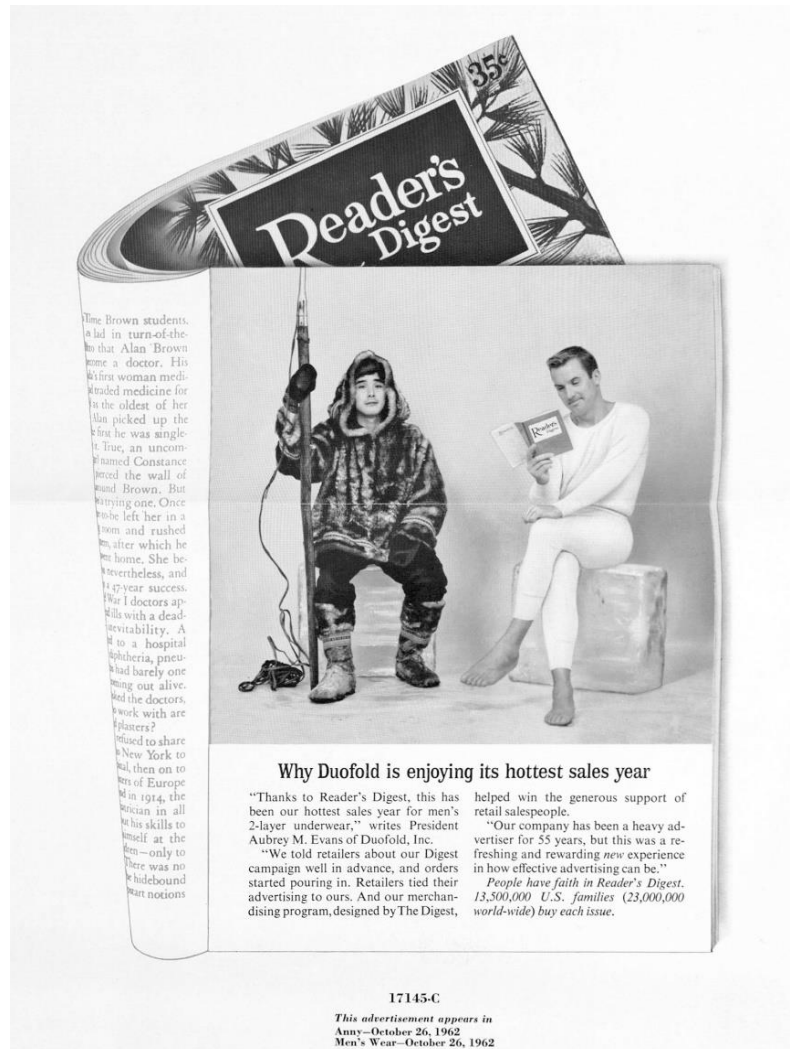


Figure 5 - Duofold Underwear Advertisement, 1962, “Duofold Underwear,” *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/682](http://raceandethnicity.org/items/show/682)

## London Fog Advertisement, 1964

An advertisement for London Fog coat (figure 6) provides an example of ridiculing Native American spirituality and way of life. In the upper part of this magazine advertisement a depicted Native American man is performing a ritual defined as “the ancient rain dance”.

The next information that is included in this short introductory text of the advertisement is that the performer of the dance usually brings his London Fog coat, “just in case”. This can be viewed as an implication that the rituals that are performed by the natives are rather ridiculous and the natives themselves do not have a strong belief in their effectiveness – the short speech of the performer is constructed in such way that he himself does not believe that the rain dance will result in the change of weather but he is still slightly insecure about it and has at least some remains of beliefs in his and his ancestor’s spiritual acts.

Second thing implied by the advertisement is the perception of Native Americans as of the people from the past, or closely connected to their history, who find it difficult to adjust to modern customs. It is all coined in the word “ancient” attached to the performance of the rain dance – the choice of this word serves as an emphasis of the origin of this ritual in the past and the actual connection of contemporary Native Americans to the past because they are still performing this dance. In other words, the way how this man is depicted (half-naked) performing the dance puts him on the same level as his ancestors from the history who invented this dance, and this advertisement’s indication is that Native Americans are not civilized or educated enough to accept western culture’s customs and they remain stuck in the world that existed in the past.

However, the western culture still attempts to “help” the natives to adjust to what is “right” – and in this advertisement it is suggested through the advertised product – the maincoat. The speech in the advertisement whose author is supposed to be the portrayed man includes the information that he decides to keep the coat even if the rain did not come – simply because it would look very good under the sun in the Prairies. This coat and its use can be understood as a parallel to the attempts of Euro-American group to increase the level of civilization of the natives by introducing them their culture and manners and the way how the natives decided to adapt.

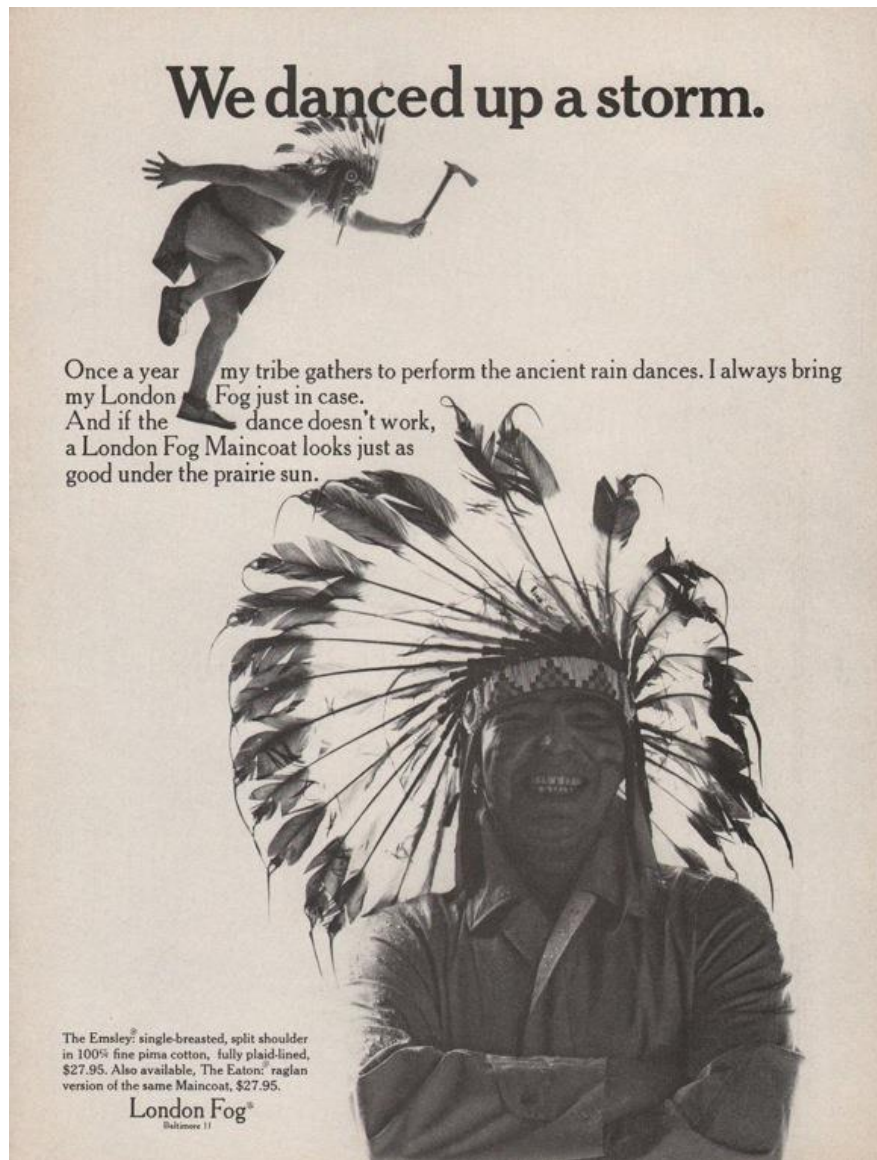


Figure 6 - London Fog Maincoat Advertisement, 1964, "Rain Dance," *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/1141](http://raceandethnicity.org/items/show/1141)

This maincoat is something originally manufactured in the western culture, but here it is advertised on the example of Native American culture and customs and it is an item that is applied to them as something that has the potential of improving the quality of their life in certain ways. The transition of a Native American in this advertisement is indicated in the portrayals – in the first one he is depicted in a rather savage-like way, mainly because of

the minimum of clothing he wears, while in the second picture of him we see he is still in a way connected to his culture through the headdress he is wearing, but on the other hand he is dressed in the advertised coat which can be viewed as his willingness to accept what is presented to him from another culture – and as can be seen, he looks happy about it which is another suggestion that Native Americans were positive about adjusting to Euro-American customs.

### **Daisy's Snacks Advertisement, 1966**

In the following advertisement for Daisy's Snacks (figure 7) an appropriation of Native American culture(s) is accompanied with inaccurate information and ridiculing of what was believed to be a Native American invention – popcorn, presented through the suggestion that corn was one of the most significant crops for Native Americans, particularly centuries ago during the first contacts with the Europeans, but they were still not able to come up with such a good snack as Daisy's flower-shaped snacks are.

In the upper corner on the left side there is an expected stereotypical depiction of a man wearing Native American traditional clothes, including a warbonnet, leather pieces, tassels, or moccasins. He is introduced in the text as a "Wampanoag Indian", and the reason why he is holding a bowl of popcorn in his hand is that it was believed that during the first Thanksgiving dinner popcorn was one of the meals that were served – which has not been proved as true (S. Butler).

Similarly, as with previous advertisements, as well as the upcoming ones, in this one, too, the depiction of a Native American man is inaccurate. It seems to be a white male dressed in what was viewed as traditional Native American clothes but here, as well, the clothing does not refer to what was usual for all of the tribes. Moreover, the piece that catches the attention probably the most is an enormous warbonnet, however, it does not correspond with the Wampanoag traditional clothes and accessories; as was already mentioned, the

feather headdress was significant for the Plains Indians, but the Wampanoag did not originally inhabit these areas. The headdress from this advertisement has buffalo horns attached to it and this type of headdress was significant for only a few of the Plains Indians tribes (“Native American Headdresses”).

Therefore, it is obvious that the labelling of the depicted man with the Wampanoag tribe affiliation is not accurate, and the supposed member of that tribe and his look corresponds with stereotypical views of indigenous people of North America. It is safe to assume that the only reason of using the Wampanoag tribe in this advertisement is their connection to the history of first English settlements; the Wampanoag people were the ones who helped the settlers to overcome conditions they were not used to (“Wampanoag”). Thus, providing a stereotypical image of a Native American and claiming that it is a historical member of a Wampanoag tribe who brought popcorn to the first Thanksgiving dinner is inaccurate and inappropriate on various levels, particularly from the cultural and historical point of view.

Another thing that is slightly suggested by this advertisement is, again, expected lower level of civilization of native people, as what is believed to be their product (popcorn) is contrasted with American product (Daisy’s snacks). Apparently, according to the advertiser the American product is better and tastier, as well as it is a result of better processing of corn – all of these aspects suggest that white-American manners are on a higher level than Native American ones. On this level a ridicule of Native Americans occurs, as the ones that are not so advanced and are not able to use one of their main crops properly.



Figure 7 - Daisy's Snacks Advertisement, 1966, "Daisy's Snack Magazine Advertisement, 1966", *History on the Net*, 2012, [historyonthenet.com/authentichistory/diversity/native/ns1-brave/19661125\\_Life\\_Daisys\\_Snacks\\_Ad.jpg](http://historyonthenet.com/authentichistory/diversity/native/ns1-brave/19661125_Life_Daisys_Snacks_Ad.jpg)

### Colorado Sage Advertisement, 1972

The last of the examples of ridiculing Native American culture in magazine advertising from the selected decades is the following advertisement for the Colorado Sage cosmetics that uses the portrait of the Lakota Sioux chief, Sitting Bull (figure 8). The component of this advertisement that is directly mocking the Native American customs and

way of life is the first sentence, situated in the upper part, stating that for this product “Sitting Bull would have stood up”. As was mentioned in the chapter about Native American stereotypes, the languages of indigenous peoples and their use is often being mocked in various depictions of these people, and frequently Native American names and the way how they are created are part of this mockery.

In the case of Sitting Bull, this was not his original name; originally he was named “Jumping Badger”, and it was thanks to his skills that he had showed throughout the years that at the age of 14, as the act of highlighting the boy’s qualities and bravery, his original name was changed into the one he is widely known by (Andrews).

Therefore, it is obvious that, at least in this case, the name “Sitting Bull” was something that was earned and meant a certain status within the Lakota Sioux society and culture. It had nothing to do with the act of sitting, and the way how this name is used in this advertisement is disrespectful of other culture’s manners and customs.



Figure 8 - Colorado Sage Advertisement, 1972, “1972 Advertisement Colorado Sage Mens Cologne Sitting Bull Celebrity After Shave Wall Art“, *Etsy*, [etsy.com/listing/205065415/1972-advertisement-colorado-sage-mens](https://www.etsy.com/listing/205065415/1972-advertisement-colorado-sage-mens)

## **Conclusion**

Through the analysis of selected advertisements reflecting the issue of ridiculing and mocking Native American culture and history it has been found that throughout the decades from 1950s to 1970s it was mainly Native American way of life, their customs and traditions that have been ridiculed within the advertisements. All of these are aspects that are not present in the western culture and as a result are misunderstood by non-natives. As was mentioned in the previous chapter, advertisers frequently make use of humor in the advertisements to attract more attention to the advertised product, and it can be assumed that in these advertisements (particularly London Fog advertisement and Colorado Sage advertisement) it was the primary aim to advertise these products in a humorous way.

However, this kind of humor is insensitive to real cultures of real people and it reveals the inaccuracies in the attempts to adjust these traditional cultural traits to a non-native environment. The dominant position of the western culture and its customs as well as creation of stereotypical imagery dominated by the western culture in the explored era reflect what kind of humor was acceptable in the advertising in the mentioned decades. Last but not least, all of the selected advertisements within this group reflect the idea of the western culture being the most rational one and the way how the customs of Native Americans are mocked imply the lower levels of civilization of their performers, resulting in the suggestion of the idea that these people need constant advice and guidance in what is useful for them.

### ***5.2 Created identity and cultural appropriation***

In various depictions of Native Americans from the point of non-natives what seems to be the most prominent symbol of these people is a headdress built up out of eagle feathers. What is important to mention right at the beginning is, that a feather headdress is not an attribute that is significant for all Native American tribes existing in the North America; it is

significant for the communities inhabiting the areas of Great Plains. However, this item has become a significant part of pop culture depictions of Native people as a whole and in majority of cases the original context and purpose of a feather headdress is completely ignored. It is not only a prop, or an accessory a person can wear, it has a spiritual significance for the communities that use it, and they even started to compare it to the American Medal of Honor to express its importance and to outline the meaning of this item for the non-natives. Headdresses are something that is earned and has a very high value within the Plains Native American cultures. Moreover, they are usually worn by chiefs and are not supposed to be worn by women, which is very often ignored in non-native cultures (Wood 2).

Adrienne Keene, a Native American scholar and the author of a blog *Native Appropriations* claims that “donning a faux feather headdress offends and stereotypes Native peoples, denies the ‘deep spiritual significance’ of indigenous garments and makes light of a history of genocide and colonialism” (qtd. in Wood 2).

### **Karo Syrup Advertisement, 1955**

The first example of Native American cultural appropriations is the advertisement below (figure 9). What is depicted there is a little girl – it looks like a white girl, but dark hair imply that it is possible that it is a Native American girl, as well. Apart from wearing feather headband and looking rather stereotypically, it does not seem to be negative, inappropriate, or completely inaccurate depiction.

However, there is a text in the corner of the advertisement that resembles a telegram message addressed to “Pocahontas and Mrs. Pocahontas”. Pocahontas, as a real person from Native American history, is a representative of a female version of Noble Savage – she assimilated to the dominant group and accepted European manners. She became an embodiment of Euro-American goals – to “civilize” all the “uncivilized” and teach them right manners. The whole text is constructed around the idea that American Indians,

represented by the character of Pocahontas, do not have a sufficient knowledge of good things and therefore white Americans need to inform them and teach them what is good and right.



Figure 9 - Karo Syrup Advertisement, 1955, "Karo Syrup," *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/1189](http://raceandethnicity.org/items/show/1189)

What seems to be implied by this advertisement is that Native Americans need to use American products (i.e. the products that are not created by them), because only those are really tasty and good. In order to have a 'hearty frontier breakfast' it is inevitable to accept

what is given from the dominant culture – which can be understood as a parallel to the process of civilization of indigenous groups by Euro-Americans. Moreover, all of this is based on the history and historical characters connected to Native American communities, and so the appropriation of native history and culture is used in order to promote a product.

### **California's Sunny Fruits Advertisement, 1962**

The next from the chosen examples of appropriating feather headdress is an early 1960s magazine advertisement for California's Sunny Fruits (figure 10). The advertisement depicts two white children dressed in native-like costumes; the boy is wearing a feather headdress; the girl is wearing a few feathers as a decoration in her hair. The text of the advertisement uses expressions taken from Native American languages, particularly word "heap", meaning that there is a great deal of something; in this context it means that the advertised fruits are very good and very fresh.

Moreover, the first sentence of the texts says: "Let your 'wild Indians' eat their fill of naturally sweet, wonderfully wholesome SUN-MAID Raisins and SUNSWEET Prunes.", by 'wild Indians' meaning children. What might be implied through this expression is the perception of Native Americans as people with limited knowledge and sometimes uncontrollable in their behavior, similarly as children. Additionally, children are, usually, not able to take care of themselves and need guidance, which is another thing that might be without a guidance from someone who is more civilized and educated – i.e. in this particular case Euro-Americans, the dominant group.

Another thing that is noticeable in this advertisement is that it refers to the product of California, but, in fact, the imagery does not refer to indigenous peoples inhabiting this area. As mentioned above, feather headdresses are significant for Native American tribes of the Plains areas; what is significant for the natives in California are so-called basket hats ("Native American Headdresses"). It can be assumed, then, that the stereotypical image

portraying diverse Native American tribes as one nation with common features is used in this advertisement. It also serves as an example of cultural appropriation, as feather headdresses are the item that has spiritual significance in the tribes that use it; it is earned through honorable deeds and it is not meant to be worn by children as a part of their play, or as a way of depicting children as 'wild Indians'.



Figure 10 - California's Sunny Fruits Advertisement, 1962, "Let Your "Wild Indians" Eat Their Fill," *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/703](http://raceandethnicity.org/items/show/703)

In addition, historically, it was not usual for women to wear headdresses, or feathers (as they, alone, have high significance and have to be earned, as well), and even nowadays it is not common for a woman to wear these objects. Therefore, to portray a little girl dressed as a Native American and wearing feathers in her hair can be perceived as an ignorance of Native American beliefs and traditions (Monkman).

### **Friskies Advertisement, 1963**

Another example of cultural appropriation from the group of selected advertisement is a Friskies advertisement and the offer for “authentic Indian Chief headdress” (figure 11). First of all, as mentioned above, feather headdress, or warbonnet, is a part of traditional attire of several tribes from the area of Plains and it has a spiritual significance for those tribes. Offering the imitation of this item for a convenient price as a gift for buying the advertised product – a dog food – seems to be highly disrespectful of the cultures of the affected tribes; not to mention that the headdress is supposed to be earned and not bought and is supposed to be worn by the men who proved their honor and bravery, not by anyone who can afford to buy it.

Second thing that is a certain issue here is, again, the collective entity pattern – the headdress is presented as “authentic Indian Chief headdress”, suggesting that headdresses are significant for Native Americans as a whole, not only for several tribes.

Third issue with this advertisement is that under the main heading is written that these headdresses has been made by real Cherokees from Qualla Reservation, implying the authenticity and attractiveness of the product. Moreover, one would expect that if people from Cherokee tribe produced these headdresses, they would be inspired by real warbonnets from the tribe. However, this information is not entirely accurate, as in the past, warbonnets were not a part of Cherokee culture – these people usually wore one, or a small number of feathers attached to their head, and the limited cases when Cherokees wore warbonnets

include situations to please non-natives (“What was traditional”). Thus, the credibility of the statements concerning the authenticity of these headdresses is, at least, questionable.



Figure 9 - Friskies Dog Food Advertisement, 1963, “1963 vintage ad for Disney Movie, Savage Sam, Friskies Dog Food -061312”, *Ebay*, ebay.com/itm/1963-vintage-ad-for-Disney-Movie-Savage-Sam-Friskies-Dog-Food-061312-/362622248160

Lastly, it is rather inappropriate to use an important and spiritually substantial part of someone’s culture for advertising of a dog food. The fact that it is presented in this advertisement in such way implies that in the past century it was acceptable to put real people (in this case Native Americans) and their traditions on the same level as animals. There is no connection between dogs and their food and Native American tribes and their headdresses, and it does not seem reasonable to advertise such product on the background of people’s culture and traditions. On the other way, this might serve also as an implication that in the

past century Native Americans were perceived as an attraction and this advertiser, along with the others, only takes the advantage of the situation in the society and the perceptions and understandings of native people in the public.

### **Dippy Canoes Advertisement, 1968, and Dippy Canoes, Corn Skis, Salty Surfers Advertisement, 1969**

The last two examples for advertisements reflecting cultural appropriation are promoting the same product. When compared to the advertisement of Karo Syrup analyzed above, a little reversed situation is presented in the following advertisement (figure 12). What is portrayed is a male dressed up as a Native American holding a package of Dippy Canoes, a savory snack which is believed to “taste like Indian roasted corn”, as is mentioned within the advertisement. Main focus is put on the sentence on the top: “I bring you Dippy Canoes” – therefore, the product is advertised not as an American invention introduced to the natives, but in a way as if it was produced by Native Americans and brought to other people as a part of their culture. However, all of this is made in a rather stereotypical manner.

It is not defined from which tribe this representative is chosen, so it is relatively safe to assume that he is supposed to represent all of them – thus, it is another example of above-mentioned collective entity. Furthermore, canoe, as a part of Native American culture and way of life is transformed into a snack presented as created by the natives, inspired by the flavors of one of their most significant crops – corn.

There is yet another advertisement promoting the same product along with two other products by the same manufacturer (figure 13). In this advertisement there is, again, depicted a man dressed in what was (and is) believed to be symbolic for Native Americans – warbonnet (or feather headdress), a leather jacket with tassels and various beadwork accessories. He is proudly holding a package of Dippy Canoes and this scene is accompanied

by the text of which the first sentence says: “The snack that comes from the land of the tepee.”.



Figure 12 - Dippy Canoes Advertisement, 1968, “Dippy Canoes,” *Race & Ethnicity in Advertising* | *America in the 20th Century*, [raceandethnicity.org/items/show/1147](http://raceandethnicity.org/items/show/1147)



Figure 13 - Dippy Canoes, Corn Skis, Salty Surfers Advertisement, 1969, “1969 Quaker Dippy Canoes Corn Skis Salty Surfers Ad”, *Flickr*, 2010, [flickr.com/photos/25692985@N07/4307204960/in/photostream/](https://www.flickr.com/photos/25692985@N07/4307204960/in/photostream/)

Here, as well, is the snack presented as something manufactured by Native Americans and the advertisement is based on their culture and way of life. Two other products advertised here are Corn Skis and Salty Surfers; the first one presented as coming “from Siberia”, represented by a male who possesses a stereotypical feature of a Russian man, including a moustache and a fur hat, also known as ushanka; the latter one is represented by a blonde female dressed in a swimwear, described as “coming from the sea”. It is obvious then, that not only Native Americans, but also other national and societal groups were portrayed stereotypically with the aim of promoting these products. Especially with the case

of Dippy Canoes and Native Americans, canoes, teepees and parts of traditional attire of various Native American tribes are all put together to represent all indigenous people inhabiting the area of North America and, again, these Native American belongings are appropriated by white people in order to promote a snack.

## **Conclusion**

In this part of the thesis five examples of cultural appropriation of Native American culture in advertisements has been demonstrated. The items that are frequently appropriated by non-native cultures are the feather headdress and feathers, as well as traditional Native American patterns and beadwork. Apart from this, there is also an example of appropriation of Native American history (Pocahontas being contacted by non-natives via telegram). Although these advertisements do not portray Native Americans in a negative way and are not in general attempting to spread negative images of these people, they use components of their culture for benefit. Moreover, the appropriation of elements of particular indigenous cultures and their presentation as a symbol of the whole group of Native American tribes inhabiting the United States even though many of these tribes do not even use these items in their cultures contributes to the propagation of the perception of the natives of the United States as a homogeneous group, which is an inaccurate view. In all of the advertisements above Native Americans are depicted stereotypically, reflecting the pattern of a collective entity, and apart from this, these advertisements might serve as a source of information for the public that results in various misperceptions of these people and the difficulty to perceive them as a part of “civilized” American society.

### ***5.3 Native Americans vs. negative stereotypes and racism***

The next group of analyzed advertisements consists of the ones whose main focus is put either on racist depictions stemming from the significant traits of Native American appearance, or on negative views of these people based on their way of life. There is one element connecting all these advertisements, and that is their inappropriate content. If such advertisements were exposed to the contemporary public, they would not be accepted positively, and through this it is visible what kinds of ideas and their representations were acceptable not so many decades ago.

#### **Roblee Shoes Advertisement, ca. 1950s**

The first example of racially insensitive advertisement referring to the Native American culture is the one promoting Roblee shoes that are called “Red Skins” (figure 14). The name itself would be considered inappropriate in today’s society, however, it seems that it was acceptable few decades ago and even the connection between the color of the shoes referring to the skin color of the natives and the stereotypical depiction of Native Americans reflect the insensitiveness of the mid-20<sup>th</sup> century society towards such issues.

The color of the shoe is described as “Copper red, Indian red”, clearly referring to the Native American skin color. It can be viewed as a suggestion that these shoes are so authentic that they look like made from Native American skin – an idea that is wrong on many different levels and unacceptable from the point of humanity. However, the reason why such kind of advertising might have been chosen stems, again, from the stereotypes created by the western culture and the way how perception of Native American people was into a great extent influence by these stereotypes in the past century. The natives were perceived as less humans, closer to the nature, and thus closer to animality and that might be one of the reasons why the idea of shoes reflecting an ethnic group’s skin color was not

necessarily taken as a negative one. Through this advertisement from early 1950s it is clearly visible that the native social movement has not been operating at the time, and the native voices were being constantly quieted by the dominance of the western culture who set the standards and values for the American society.

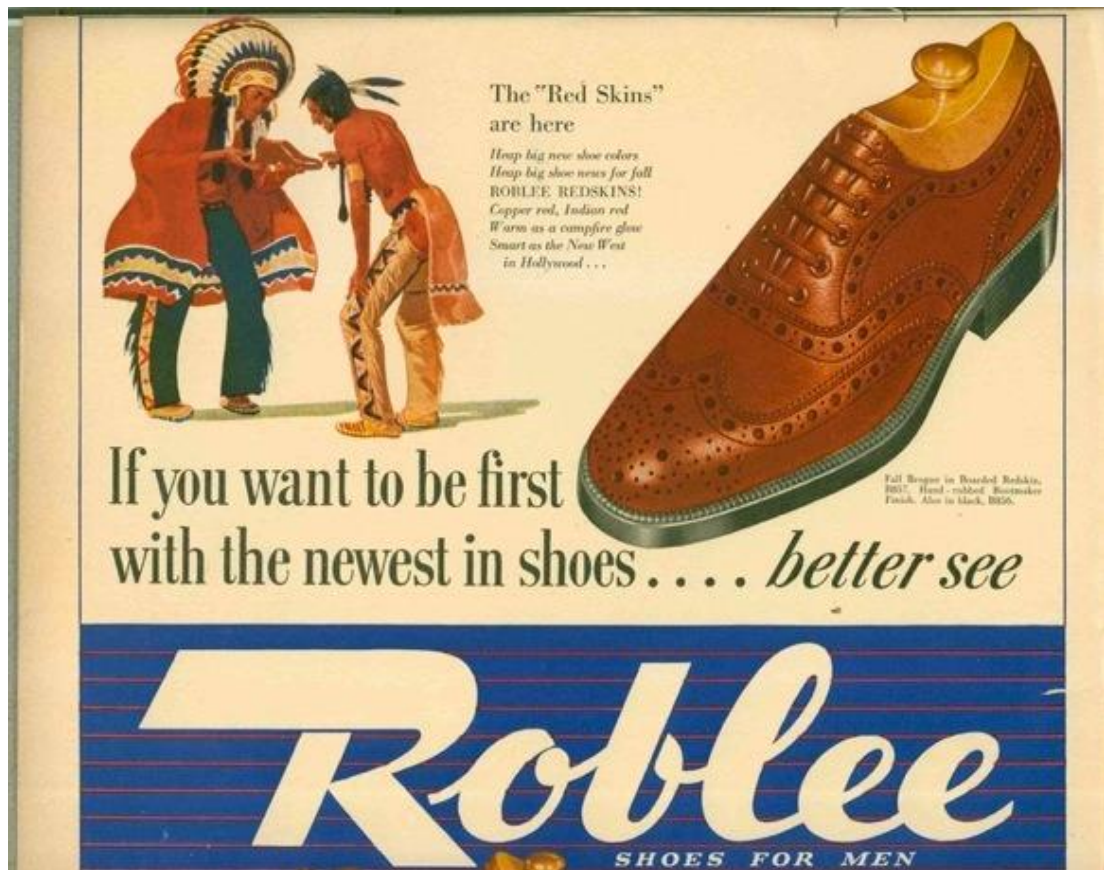


Figure 14 - Roblee Shoes Advertisement, ca. 1950s, "10 Racist Advertisements Featuring Native Americans", *Indian Country Today*, 30 Jun 2015, [newsmaven.io/indiancountrytoday/archive/10-racist-advertisements-featuring-native-americans-5dFIW1WG0O9j4\\_cSAeUmA/](https://newsmaven.io/indiancountrytoday/archive/10-racist-advertisements-featuring-native-americans-5dFIW1WG0O9j4_cSAeUmA/)

### The Travelers Insurance Company Advertisement, 1952

The advertisement for The Travelers insurance below (figure 15) provides an illustration of a person with long dark hair wearing – as the main title of the advertisement suggests – an Iroquois wooden mask; and item that was used in the past by Iroquois community in a ritual to scare away all the negative spirits that might be dangerous. There

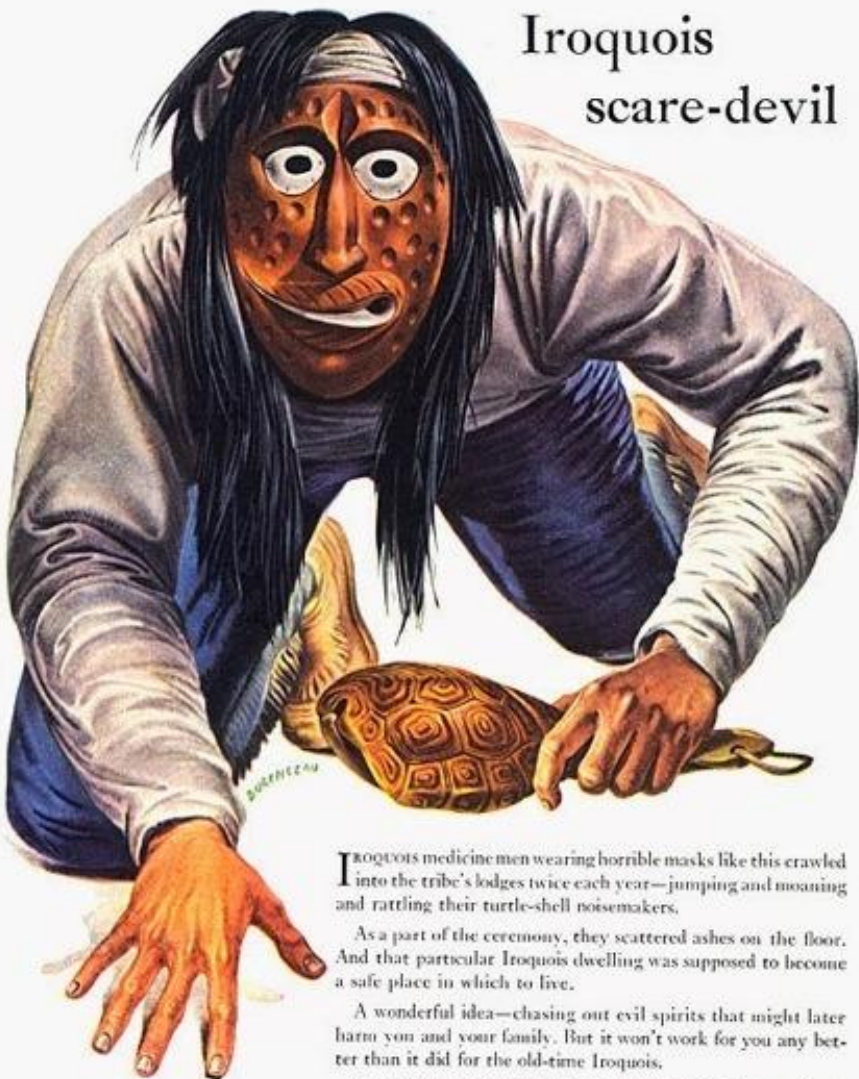
was a number of tribes performing similar rituals; it was usual that within a community there was a secret group and its members were responsible for protecting the houses, or even entire villages from the evil spirits. In Iroquoian context, these groups were known as “False Face Society” (Wingert). The members of this society wore masks similar to the one depicted in the advertisement; these masks illustrated a deformed human face that, in combination with sharp movements and noisemaking, were supposed to banish all dangerous spiritual forces (Wingert).

This ritual is briefly described in the advertisement, as well; the text says:

Iroquois medicine men wearing horrible masks like this crawled into the tribe’s lodges twice each year – jumping and moaning and rattling their turtle-shell noisemakers.

As a part of the ceremony, they scattered ashes on the floor. And that particular Iroquois dwelling was supposed to become a safe place in which to live (Fig. 15).

An introduction to the Iroquois traditions along with the illustration does not seem negative or inappropriate, and the illustration does not portray a stereotypical ideal of a Native American, like the majority of the advertisements in this thesis do, but rather a reflection of real people’s spiritual life. However, right after this introduction to Iroquois ceremonies comes the problematic part of this advertisement. The text continues like this: “A wonderful idea – chasing out evil spirits that might later harm you and your family. But it won’t work for you any better that it did for the old-time Iroquois” (Fig. 15).



## Iroquois scare-devil

**I**roquois medicine men wearing horrible masks like this crawled into the tribe's lodges twice each year—jumping and moaning and rattling their turtle-shell noisemakers.

As a part of the ceremony, they scattered ashes on the floor. And that particular Iroquois dwelling was supposed to become a safe place in which to live.

A wonderful idea—chasing out evil spirits that might later harm you and your family. But it won't work for you any better than it did for the old-time Iroquois.

But mishaps around the house, or personal injury accidents anywhere, needn't be a heavy burden on your pocketbook. Just call in your Travelers agent and let him tell you about Travelers Accident insurance.

**MORAL: INSURE IN** *The Travelers*

**ALL FORMS OF INSURANCE AND SURETY BONDS**

The Travelers Insurance Company, The Travelers Indemnity Company, The Travelers Fire Insurance Company, The Charter Oak Fire Insurance Company, Hartford 15, Connecticut. Serving the insuring public in the United States since 1864 and in Canada since 1865.

Figure 15 - The Travelers Insurance Advertisement, 1952, "Iroquois Scare-devil," *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/1200](http://raceandethnicity.org/items/show/1200)

It is acknowledged that the Iroquoian traditions are based on "wonderful ideas", but the whole ceremony is ridiculed right after, by claiming that it never worked, trivializing the

community's way of life and beliefs. Therefore, what at first might influence the viewer/reader of this advertisement in a positive way suddenly changes into a mockery and implies to the reader that the Iroquois as a group, and eventually other Native American groups, as well, are supposed to be laughed at because of their irrelevant practices.

In addition, when exclusively the mask is observed it can be noticed that the wooden face is covered with spots. One explanation for that is the connection to the smallpox epidemic that affected, apart from the other, also the Iroquois tribe. This advertisement suggests that the rituals and ceremonies of Native American communities are and were ridiculous and that they do not work, and the smallpox is one of those evil spirits the Iroquois could not scare and defeat themselves from. The viruses brought to America by European settlers caused a rapid decimation of a number of Native American tribes, as these people's immune system was not able to fight these diseases. It is a real part of history of North America and it should not be acceptable to trivialize the impact of the European settlement on the native people, especially when, like in the case of this advertisement, what is ridiculed is human suffering and death.

### **Friskies Dog Food Advertisement, 1960**

Another example of the Friskies advertisement created in the same year as the one above in the group of advertisements focusing on native cultures appropriation is this one (figure 16), implying certain interest in Native American cultures among the advertisers of this kind of dog food. As was mentioned in the analysis of the above-mentioned advertisement, it is not appropriate to put human beings on the same cultural level as animals. If the advertisement above is the example of insensitive treatment of Native Americans, this advertisement serves as an example of even more incongruous treatment.



Figure 16 - Friskies Dog Food Advertisement, 1960, “Out Scouting for Friskies,” *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/1112](http://raceandethnicity.org/items/show/1112)

What is depicted in this magazine advertisement is a dog wearing a headband with feathers significant for some of the Native American tribes. As is suggested by the heading, this dog is “scouting for Friskies” – the activity of scouting was prevalent among the members of various Native American communities, and native scouts were usually respected because of their skills, including the ability to follow and observe the enemy undercover, perfect knowledge of the land, as well as the ability to read tracks and identify crucial information about the enemy from them (Dunlay). The scouts were very helpful in a number

of military actions; however, this advertisement likens and compares these human beings to the sleuthhounds.

Thus, the headband and the activity of scouting presented through the image of a dog imply that Native Americans were believed to be on the same hierarchy level as animals. The dog as such can scout for food and that does not seem to be inappropriate; however, when the dog wears a feather headband the activity of scouting is suddenly understood in a different context – the one of Native American culture and people. Although the activity of scouting was something that earned respect for the people who carried it out, when it is ridiculed, trivialized and presented in such context, it can certainly influence the general perception of Native Americans and eventually result in harmful situations in native vs. non-native contacts.

### **Roly Poly Punching Toys Advertisement, 1966**

The next advertisement provides a 1960s racist perception of Native Americans and spreads such ideas that might eventually result in violence (figure 17). This advertisement promotes so-called punching toys – toys that are supposed to be hit. Additionally, as these products are toys, they are originally intended for children, so the ideas stemming from using this toy were supposed to operate from an early age of a human being.

This advertisement offers three different versions of a punching toy – the first two are bears, the third one is a caricature of a Native American accompanied by the text: “He’s the biggest of ‘em all – largest Roly Poly on the market. He’s also the funniest to hit. Down he goes and the weighted bottom brings him back up for more. Handsomely packaged in colorful, descriptive poly bag” (fig. 17).



Figure 17 - Roly Poly Punching Toys Advertisement, 1966, "Roly Poly Punching Toy Ad: Injun Brave, 1966", *History on the Net*, [historyonthenet.com/authentichistory/diversity/native/is3-buffoon/index.html](http://historyonthenet.com/authentichistory/diversity/native/is3-buffoon/index.html)

The first issue with this advertisement is, again, putting Native Americans on the level of animals. Along with two bears a human being is presented as one of the options for the punching toy. To this issue is directly linked another one – the issue of violence and its propagation. Whether it is animals or human beings, it is unacceptable to use physical violence on either of them. Moreover, buying such toy to a child might result in that child's conviction that it is permissible to beat Native Americans. With the increased rates of violence against these people spreading such ideas is very inappropriate and insensitive, particularly when such kind of violent behavior is directly advertised and propagated from one group of people against the other.

The third issue lies in the way how the "Brave Injun" punching toy is advertised – it is the biggest one and the funniest to hit – reflecting the attempts to increase sales of this particular version of the toy, which is directly linked to a wider acceptance of the violence

on Native Americans among the public – the more people buy this toy and use it the more acceptable the violence becomes.

### **The Savage Rifles Advertisement, 1969**

The last of the examples of spreading a negative image of Native Americans is the advertisement for the rifles by the brand called The Savage (figure 18). Apart from the advertisement and the content, one of the first things that strike the viewer's attention is the logo of the Savage brand, particularly the connection between the word Savage and the illustration of a Native American wearing a feather headdress as a part of this logo. By this the believed level of civilization of the natives among the dominant group – western culture – is exposed; Native Americans are perceived as savages and their connection to the guns in this advertisement might suggest the idea that they are violent and uncontrollable.

Moreover, the heading of the advertisement states: "The Savage Code: Less money doesn't have to mean less gun" (fig. 18). The main idea behind this is that the company is able to provide proper weapons for less money. However, this heading gets another layer of meaning when it is connected with the photograph of a Native American, on account of which the whole advertisement operates on the background of the natives. First, it touches upon the issue of poverty spread across Native American tribes and the idea linked to the native man proudly holding his gun – what is suggested here is that if a native person can afford the gun, it is definitely not a problem for a non-native one. What is disrespectful is the use of someone's unpleasant situation to promote a product and increase the sales. In addition, as was already briefly mentioned, this advertisement portrays the natives in general as people capable of violence and actually willing to perform violence, as they, despite the poverty, are willing to buy the guns.

# THE SAVAGE CODE:

Less money doesn't have to mean less gun.

Savage makes guns and only guns. No ammunition. Better guns are what we're after. And better ways to make them. For less.

We make more different kinds than anyone else. Sell more, too. Fact is, we're Number One in sporting arms.

Five Savage models have sold over a million each. Our Savage 110 center fire, pictured left, may be the sixth. It's the really new idea in a high power bolt action rifle.

Some proof: Savage doesn't build the headspace into the 110; Savage builds the 110 around the headspace. We didn't want the 110 to suffer traditional "plus-or-minus" tolerances that critically affect bolt action accuracy.

So Savage pioneered a unique assembly method that places the barrel into the receiver exactly where we want it. It gives us the most precise headspace possible. And, with our free floating barrel, the sweetest kind of accuracy.

Next we tailored the action to fit the cartridge. A long action for long cartridges, a short action for short cartridges. That's why 110 feeds in faster and more dependable, strength is greater, and appearance better.

About the 110's adjustable trigger. One of our big bore benchrest shooters designed it for consistent pull and crisp let off. Enough said.

But 110 quality goes a lot further than smoothness and accuracy. The reversed bolt face completely covers the cartridge head. Two massive lugs lock the bolt into the solid steel receiver. The chamber is surrounded by a separate ring of steel. Result: a double wall of safety, the dream of every shooter.

On the looks of the Savage 110's Monte Carlo stocks, highly polished and richly blued barrels, and solid steel receivers. Distinctive checkering. Everything you're after.

And in left or right-hand actions. Eleven in all. Including the detachable clip model and Scopesguns. In nine calibers. For as little as \$105.50. Or as much as \$555 for the Presentation Grade.

No matter what you spend, it will always be less money. But never less gun.

That's the Savage Code.

Free 40p. color catalog. Write: Savage Arms, Westfield, Mass. 01085. Please include your zip code.

**Savage**

Model 110-B/S-The 110 Scopesgun. I started out of scope and a rifle to fit any gunsmith's design. Monte Carlo stock, regular 210, 240, 270, 300, 330, 375, 445, 475, 500, 560, 600, 660, 700, 760, 800, 860, 900, 960, 1000, 1050, 1100, 1150, 1200, 1250, 1300, 1350, 1400, 1450, 1500, 1550, 1600, 1650, 1700, 1750, 1800, 1850, 1900, 1950, 2000, 2050, 2100, 2150, 2200, 2250, 2300, 2350, 2400, 2450, 2500, 2550, 2600, 2650, 2700, 2750, 2800, 2850, 2900, 2950, 3000, 3050, 3100, 3150, 3200, 3250, 3300, 3350, 3400, 3450, 3500, 3550, 3600, 3650, 3700, 3750, 3800, 3850, 3900, 3950, 4000, 4050, 4100, 4150, 4200, 4250, 4300, 4350, 4400, 4450, 4500, 4550, 4600, 4650, 4700, 4750, 4800, 4850, 4900, 4950, 5000, 5050, 5100, 5150, 5200, 5250, 5300, 5350, 5400, 5450, 5500, 5550, 5600, 5650, 5700, 5750, 5800, 5850, 5900, 5950, 6000, 6050, 6100, 6150, 6200, 6250, 6300, 6350, 6400, 6450, 6500, 6550, 6600, 6650, 6700, 6750, 6800, 6850, 6900, 6950, 7000, 7050, 7100, 7150, 7200, 7250, 7300, 7350, 7400, 7450, 7500, 7550, 7600, 7650, 7700, 7750, 7800, 7850, 7900, 7950, 8000, 8050, 8100, 8150, 8200, 8250, 8300, 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51450, 51500, 51550, 51600, 51650, 51700, 51750, 51800, 51850, 51900, 51950, 52000, 52050, 52100, 52150, 52200, 52250, 52300, 52350, 52400, 52450, 52500, 52550, 52600, 52650, 52700, 52750, 52800, 52850, 52900, 52950, 53000, 53050, 53100, 53150, 53200, 53250, 53300, 53350, 53400, 53450, 53500, 53550, 53600, 53650, 53700, 53750, 53800, 53850, 53900, 53950, 54000, 54050, 54100, 54150, 54200, 54250, 54300, 54350, 54400, 54450, 54500, 54550, 54600, 54650, 54700, 54750, 54800, 54850, 54900, 54950, 55000, 55050, 55100, 55150, 55200, 55250, 55300, 55350, 55400, 55450, 55500, 55550, 55600, 55650, 55700, 55750, 55800, 55850, 55900, 55950, 56000, 56050, 56100, 56150, 56200, 56250, 56300, 56350, 56400, 56450, 56500, 56550, 56600, 56650, 56700, 56750, 56800, 56850, 56900, 56950, 57000, 57050, 57100, 57150, 57200, 57250, 57300, 57350, 57400, 57450, 57500, 57550, 57600, 57650, 57700, 57750, 57800, 57850, 57900, 57950, 58000, 58050, 58100, 58150, 58200, 58250, 58300, 58350, 58400, 58450, 58500, 58550, 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65750, 65800, 65850, 65900, 65950, 66000, 66050, 66100, 66150, 66200, 66250, 66300, 66350, 66400, 66450, 66500, 66550, 66600, 66650, 66700, 66750, 66800, 66850, 66900, 66950, 67000, 67050, 67100, 67150, 67200, 67250, 67300, 67350, 67400, 67450, 67500, 67550, 67600, 67650, 67700, 67750, 67800, 67850, 67900, 67950, 68000, 68050, 68100, 68150, 68200, 68250, 68300, 68350, 68400, 68450, 68500, 68550, 68600, 68650, 68700, 68750, 68800, 68850, 68900, 68950, 69000, 69050, 69100, 69150, 69200, 69250, 69300, 69350, 69400, 69450, 69500, 69550, 69600, 69650, 69700, 69750, 69800, 69850, 69900, 69950, 70000, 70050, 70100, 70150, 70200, 70250, 70300, 70350, 70400, 70450, 70500, 70550, 70600, 70650, 70700, 70750, 70800, 70850, 70900, 70950, 71000, 71050, 71100, 71150, 71200, 71250, 71300, 71350, 71400, 71450, 71500, 71550, 71600, 71650, 71700, 71750, 71800, 71850, 71900, 71950, 72000, 72050, 72100, 72150, 72200, 72250, 72300, 72350, 72400, 72450, 72500, 72550, 72600, 72650, 72700, 72750, 72800, 72850, 72900, 72950, 73000, 73050, 73100, 73150, 73200, 73250, 73300, 73350, 73400, 73450, 73500, 73550, 73600, 73650, 73700, 73750, 73800, 73850, 73900, 73950, 74000, 74050, 74100, 74150, 74200, 74250, 74300, 74350, 74400, 74450, 74500, 74550, 74600, 74650, 74700, 74750, 74800, 74850, 74900, 74950, 75000, 75050, 75100, 75150, 75200, 75250, 75300, 75350, 75400, 75450, 75500, 75550, 75600, 75650, 75700, 75750, 75800, 75850, 75900, 75950, 76000, 76050, 76100, 76150, 76200, 76250, 76300, 76350, 76400, 76450, 76500, 76550, 76600, 76650, 76700, 76750, 76800, 76850, 76900, 76950, 77000, 77050, 77100, 77150, 77200, 77250, 77300, 77350, 77400, 77450, 77500, 77550, 77600, 77650, 77700, 77750, 77800, 77850, 77900, 77950, 78000, 78050, 78100, 78150, 78200, 78250, 78300, 78350, 78400, 78450, 78500, 78550, 78600, 78650, 78700, 78750, 78800, 78850, 78900, 78950, 79000, 79050, 79100, 79150, 79200, 79250, 79300, 79350, 79400, 79450, 79500, 79550, 79600, 79650, 79700, 79750, 79800, 79850, 79900, 79950, 80000, 80050, 80100, 80150, 80200, 80250, 80300, 80350, 80400, 80450, 80500, 80550, 80600, 80650, 80700, 80750, 80800, 80850, 80900, 80950, 81000, 81050, 81100, 81150, 81200, 81250, 81300, 81350, 81400, 81450, 81500, 81550, 81600, 81650, 81700, 81750, 81800, 81850, 81900, 81950, 82000, 82050, 82100, 82150, 82200, 82250, 82300, 82350, 82400, 82450, 82500, 82550, 82600, 82650, 82700, 82750, 82800, 82850, 82900, 82950, 83000, 83050, 83100, 83150, 83200, 83250, 83300, 83350, 83400, 83450, 83500, 83550, 83600, 83650, 83700, 83750, 83800, 83850, 83900, 83950, 84000, 84050, 84100, 84150, 84200, 84250, 84300, 84350, 84400, 84450, 84500, 84550, 84600, 84

#### ***5.4 Native Americans, trouble with English language and poor education***

The following set of advertisements concentrate on the way how Native Americans were believed to use English language. As was mentioned in the chapters above, Native American culture was trivialized and put into inferior position in comparison with the western culture. Its dominant position throughout the centuries has been responsible for the image of Native Americans in the eyes of non-natives, and one of the wide spread opinion about the natives was that they are non-civilized savages and less educated people than Europeans and Americans. This supposed lack of education was reflected in the portrayals of native people, as well, and following examples are going to illustrate the main stereotypes concerning the natives' use of English language.

##### **Bell Telephone System Advertisement, 1950**

The first stereotypical illustration of Native American broken English is provided by the advertisement for the Bell Telephone System services (figure 19). There is a simple illustration of two Native Americans that are semi-naked and wearing feathers on their heads. One of them is holding a weapon – a bow – and carries arrows on his back, the second one is performing the act of sending smoke signals. This depiction alone implies the idea of the savage nature of Native Americans – they are portrayed as not dressed correspondingly to the time period, they carry weapons around and stick to their old way of life (smoke signals) that is no longer considered to be relevant with the technological advances. Although it is improbable that real Native Americans looked and acted like the ones that are illustrated in the picture, it is the idea that was widely spread about them and this advertisement is one of the examples of how these perceptions retained their position within the non-native societies.



Figure 19 – Bell Telephone System Advertisement, 1950, “Chief Say Call By Number Best Way!,” *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/1129](http://raceandethnicity.org/items/show/1129)

Moreover, this stereotypical and inaccurate depiction is accompanied by the sentence “Chief say call by number best way!” (figure 19). The idea of an image of the natives as uneducated savages is strengthened by the way how they are assigned to use English language here. It is rather broken and some words, like verbs (to be) and articles are left out in this sentence. By this choice of language for the natives the advertiser suggests that their level of education is not high enough, as they are not able to use the language properly. It is a harmful idea that trivializes the abilities, as well as the culture of these people and spreads prejudicial opinions among non-native communities.

### **Post Toasties Corn Flakes Advertisements, early 1950s**

As a next example two advertisements for the same product are going to be analyzed (figure 20, figure 21). They were both created at the beginning of the 1950s and they both ridicule Native Americans and their use of language, particularly on the example of native children.

In the first advertisement, there are depicted Native American children – a girl and a boy; girl wearing a dress and a feather headband, the boy is semi-naked, wearing a piece of cloth around his belt and a feather headband, as well. In the first illustration the boy is holding a girl in his hand, saying: “Post Toasties helpum make me chief strong-arm!” (figure 20). Here, but also in the rest of the statements used in this advertisement it is visible that one way of implying the broken Native American English is the suffix -um attached to the verbs (love-um, stayum, helpum). It is a suffix used in a variety of other advertisements, as well, but still with the context of Native Americans and the attempts to point out their inability to use the English language properly.

Another noticeable thing about this advertisement, along with the implication of low educational level through the improper use of language is the illustration of an animal using the language in an exactly same manner as the native children. This is another instance of likening the native intelligence and amount of civilization to that of the animals, rather than humans.

The second advertisement for Post Toasties created in 1951 illustrates Native American children, as well (Fig. 19). The children are, similarly as in the previous case, portrayed rather stereotypically, semi-naked or topless, with headbands, some of them carrying bows. On four small illustrations it is depicted what are the benefits of eating Post Toasties and the examples of how they can be served. For example, the second picture shows a child stating that from Post Toasties he is “fulla energy” (figure 21). Moreover, there are

signs of reference to traditional Native American names – Fast-Foot and Chief Strong-Arm (the same as in the previous advertisement) originating in the boy's increased energy level after eating the cereal.

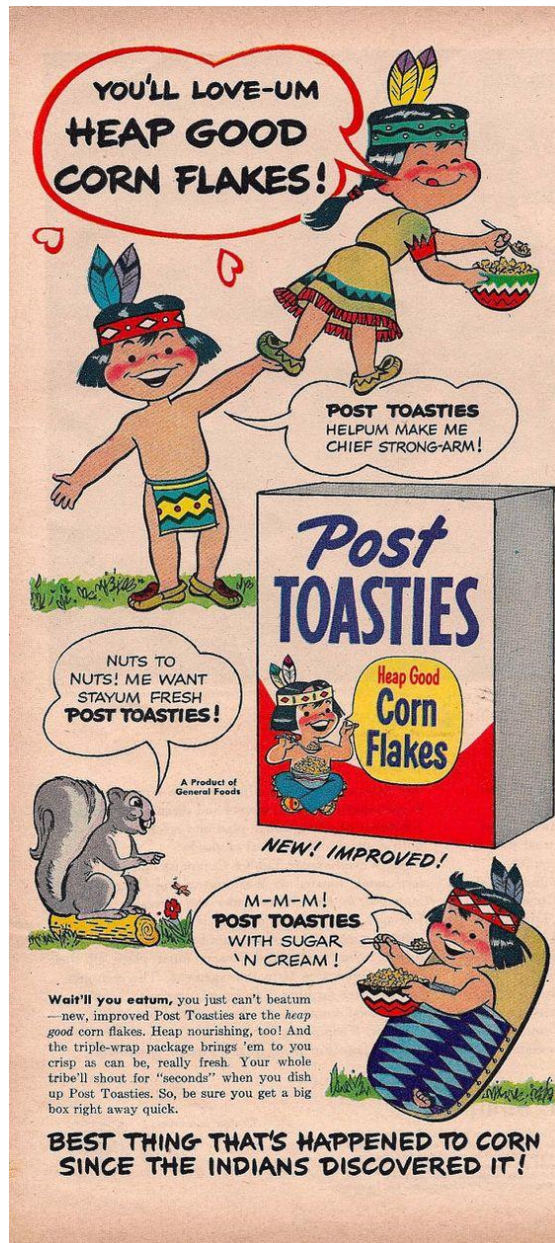


Figure 20 - Post Toasties Advertisement, early 1950's, "'Helpum Make me Chief Strong-arm!," *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/1128](http://raceandethnicity.org/items/show/1128)

Figure 21 - Post Toasties Advertisement 1950s, "10 More Racist Advertisements Featuring Native Americans", *Indian Country Today*, [newsmaven.io/indiancountrytoday/archive/10-more-racist-advertisements-featuring-native-americans-6mYebaVrDU2c5QK7FicRqA/](http://newsmaven.io/indiancountrytoday/archive/10-more-racist-advertisements-featuring-native-americans-6mYebaVrDU2c5QK7FicRqA/)

There are the same hints of broken English as in the previous advertisement for Post Toasties – the suffix -um attached to verbs, as well as the words believed to have the origins within Native American communities, such as “heap”.

There is one more thing occurring in both of these advertisements that is not directly linked to the use of the language but implies lower levels of Native American capabilities. It is the sentence at the bottom of the advertisements: “Best thing that’s happened to corn since the Indians discovered it!” (figure 20, figure 21). Similarly, as with some of the advertisements from previously analyzed groups, the corn and the way how it is processed is one of the indicators of native incompetence. What is implied by this slogan is that it does not matter how many different ways of processing corn Native American knew, there is always a way that is more advanced and better – that of a non-native man belonging to the western culture’s communities. In other words, no matter how good the products from Native Americans are, they are in the position of the inferior group and it is the dominant group who shapes the strongest opinions about them. Therefore, when the dominant group decides they are uneducated and unable to utilize their sources to the fullest, it eventually becomes an idea that is prevalent within the dominant society.

### **Kellog’s Corn Flakes Advertisement, 1962**

As the corn is one of the crops that has been extensively used by Native Americans in the past and was an important part of their sustenance, it is no surprise they are quite often used in advertisements promoting food made of corn. The next example of this is the Kellog’s advertisement for its corn flakes (figure 22) reflecting a history of Native American vs. European a little, as well as an imperfect use of English by the portrayed native man holding a box of advertised corn flakes.

The statement that illustrates the improper use of English by the native person is written in an upper left corner and goes like this: “No trade ‘em for Manhattan.” (figure 22), referring to the area that used to be, as many others, inhabited by the natives. Moreover, this statement is a short and simple one, however, it is suggested here that a native man who is saying this has a low language competence and makes grammatical mistakes even in such simple sentences (e.g. no trade ‘em instead of I will not trade them, or I am not trading them).



Figure 22 - Kellogg's Corn Flakes Advertisement, 1962, “Kellogg's Corn Flakes,” *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/1154](http://raceandethnicity.org/items/show/1154)

Next idea presented by this advertisement and the mentioned statement is the idea of Native American dependence on western/non-native inventions and advancements. The corn has been one of the most significant crops for Native Americans for a long period of time, but these corn flakes presented as an invention of the non-native Americans are introduced as such a good thing that a native person is willing to give up what used to belong to him just to have these corn flakes. This can be understood also in the way that the native person is willing to give up his traditional way of life and accept the progressive one introduced to him by the dominant group – a Euro-American culture.

### **Lowe Brothers Paints Advertisement, 1962**

The last of the examples of advertisements indicating poor education and the inability to use English language properly connected to this is the following one (figure 23). As it is not defined of which tribe the depicted native man is a member, this depiction can be labeled as stereotypical, as it serves as a reference to all Native Americans in general, but as was mentioned before, for example, feather headdress is not used by all Native American tribes. The advertisement is constructed as an advice from a Native American man about the right painting color.

The first issue that catches the attention is, once again, a broken English, as if it was not the actual inhabitant of the United States who is talking, but rather a stranger. An example of misuse of the language is the question at the top of the image: “You gonna paint house?”. It is not correct from the grammatical point of view, as such kind of a question should begin: “Are you going to ... ?”; additionally, as within several other examples, this one shows, too, the tendency to leave out the articles and auxiliary verbs (particularly ‘be’).

The expression “many, many moons” is believed to originate in Native American communities to express a long duration of something – as when measuring time in the past they often relied on the Sun or the Moon and observed their alternations (“What is the

history”). This expression puts a native man into a position of a person using outdated version of a language, implying the inability to keep up with the progress provided by the western culture and living in the past.



Figure 23 - Lowe Brothers Paint Advertisement, 1962, "10 More Racist Advertisements Featuring Native Americans", *Indian Country Today*, [newsmaven.io/indiancountrytoday/archive/10-more-racist-advertisements-featuring-native-americans-6mYebaVrDU2c5QK7FicRqA/](https://newsmaven.io/indiancountrytoday/archive/10-more-racist-advertisements-featuring-native-americans-6mYebaVrDU2c5QK7FicRqA/)

The last issue indicating native culture's inferiority to the western culture is the sentence "Look for paints with palefaces on package". This is a suggestion that the product

is coming from non-native Americans, and even Native American is presenting it as a right choice for everyone. An emphasis of the skin-color of the person depicted on the packaging serves as an assurance of the dominant position of this racial group among all the others within the American society of the 1960s – the era of an emergence of various social movements.

## **Conclusion**

To conclude, this set of five advertisement provided an overview of how, particularly in the 1950s and 1960s, it was common to spread the image of Native Americans as the less civilized and educated ones. One of the reasons for that was the need of a dominant culture – Euro-American groups – to secure its powerful position within the society of that time. One of the ways how the low intelligence of the natives was presented was through their improper use of English language. The English of Native Americans tends to leave out the articles and auxiliary verbs, and within the English sentences, phrases originating in native languages occur – the word that is used most often in connection with Native American context is “heap”. Usually, it is not only the language that implies the low level of education – it is often combined with other symbols within the advertisement to strengthen the idea – for example, the Post Toasties advertisement likens native children and their use of the language to an animal.

### ***5.5 Native American culture and females***

The last group of analyzed advertisements consists of the ones that portray females – some of them are Native Americans, the others are used in the advertisements to promote items from Native American culture. The analysis is going to concentrate on the issues of cultural appropriation and stereotypes – similarly as with the previous sets of advertisements

– but now with the focus on females, exploring what kinds of stereotypes prevail about them and what aspects of Native American cultures are appropriated within the female context.

### **Spun-lo Underwear Advertisement, 1950**

The first example of portrayals of females in connection with Native American cultures is the advertisement of underwear by Spun-lo, created in 1950 (figure 24). Within the advertisement there is a drawing of a Caucasian lady wearing the underwear along with Native American headband and braided hair – signs that are significant for recognizing Native Americans in the western culture. Moreover, as the lady is not a native person but is acting like one, assuming from the gestures, and is wearing a feather – a feature that was originally meant for brave males – this can be viewed as an example of cultural appropriation, as well.

Another issue, apart from appropriating the culture, is the way how the woman is portrayed. She is wearing only the underwear and in combination with Native American elements this can be viewed as a suggestion of perceiving native females as sexual objects. For today's standards this drawing and the portrayed woman do not seem particularly inappropriate or scandalous, however, in the mid-20<sup>th</sup> century the images of semi-naked ladies were not really prevalent which only contributes to the idea that spreading the image of a (supposed) Native American lady that is semi-naked has the power to influence the public's perception of this group of society.

Next thing that is stereotypical about this advertisement is linked to the previously analyzed language use. In this advertisement, as well, occur words and phrases that were used in connection to Native Americans and their use of English – particularly phrase “heap big” and the contraction of them to ‘em. All of this is present in the short text in the left corner on the bottom of the advertisement.



Figure 24 - Spun-lo Underwear Advertisement, 1950, “10 Racist Advertisements Featuring Native Americans”, *Indian Country Today*, [newsmaven.io/indiancountrytoday/archive/10-racist-advertisements-featuring-native-americans-5dFInW1WG0O9j4\\_cSAeUmA/](https://newsmaven.io/indiancountrytoday/archive/10-racist-advertisements-featuring-native-americans-5dFInW1WG0O9j4_cSAeUmA/)

### Johnson Compacts Advertisement, 1963

The next example of cultural appropriation is the advertisement created by Johnson Motors (figure 25). In this advertisement there is a photograph of a Caucasian lady, again,

dressed in what is believed to be a traditional attire for a Native American woman, accompanied with simple leather shoes and a feather headband.



"Even squaw can carry"

## New Johnson Compacts

So dependable, they all have a 2-year warranty!

Above is the Sea-Horse 3. Home in the teepee are three other power-packed papooses: the 18 (at right), 10 and 5½ hp models. The spunky 3 has a built-in fuel tank plus, as a new accessory, a fuel pump and separate 6-gallon tank to boost cruising time to 17 hours. The 18, 10 and 5½ offer thermostatic cooling, super silencing, cushion-hub prop and built-in gear shift.

The same 2-year warranty policy — good for parts and labor — also applies on the new 75, 40 and 28 hp models. For free catalog, write: Johnson Motors, 1364 Pershing Rd., Waukegan, Illinois. Division of Outboard Marine Corp.

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Figure 25 - Johnson's Compacts Advertisement, 1962, "10 More Racist Advertisements Featuring Native Americans", *Indian Country Today*, 11 Jul 2015, [newsmaven.io/indiancountrytoday/archive/10-more-racist-advertisements-featuring-native-americans-6mYebaVrDU2c5QK7Fic](https://newsmaven.io/indiancountrytoday/archive/10-more-racist-advertisements-featuring-native-americans-6mYebaVrDU2c5QK7Fic)

The item that this advertisement is promoting is an outboard motor. The main idea of the advertiser by putting this motor on the back of a woman was probably the one that it is so light that "even squaw can carry" it. This statement puts particularly Native American women into the position of a weak ones, but on the other hand the photograph of a woman

shows that she carries several other things along with the motor, which might be a suggestion of native females as doing the majority of hard work within their communities – a common stereotypical view of Native American women.

Apart from the depicted female and the messages this depiction possesses, the connection between Native Americans in general and easy-to-carry motors is rather vague. The image of a “squaw” here reflects the increased interest in Native American communities and their depictions, although many of them were inaccurate, or even racist and negative. Moreover, in terms of the language, it was mentioned in the previous parts of this thesis that the word “squaw” is nowadays considered to be offensive, but it is visible through this advertisement that several decades ago it was acceptable to use this word in advertising along with stereotypical and offensive images of members of discriminated groups of the society.

#### **Land O’Lakes Native Accessories Advertisement, 1969**

The brand and particularly the logo of Land O’Lakes has been discussed in this thesis, as well, providing one of possible explanations why this brand of butter uses the image of a Native American female. Through this advertisement from 1969 (figure 26) the brand’s interest in Native American cultures is noticeable. However, this advertisement is appropriating the culture and the brand benefits from something that does not belong to it – accessories presented as native, inspired by original native designs.

# Butter, Bangles & Beads

**Wild Land O'Lakes offer!**  
Save up to 1/2 on  
hard-to-find native design  
jewelry and leather.

**MAIL TO:** Fashion Offer  
Box 6450  
Ropeville, Miss. 39153

NAME: \_\_\_\_\_  
ADDRESS: \_\_\_\_\_  
CITY: \_\_\_\_\_  
STATE: \_\_\_\_\_ ZIP: \_\_\_\_\_

| Item No. | Quantity desired | Price |
|----------|------------------|-------|
| A-1      |                  |       |
| A-2      |                  |       |
| A-3      |                  |       |
| A-4      |                  |       |
| A-5      |                  |       |

**IMPORTANT:** You must include one guarantee shield from the Land O'Lakes Butter package back for each item ordered.

**TOTAL NUMBER GUARANTEE SHIELDS:** \_\_\_\_\_  
One for each item ordered.

**TOTAL PRICE:** \_\_\_\_\_  
(check or money order)

Allow 3-4 weeks for delivery. Offer good only in U.S.A. Expires Nov. 30, 1970.

Figure 26 - Land O'Lakes Advertisement, 1969, " Butter, Bangles & Beads," *Race & Ethnicity in Advertising | America in the 20th Century*, [raceandethnicity.org/items/show/1137](http://raceandethnicity.org/items/show/1137)

As the accessories are intended primarily for women, they are advertised by a woman as well – she does not wear any kind of traditional Native American attire, except for the accessories that are presented as “hard-to-find native design jewelry” (figure 26). Therefore, with the exception of the gesture imitating Native American sign language and not acknowledging individual tribes whose cultures were taken as inspiration this portrayal is not particularly stereotypical.

Nevertheless, as was already mentioned, the main issue here is cultural appropriation. Nowadays it is still relatively common to appropriate Native American culture in fashion. It is not prohibited to get inspired by the other culture, however, it is necessary to respect that culture's taboos connected to certain items (e.g. a feather headdress as a sacred item that has to be earned and is intended originally for men). Furthermore, it is important to approach the other culture with respect, not only steal something from it and financially benefit from it.

### **Yucca Dew Shampoo Advertisement, 1975**

The next example from this set of advertisements provides at a first glance a natural, non-stereotypical depiction of a Native American woman as an emblem of beauty (figure 27). What is particularly described here as attractive are her long dark hair.



Figure 27 - Yucca Dew Shampoo Advertisement, 1975, "1975 Hair Beauty Ad, Yucca-Dew Shampoo, with Lovely Native American Teen Girl", *Flickrriver*, 19 Jun 2015, [flickrriver.com/photos/29069717@N02/18777407070/](https://www.flickrriver.com/photos/29069717@N02/18777407070/)

However, there is one, rather positive than a negative stereotype present in this advertisement – the one describing Native Americans as natural people. Similarly, the lady from this advertisement, introduced as Tenaya – to increase the authenticity of her words and the whole advertisement – shares her secret for a natural way of keeping her hair so “rich” and “healthy-looking” (figure 27). Although the positive stereotypes can be harmful in certain ways, as well, as they are limiting in how the stereotyped groups are perceived by the other ones, the example of this positive stereotype is engaged in spreading also a positive message about the natural female beauty.

On the other hand, it is certain that the pretty and young female was chosen for this advertisement to provide better results for the advertised product and its sales. It is the example of the way how advertisements operate on the emotional levels of human’s mind, as well as the unconsciousness – by putting Yucca Dew shampoo next to a pretty Native American female it is very probable that the link between the two is going to be created, and with regard to the stereotype connecting native people with nature, the result of this link is the belief that Yucca Dew is a natural product.

### **Virginia Slims Cigarettes Advertisement, ca. mid-1970s**

Finally, the last example of advertisements is the one for Virginia Slims cigarettes from approximately 1970s (figure 28). These cigarettes were designed especially for women and a majority of campaigns connected to this product is believed to “sell not only cigarettes but also the emotional and psychological needs of women with society’s ideals of women’s outward appearance and female equality” (Polk). It is quite ironic, then, that on the one hand the advertisement promotes the image of a woman as of a strong independent individual, but on the other hand depicts other females, as is visible in this example, stereotypically and withdrawn out of context, spreading inaccurate information.



Figure 28 - Virginia Slims Advertisement, 1970s, "10 Racist Advertisements Featuring Native Americans", *Indian Country Today*, 30 Jun 2015, [newsmaven.io/indiancountrytoday/archive/10-racist-advertisements-featuring-native-americans-5dFInW1WG0O9j4\\_cSAeUmA/](https://newsmaven.io/indiancountrytoday/archive/10-racist-advertisements-featuring-native-americans-5dFInW1WG0O9j4_cSAeUmA/)

This advertisement depicts a female holding a cigarette, and next to her is a totem pole constructed out of Native American women. Next to each one of them there is written the name, ridiculing Native American traditional system of naming – from the bottom it goes like this: “Woman Who Plucks Feathers For Chief’s Headdress”, “Little Woman Who

Weaves All Day”, “Princess Buffalo Robe Sewer”, “Woman Who Gathers Firewood”, “Princess Breakfast, Lunch and Dinner Preparer”, Keeper of the Teepee”, “Little Running Water Fetcher”, “Princess Wash and Scrub” (see fig. 26). Not only are these denominations humiliating, they also emphasize the idea of Native American women being inferior servants of Native American men.

This advertisement serves as an example of marginalizing Native American cultures, as well as unifying them into one general culture. The position of females within Native American communities varies from one community to the other, and thus portraying them all as oppressed by males and spreading such idea about them in general is wrong.

## **Conclusion**

To summarize the main ideas of the advertisements reflecting female situation in connection with Native American cultures, in comparison with males depicted in the advertisements above, the stereotypes of native females seem to be milder – some of them portray females as naturally beautiful and generally connected to the nature, while the others provide a more negative stereotype of native females being oppressed by men and hard-working instead of the males. Anyway, these depictions result in a more sympathetic view of these females, although these perceptions are limiting – when an opinion of a woman like this is spread among the public, then it is hard for people to believe that these women can be independent and strong individuals, as well as regular members of the American society.

## CONCLUSION

This master's thesis concentrated on the issues of stereotypes and cultural appropriation connected to the communities of Native Americans. Since the first contacts between the natives and the Europeans several centuries ago, the European, and later Euro-American groups have been attempting to secure their powerful position in the New World. One of the ways of doing so was creating inaccurate images about the native inhabitants of the lands and through this influencing the general opinion on these people. There were various ways to do this – from writings and literature through the portrayals in paintings and illustrations, to the more contemporary ways of photography and use of mass media.

Advertising, as one of the aspects of mass media, played a crucial role in the propagation of stereotypical images of Native Americans, particularly during the 20<sup>th</sup> century. Advertisements in general do not promote only the products with the aim of increasing the sales, but they also in order to approach their aim indicate certain ideas that resonate among people who gradually start to believe them. The main focus of this thesis were the depictions of Native Americans in the selected advertisements from the period from 1950s to 1970s.

The thesis was formally divided into two main parts – the first one served as a theoretical introduction to the world of stereotypes and cultural appropriation, as well as the world of advertising. It has been illustrated how stereotypes come to emergence and what impact, along with cultural appropriation, they have on the cultures they affect. Within the chapter about advertising it has been demonstrated that advertisement play a significant role in shaping people's values and opinions, and as a result they tend to provide such information to the viewer that operate on the emotional level of understanding where the rational and analytical aspects of thinking are in the background.

The second – analytical – part of the thesis concentrated on the observation of 25 advertisements, selected with the emphasis on the stereotyping and cultural appropriation. By the analysis of the first set of advertisement it has been discovered that in Native

American traditional life and culture is reflected rather humorously within the selected advertisements, implying their ridiculousness and irrationality in comparison with western culture's modern, progressive world full of advances.

The second set of advertisements reflected how Native American cultures and sacred items were appropriated in the advertisements from 1950s to 1970s. In a majority of cases the appropriated item was the feather headdress, a sacred item that is treated with high respect in several Native American communities – not all of them which is a very common belief among the non-natives. In this context the dominant position of the western culture is reflected in its ability to create images about nations it has not a sufficient knowledge of, resulting in so-called credibility excess – the phenomenon when the information spread by the dominant group are viewed as more credible than the ones spread by the inferior group, no matter how accurate they are.

The third set of advertisements focused on particularly negative and unacceptable depictions, propagating the ideas of racism and violence. In these advertisements Native Americans are portrayed as inferior people, intellectually on the same level as animals, which is implied by the image of a dog wearing a feather headband, or a disturbing example of advertisement for punching toys, where along with animals one of the options is also a Native American figure – a case that involves a direct promotion of violence on animals and human beings. In cases like these, when a native person is likened to animals and presented as someone who can be physically attacked the dominance of a western culture is present, as well, as a person like this, without the intellect and needed skills, can in no way challenge its powerful position.

The next set of advertisements focused on representations of Native American uses of the English language. Several specifics used in the native speech (created by a non-native) emerged, such as inaccurate use of English grammar, skipping the use of articles or auxiliary verbs, or using words that are believed to come from the native environment. All of these

specifics and advertisements imply the poor education and a lack of intellect of Native Americans, resulting in spreading of the idea that they are not capable of rivalry with the western culture, and in fact, need its guidance.

The last set of advertisements included portrayals of Native American females and American females in Native American contexts. It has been found that in general Native American females undergo milder versions of stereotypes, but on the other hand, in these examples, too, can be found the ones implying Native American inferiority – particularly in the cases where native women are portrayed as males' slaves with highly domestic roles, suggesting the lower development of these cultures in comparison with the western culture.

Therefore, it can be assumed, that although not all the examples of stereotyping and cultural appropriation present in these advertisements are particularly negative, a majority of them suggests the idea that Native Americans are inferior to the western culture and the way how they are portrayed in these advertisements serves to secure the powerful position of a western culture within the area of the United States by spreading misinformation shaping the public view of these communities.

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## English Résumé

This master's thesis concentrates on the issues of stereotyping and cultural appropriation in the context of Native Americans and the common, and often inaccurate, beliefs about them. On the portrayals of Native Americans in selected advertisements it is illustrated what kinds of perceptions of these people prevailed in the era from 1950s to 1970s and what were the possible aims of creating and spreading such images.

The thesis provides a general overview of the phenomena of stereotyping and cultural appropriation along with explanations how they operate and what kinds of possible harms they represent. In addition, a brief survey of specific examples of cultural appropriation and stereotyping of Native American communities in the western culture is presented in the thesis.

A significant part of the thesis is dedicated to the advertising, where it is explored in general terms how advertisements function and what powerful role they have in shaping and influencing the opinions of the public. The notion of extensive use of visual imagery as a part of advertising is outlined, as well as the function of advertising in exclusively American historical and cultural context.

The main aim of this thesis is to provide an overview of the most common stereotypes and images of Native Americans transmitted through advertising in the era of emerging social movements – from the early 1950s to approximately mid-1970s. In addition, it provides a survey of a variety of advertising practices that were acceptable within the society in the time but would not be positively accepted nowadays. The main focus of this thesis, however, is the hypothesis that the portrayals of Native Americans in these advertisements serve as a proof of the dominant position of the western culture within the area of the United States and its ability to shape the general perception of inferior groups in order to secure this dominant position.

## Czech Résumé

Tato magisterská diplomová práce se zaměřuje na problematiku stereotypizace a kulturního přivlastňování v kontextu kultur Původních Američanů, s ohledem na obecné, no často nepřesné, přesvědčení o nich. Na vyobrazeních Amerických Indiánů ve vybraných reklamách je ilustrováno, jaké druhy vnímání těchto lidí převažovaly v éře od padesátých let do sedmdesátých let minulého století, a jaké byly možné cíle tvorby a šíření takových obrazů.

Práce poskytuje obecný přehled o jevech propojených se stereotypy, či kulturním přivlastňováním, spolu s vysvětlením, jak fungují a jaké druhy možných škod představují. V diplomové práci je také uveden stručný přehled konkrétních příkladů kulturního přivlastnění a stereotypizace komunit domorodých Američanů v západní kultuře.

Významná část práce je věnována reklamě, kde je obecně zkoumáno, jak reklamy fungují a jakou mocnou roli mají při utváření a ovlivňování názorů veřejnosti. Nastíněn je pojem extenzivního využívání vizuálních obrazů jako součásti reklamy, jakož i funkce reklamy výhradně v americkém historickém a kulturním kontextu.

Hlavním cílem této práce je podat přehled nejběžnějších stereotypů a představ o Amerických Indiánech přenášených prostřednictvím reklamy v éře vznikajících sociálních hnutí – od počátku padesátých let do poloviny sedmdesátých let. Kromě toho poskytuje přehled různých reklamních praktik, které byly v rámci společnosti ve zmíněné době přijatelné, no v době současné by už nebyly vnímány pozitivně. Hlavním cílem této práce je, každopádně, hypotéza, že zobrazení Původních Američanů v těchto reklamách slouží jako důkaz dominantního postavení západní kultury v oblasti Spojených států a její schopnosti utvářet veřejný názor o podřízených skupinách k zajištění tohoto dominantního postavení.