

➤ Hearing Records ... HR

\*\* **09hr\_ab0035\_AC-Ed\_pt04**

WISCONSIN STATE  
LEGISLATURE COMMITTEE  
HEARING RECORDS

**2009-10**

(session year)

**Assembly**

(Assembly, Senate or Joint)

**Committee on  
Education**

**(AC-Ed)**

(FORM UPDATED: 06/28/2010)

**COMMITTEE NOTICES ...**

➤ Committee Reports ... CR

\*\*

➤ Executive Sessions ... ES

\*\*

➤ Public Hearings ... PH

\*\*

➤ Record of Comm. Proceedings ... RCP

\*\*

**INFORMATION COLLECTED BY  
COMMITTEE FOR AND AGAINST  
PROPOSAL ...**

➤ Appointments ... Appt

\*\*

Name:

➤ Clearinghouse Rules ... CRule

\*\*

➤ Hearing Records ... HR (bills and resolutions)

\*\*

➤ Miscellaneous ... Misc

\*\*

( )



Rep. Pope-Roberts

209 North

Deborah Berchem

359 13th Ave.  
Racine, 53403

Found  
With  
AB-35  
Materials

I come to you today to attempt to bring down Ethical Common sense to you elected officials as well as the Native Americans who are pushing for your own way no matter the cost, to the Taxpayers of this State & the School districts who choose to HONOR our Ancestors.

As a woman of Native American descent I take pride in my heritage not only my Native side but my Euro Heritage as well.

I ask any of you Natives if ever you would have a Powwow without drums, to do so would be a dishonor to Mother Earth & the heartbeat of what the drum represents.

Please explain to all of us how a School district that honors OUR Ancestors disrespects them or us.

When my sons school, Indian Trails Academy in Kenosha WI sent home paperwork for his Class Mascot to be Kotopeli, my objection to the use of the deity wasnt because

of the Native Aspect, but because  
he & his classmates are Freshmen,  
and Kokopeli is the deity of Fertility  
for the Hopi Nation of the Southwest.

I don't know about you but as a  
parent of a 15 year old boy I really  
didn't want to promote Male fertility.

I spoke to the Principle, & she agreed.  
We came up with a bank, to represent  
soaring to new heights.

It is obvious if we as Native  
Americans choose to help educate  
the districts instead of throwing our  
political weight we can co-exist  
quite peacefully.

If a school district is teaching  
incorrect material regarding our  
histories then help to educate them  
on the correct history.

If you still feel you need to  
punish the children, families & school  
districts that HONOR US with the  
use of our Ancestors then I  
suggest you <sup>negotiate</sup> <sup>to</sup> PAY for the districts  
to change their Mascots.

There are numerous Indian Run Casinos in WI do these truly represent who we are as Native Americans

You can not truly believe that these Mascots cause Native Children anymore distress than hunger, gambling, alcohol abuse or any other number of abuses that Plague Many Children no matter their race or creed.

Our Drums are the heartbeat of the tribe as much as Mother Earth  
Our headdress represents the ~~Bravery~~  
our Bravery.

If these Schools need help with educating, you need to be the leaders & Peacemakers like Our Ancestors help them to understand the pride in our rich heritage & take pride in helping future generations overcome false caricatures, myths, legends & Blatant lies regarding Our Ancestors help them honor & respect our heritage.

To what level does this stop? Does every Town or City need to change its name if it is derived from Native History?

Do the School districts hold the reserve for your contempt? Don't that like targeting a child, and profiting the educational system that teaches them.

Don't we have enough Negatives all around us?

Instead of turning everything from our heritage and the representations of our Native Heritage into blanket & blatant Negatives

Why can you not see the Position of these Schools Honoring our heritage & ancestors.



AB 35?  
Date?

Lucas Morse ~~is~~ age 16  
Porquette, WI

Thank you for giving me this opportunity  
Now this bill is not against the  
schools who disrespect the Native American  
Nations, in my eyes, but rather against  
the schools who respect ~~and honor~~ them. as of might  
There are cases where schools changed <sup>now</sup>  
there mascot or changed there logo.

I find tamobachs and things along the lines as  
as logos can and are disrespectful  
misrepresentation, the incident I would  
like to bring up is the Varona-Mount Horub  
case. Where Mount Horub was having  
a home coming parade and they had on a foot  
sculpting and tamobachs through the hole  
(which I find extremely disrespectful) they  
were not punished but rather Varona  
was forced to change or forced to make a decision  
to change to Varona wild cats. In this  
case it was Mount Horub not Varona who  
was disrespectful. NOW 15 YEARS down the

Varona  
mistake in  
Like you like them are making the same  
mistake in Blaming the wrong people.  
I along with many of the students at  
Porquette Pride, Honor, and Respect the  
Natives and My School, I reveal My  
Own native background, But Being native <sup>along with</sup>  
makes we respect MY SCHOOL events  
For instance Football in school, on the game field

Of in the stands you feel the  
Pride, the respect, the honor. ~~Just~~  
~~the way to change to be against people~~  
~~and/or schools who offend the~~  
~~the ones who do respect them~~

If kids thought it was offensive  
Students or disrespectful Do you  
think they would play sports for or against  
that school? or even go to that school?

That is all, if <sup>the issue is</sup> every mascot can be  
I ask opposed, today not 20 years  
ago

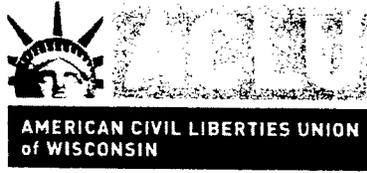
if our logo ~~is~~ Does not  
contain <sup>any</sup> ~~any~~ <sup>imagery</sup> ~~of~~ <sup>or symbol</sup>  
Native <sup>and/or</sup> ~~and~~ we keep the name  
Indians ~~name~~

We do not have any MASCOT!  
But a logo (P) <sup>Swat</sup>, yes we still carry the  
name, with Pride Indians IS our school!  
Imagery is the <sup>main</sup> ~~problem~~ <sup>the</sup> ~~and~~ <sup>not</sup> ~~name~~.

I've  
heard  
during  
the  
assembly



AB 35 ?



122 State St. #201  
Madison, WI 53703

**March 17, 2009**

**Contact: Stacy Harbaugh, Community Advocate, (608) 852-5822,  
sharbaugh@aclu-wi.org**

***ACLU: Race-Based Mascots Are Governmentally Endorsed Stereotypes***

Nearly forty public school districts across Wisconsin continue to use nicknames, mascots and logos for their sports teams that are based on race or ethnicity. Nicknames, like Chiefs or Chieftains, Indians, Red Raiders, Redman, and Warhawks, and school approved mascots and logos have been a common feature at sporting and pep events attended by generations of enthusiastic students.

All public schools in Wisconsin are required to provide all students with an adequate, nondiscriminatory education. When race-based nicknames, logos, and mascots promote harmful discrimination, stereotyping or harassment the schools have a problem.

Unfortunately, the controversy over race-based sports nicknames has been around for many years. The Wisconsin Indian Education Association's "Indian" Mascot and Logo Task Force and others, including the ACLU of Wisconsin, have been raising awareness and challenging mascots for decades.

Some districts have changed their nicknames, mascots or logos. Other districts have found one rationale or another to keep harming their students and the students of other schools in their athletic conferences. Let's be clear these rationale are bogus, no matter how much some district residents are attached emotionally to harmful nicknames.

By adhering to American values, such as fair play, respect for others, and good sportsmanship, it is possible to get beyond the emotion.

There are times when legislating a process to handle disputes can respect all viewpoints, while achieving results that are best for our students. The Wisconsin Legislature is considering a bill that would set up a process within the Department of Public Instruction in which school district residents could bring a complaint alleging discrimination and the school district could try to prove that their nickname, mascot or logo does not promote discrimination, pupil harassment or stereotyping. The DPI would be required to write rules, subject to legislative approval, that would administer and implement the complaint process.

There are two advantages to this proposal which deserve special attention.

First, public school nicknames, mascots, and logos are government speech. The government must respect the free speech rights of Americans in their private capacities. The government, however, cannot escape the harmful consequences of its own speech by invoking the First Amendment. The burden of proof is therefore properly put on the government in this proposal.

Second, the DPI is the right forum to review these matters. If reviewing complaints against school districts is left up to the school districts, that is like asking a defendant to judge the charges made against them. While either side should be able to appeal from the DPI's finding to the circuit courts, this administrative procedure is likely to resolve most complaints without the time and expense associated with litigation.

For these reasons the ACLU of Wisconsin supports the race-based nicknames, mascots and logos bill. State Representative Soletski and State Senator Coggs are to be commended for putting forward this fair and workable proposal. The bill won't end discrimination in our public schools, but it is an important step forward.

The ACLU of Wisconsin is a membership organization defending the civil liberties and rights of all Wisconsin residents. Visit [www.aclu-wi.org](http://www.aclu-wi.org) or [capcityliberty.blogspot.com](http://capcityliberty.blogspot.com).



Paula Mohan  
Political Science instructor, UW-Whitewater

AB 35?  
Date?

Home contact information:  
922 Haywood drive  
Madison, WI, 53715  
608 658-6463  
[mohanp@uww.edu](mailto:mohanp@uww.edu)

---

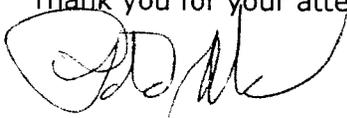
I would like to register my support for the bill to end native sports mascots and think that it has been a long time coming.

In a state in which we aspire to improve relations between all peoples and especially to improve upon the history of conflicts between indigenous peoples of the Great lakes region and the other settlers who migrated to this territory, all of our progress has been undermined every time a high school reenacts a ritual based upon 19<sup>th</sup> century depictions of "savages", based upon the continued misperceptions of euro-americans. When native students attend those schools, it compounds the damage by associating the rich culture that the student lives with the comical, cartoonish, caricatured image depicted with the mascots. It is deeply disrespectful to the native peoples and damaging to not just native students, but also contributes to the desensitization of non-native students, too.

If we want to truly educate our young people to be able to develop cultural competence and to live and deal with each other in a pluralistic world, it is important that we establish those ethical standards with our regulations and laws. Allowing this practice to continue undermines that effort.

I strongly urge the committee and the entire legislature to support and pass this bill with overwhelming support and show all the citizens in the state of Wisconsin that we can learn from our history and begin again to treat all peoples with the respect and dignity that they deserve.

Thank you for your attention.





Carol S. Gunderson, M.A..  
13118 12th Street,  
P.O. Box 667  
Osseo, WI 54758  
(715) 797-9198  
[gunderso@triwest.net](mailto:gunderso@triwest.net)

AB 35 ?  
Date ?

## **The Osseo-Fairchild Experience: Each of the other 37 Wisconsin communities still using race-based nicknames is “an Osseo-Fairchild-disaster-waiting-to-happen”.**

*By Carol S. Gunderson (member, Oneida Nation of Wisconsin), M.A., Senior Lecturer Emeritus, resident of the Osseo-Fairchild School District since 2000, significant taxpayer and landowner in the Osseo-Fairchild School District since 1976.*

The following is a compilation of some of the recent incidents and examples of racial stereotyping that have occurred in the Osseo-Fairchild School District because of the School Board’s race-based nickname policy and associated references (i.e., “chieftains” nickname with a typical ‘Indian’ head logo). Three American Indian families living in the School District have been deeply involved and negatively impacted by their effort to ask their local school board to stop using race in the school’s athletic policy. These families include Oneida, Apache/Taraskan, Lakota Sioux, and Ho-Chunk individuals.

Most of these incidents could have been avoided had the current bill been signed into law a decade ago. Because the current process to stimulate retirement of race-based nicknames is such a disaster for American Indian families, for School Board members, for school administrators, and for the community, passage of the bill this year is critical to prevent similar incidents from occurring in other Wisconsin communities. The current bill would install a different process that would take the emotion and conflict out of the community and allow for a rational unemotional evaluation of a school’s educational policy based on what’s best for students at the race-based school and those students at other schools that compete against the race-based school. Moreover, as these incidents demonstrate, since students in other school districts are psychologically harmed by a school’s use of race in their athletic policy and since all Wisconsin schools can be affected by a given School Board’s decision to use a race-based nickname during conference and non-conference play as well as up through State tournament coverage, it’s very inappropriate to consider this educational policy issue to be “a local matter” subject only to “local control”.

1. Our family received numerous anonymous letters and phone calls aimed at intimidation. One anonymous letter was so threatening that the police chief said it could be viewed as a “hate crime”.
2. Our family had to obtain a temporary restraining order against a nickname-supporter for what was heard as a threat of physical violence toward us.
3. A letter to the editor in the local newspaper openly said our family should “pack up and get out of town” (an exact quote!). (In essence, he was saying that “These Indians should pack

up and get out of town unless they're willing to shut up and allow us White people to use their race and their culture for our predominately-White people's halftime fun-and-games.")

4. Another letter to the editor from a high school junior said that our family had "brought hate to the community" (also an exact quote!). (A year later as a senior, the student wrote another letter to the editor saying that he had changed his position because he had had an experience that caused him to be able to see how American Indians could find the 'chieftains' nickname stereotypical and unacceptable.)
5. The president of the Osseo-Fairchild School Board swore at us following a school board meeting (captured on videotape). He did so after he said "Why don't you spend your time trying to get the State to pass a law outlawing our 'chieftains' nickname instead of pressuring us School Board members to make the change?" (Other school Board members and many residents on both sides of the issue have expressed a similar desire to have the issue resolved by action at the State level because they have seen how destructive it is to a community when the matter is treated as "a local control issue".)
6. A nickname supporter gave us "the finger" at another school board meeting (also captured on videotape).
7. Friends have told us of insulting rumors, lies and innuendo which they've heard being spread in the community about our family because we have dared to speak out against institutional racism in our local school
8. We've felt the need to ask the Police Chief to have his officers make extra trips around our house for our protection during periods when tensions are especially high in the community. The police have done so.
9. While the whole uniformed Osseo-Fairchild football team was walking to the practice field and past me and another Native woman, an athlete yelled out the 'chieftains' nickname toward us in what we saw as a racial taunt directed toward us Native women because of our race and our opposition to the school's 'Indian' nickname.
10. The night after Eau Claire television news had reported that the Great Lakes Inter-Tribal Council had passed a resolution asking Osseo-Fairchild to eliminate its 'chieftains' nickname, vandalism was directed at an American Indian family's property.
11. When we would go to a certain restaurant in Osseo to eat, a supporter of the nickname would frequently sit in a booth and stare at us in an angry and threatening manner. We therefore haven't gone to that restaurant for the last four years, which is unpleasant in a small town with few restaurants.
12. Because American Indians were opposing the school's racial nickname, one logo supporter was overheard at a local restaurant saying "Our ancestors should have wiped out all of the Indians when they had the chance!"
13. Controversy over the nickname/logo issue created a negative safety environment and negative learning environment in the high school for American Indian students. Tensions became so high that parents pulled two American Indian high school students out of school

for several weeks at the end of the school year. We had to home school the students until the end of the year.

14. A superintendent from another school district, because he'd graduated from a school with an 'Indian' nickname, sent us a horrible letter filled with demeaning racial stereotypes and attacking American Indian families for our opposition to Osseo-Fairchild's nickname. A logo-supporting Osseo-Fairchild School Board member then distributed copies of the inflammatory letter throughout the community and even within his church.
15. At a school board meeting, I was called a name that's the most derogatory name that an American Indian woman can be called (i.e., what many American Indians call "the S-word" and sometimes written as "sq\*\*w").
16. At the same School Board meeting, a 'chieftains' nickname supporter stereotypically called an American Indian parent who was speaking against the nickname a "drunken Indian" even though he does not drink alcohol.
17. After an Educational Forum about the race-based nickname, an American Indian woman who had previously lived in Osseo was verbally assaulted by an Osseo-Fairchild teacher because she expressed opposition to the 'chieftains' nickname, leading to a written complaint being sent to DPI by the woman.
18. Police attended several of our protests at our request for our protection because we and the Police Chief recognized that our safety was at risk for speaking out and protesting against the racial school policy.
19. Police attended three school board meetings or events in Osseo and one in Fairchild when tensions were high. County sheriff deputies from Trempealeau County and/or Eau Claire County were called in to assist three times. At one School Board event to "celebrate" the first anniversary of the new 'Indian' head logo (and which we called the "Discrimination Celebration"), deputies from the county and officers from other towns were brought in to assist. State Patrol officers even made several passes at the "Discrimination Celebration". The Police Chief determined that the cost for police attendance at this single event was \$3,800. The School District was charged for the \$3,800. Police costs for other events haven't been determined as far as we know but are significant.
20. After the recall election that replaced several School Board members by new Board members who supported the race-based practices, several American Indian Osseo-Fairchild high school students sat in the front row and watched in tears as the reconstituted School Board reinstated the race-based school policy.
21. American Indian residents were victims of violation of their right to freedom of speech and to redress grievances by the Osseo-Fairchild School Board because the School Board officer presiding over a School Board meeting said that during Public Comment period, he would not allow any comments about the school nickname and logo. In other words, American Indian residents were disallowed the opportunity to express concerns about a Board policy that targeted their race and is psychologically harmful to American Indian students. This was a violation of civil rights based on race. When I, as an American Indian resident, stood to speak in opposition to my race being used by the School Board for this nickname policy,

the School Board chair interrupted me and announced that “Public Comment is now over.” When a White woman resident in the audience spoke up and said that she had wanted to speak during Public Comment about the wrestling program, the School Board chair reopened Public Comment for her, announcing “Okay, Public Comment is open again as long as no one talks about the logo.” Upon hearing his comment, I then said aloud to the School Board chair that “I guess I’m the wrong color to speak to the School Board today.” My complaint was ignored.

22. This was one of several times when the School Board announced that exactly one topic was prohibited during the Public Comment period, namely the School Board’s race-based nickname policy which targets American Indians. We believe that this was a violation of our First Amendment rights.
23. A sixth grade American Indian student was teased by a classmate about being an American Indian and was told after trying to defend his culture and religious practices that “All that Indian crap is just a bunch of bullshit.”
24. While an American Indian student was in the fifth grade, a classmate profusely apologized for wearing an Osseo-Fairchild ‘chieftain’ logo and nickname sweatshirt. The sweatshirt depicted an American Indian male in full ceremonial headdress with the word “CHIEFTAIN” printed with the image. The classmate explained that he was sorry and embarrassed, but that his mother made him wear it because “everything else was unclean.” The classmate then said “I’m sorry for wearing this. I know how this bothers you and your family. I am sorry.” This demonstrates how even non-native students are harmed by adult School Board members who are essentially forcing students to engage in racial stereotyping which the students know is wrong.
25. When an American Indian parent and his first grade daughter were walking from the Osseo Elementary School, European American students inside a school bus stuck their heads up to the open windows and yelled the stereotypical “woo-woo-woo” sound toward the parent and child, a stereotype enforced by the school’s race-based nickname and logo.
26. The theme for the Osseo-Fairchild homecoming game in the fall of 2007 was “Disney movies”, and seven teams were to decorate a hallway using a Disney movie as the theme. Because the athletic nickname is ‘chieftains’, two of the teams used stereotypical ‘chieftains’ themes that were insensitive to American Indians and were forced by school administrators to redo their work. Parents called administrators to complain about the rejection of their child’s efforts, saying that the nickname should be changed because “Our kids can’t have any fun with this nickname.” As I have often said, “School boards won’t change the nickname when it’s only the Indian kids who are being harmed. It’s only when White kids start getting affected that changes are made.” This also exemplifies how administrators are put into an untenable position because they often understand that a race-based nickname is psychologically harmful and educationally unsound but are forced by the School Board to act in a manner that is not in the best interests of the students and their education. Teachers who know the race-based school nickname is wrong have expressed a fear of speaking out for change because teachers are afraid of losing their jobs or being otherwise penalized by an angry School Board.

27. The Osseo-Fairchild student newspaper contained a drawing which included an American Indian in stereotypical manner within a scene of violence and death. The drawing included a black-skinned male holding two knives and an American Indian aiming a bow and arrow aimed at a white-skinned cowboy. In contrast, all other figures in the drawing were depicted in various non-violent, non-hostile activities. All of these other figures were White (non-minority), while only the Black person and the American Indian were depicted negatively and stereotypically. This drawing was printed as part of a school wide contest, with cash prizes offered. The drawing was made by an Osseo-Fairchild student who was an athlete and had been indoctrinated by the school's race-based athletics policy to think, act and engage in racial stereotyping of minorities in school activities.
28. Three students from Altoona and Fall Creek high schools joined one of our protests against Osseo-Fairchild's race-based nickname, showing that students from other school districts sometimes recognize the harm that is caused by the policies of the School Board from another school district.
29. Three students from Regis High School brought and wore an 'Indian' head dress at a volleyball game held at Osseo-Fairchild. This is an example of how students in other school districts are harmed by Osseo-Fairchild's race-based nickname because it encourages or "teaches" students at other schools that it's "acceptable" to stereotype a racial minority and their culture. It exemplifies why this is a statewide issue and it is inappropriate for people to call this "a local issue" that "should be resolved using local control". As this example illustrates, this is clearly not just "a local issue" so it should not be under "local control".
30. A local church pastor who understood that Osseo-Fairchild's race-based nickname was inappropriate and contrary to Christian beliefs broke down in tears in the pulpit while giving a sermon about the school's race-based nickname. A logo-supporting School Board member who was in the congregation misinterpreted the reason for the tears and wrote a letter to the editor that appeared in the Eau Claire Leader that blamed us for "attacking" his pastor. The pastor then went to the School Board member to explain that he had misinterpreted the situation, but he did not write a correction to the newspaper, thereby leaving readers across western Wisconsin with the impression that we had "attacked" the pastor.
31. No other pastor of the 13 local pastors was willing to address the issue with their congregation. One local pastor expressed a concern about possibly losing his position with the congregation if he were to address the issue with his flock. However, many have speculated that the fear of loss of members and/or contributions motivated the silence, even though the Wisconsin Council of Churches had issued a strong Christian-based statement opposing race-based nicknames in Wisconsin schools.
32. I and my family haven't attended our own church in Osseo for over four years because we don't feel comfortable with church members who are logo-supporters helping give communion to the rest of the congregation. I don't want a logo supporter who disrespects and demeans me and my race to give me what I consider to be a holy sacrament. Moreover, students and alumni sometimes wear clothing to church bearing the racial nickname or logo, causing us to say that "We can't even go to church without being reminded that our local community has demonstrated total disrespect for my race by ignoring all the tribal leaders and American Indian organizations that have asked the community to replace the race-based nickname that targets my race."

33. At an “Educational Forum” to inform residents about the issue, while an American Indian man was speaking against the logo and how it personally disrespected his culture, a supporter of the ‘chieftains’ nickname began calling him “an asshole” repeatedly. The nickname supporter said this while seated in the row directly behind an American Indian woman and her family (including an eight-year old child) and loud enough for them to hear. (These of course are the same people who claim they are “honoring Indians” by using their race for a sports good luck charm.) The same man who had directed these horrible epithets toward American Indians later rose during the Forum and talked about how “the logo honored American Indian people” and how he had never witnessed “any disrespect toward Indians connected with the logo.”
34. An American Indian educator from Oshkosh attended an Osseo-Fairchild School Board meeting and was horrified by what she observed in the behavior of residents who supported retaining the race-based nickname, whereupon she exclaimed sorrowfully that “I had no idea what you have been going through here in Osseo-Fairchild!”
35. At Halloween, a pumpkin was carved into a “chieftain” head and put on the sidewalk outside the door of an Osseo restaurant.
36. An American Indian resident submitted a letter to the Osseo-Fairchild School Board stating that she had a serious issue with the use of religious regalia and symbols being used in a non-religious/non-ceremonial context within a proposed ‘Indian’ logo. The letter explained how she had received professional training at the Smithsonian Institution’s National Museum of the American Indian in regard to the use and misuse of American Indian religious symbols and ceremonial items, and depictions of them. She was never replied to nor contacted by any school board member, but later learned that her concerns were never addressed nor considered. Instead she later learned that the only proposal/ requests considered by the Osseo-Fairchild School Board was that submitted by European American supporters of the nickname that targeted her race and culture, including her American Indian religion.
37. Graduates of Osseo-Fairchild High School have reported being embarrassed upon going to college when students from other communities criticized them for coming from a community with a race-based nickname. They have said that “My high school in Osseo-Fairchild should have taught me before I graduated that race-based team nicknames are racial stereotypes that are unacceptable in modern society.”
38. During Public Comment at an Osseo-Fairchild School Board meeting, an American Indian resident addressed the Board regarding the misuse of American Indian cultural, ceremonial, and religious symbols in regard to the ‘Indian’ nickname and logo. Her comments/concerns regarding her and her family’s religious beliefs and practices were not specifically addressed by any School Board member. The School Board refused to address specific concerns of her and her family about the misuse/abuse and misrepresentations of her traditional American Indian religious practices, beliefs, and philosophies, despite numerous public pleas for them to look into this matter in an in-depth manner that focuses on the religious aspects of the nickname/logo issue.

39. Our community has been ripped apart over this, with friendships destroyed and family members avoiding people in their own family who are on the “other side”. Lifelong friends and next-door neighbors no longer speak to one another. Brothers cannot talk civilly to one another about the school. Family reunions have additional tension because family members have experienced emotional arguments over this issue.
40. Some local businesses lost significant income as customers that had been customers for decades instead bought from other businesses, often from businesses in other communities which meant that those dollars permanently left the community’s economy.
41. The person serving as mayor addressed the School Board because he was concerned that the community’s reputation was being harmed by the controversy.
42. Some European American graduates of Osseo-Fairchild who had considered moving back to the community after retirement told us they changed their minds and decided they didn’t want to live in a town that was so racially insensitive. Some European Americans indicated they had moved into a nearby town instead of moving to Osseo because of the race-based nickname. Some European American residents expressed their intent to move elsewhere as soon as feasible because of disgust for the community’s refusal to eliminate the race-based school policy.

So, that’s Osseo-Fairchild. Osseo-Fairchild is not a nice community to live in if you’re an American Indian who expresses opposition to the school’s racial nickname policy. I and my family have had to endure this situation because our School Board has a nickname policy that targets my race. American Indians living in Osseo-Fairchild or any of the other 37 Wisconsin communities with an ‘Indian’ nickname shouldn’t have to put our families at risk of intimidation, physical threats and even violence in order to get our race removed from our public school’s athletic policy. No other race is used for race-based nicknames. Only American Indians are subjected to this situation. African American families don’t need to put themselves and their children at risk over school nickname policies that target their race. So why should we? Asian Americans don’t need to either. So why should we?

We have been going through this living hell in Osseo-Fairchild for over six years since 2002. Moreover, the Osseo-Fairchild School Board, school administrators and the community have also been going through a living hell for these years. The conflict will continue in Osseo-Fairchild unless the proposed bill becomes law. The proposed bill would have prevented this tragedy from happening in Osseo-Fairchild if it had been made law a decade ago. This bill enables DPI to objectively make an evaluation free from the emotion and passion that so often splits and destroys school boards and destroys communities.

Each of the remaining 37 other race-based communities are “an Osseo-Fairchild-disaster-waiting-to-happen”. Our concern is that someone will eventually be seriously injured or even killed if the current process remains in place. Unless the Wisconsin State Legislators adopts a new process that reduces tension at the local level, the threatened and/or real violence against property and people could become even more extreme. The current bill before the Wisconsin Legislature should solve this problem.

Please pass this bill in order to change the process and reduce the potential for racial conflict in Osseo-Fairchild and the 37 other race-based Wisconsin school districts.



AB 35?  
Date ?

**APA Resolution Recommending the Immediate Retirement of  
American Indian Mascots, Symbols, Images, and Personalities by  
Schools, Colleges, Universities, Athletic Teams, and Organizations**

WHEREAS the American Psychological Association has recognized that racism and racial discrimination are attitudes and behavior that are learned and that threaten human development (American Psychological Association, June 2001);

WHEREAS the American Psychological Association has resolved to denounce racism in all its forms and to call upon all psychologists to speak out against racism, and take proactive steps to prevent the occurrence of intolerant or racist acts (American Psychological Association, June 2001);

WHEREAS the continued use of American Indian mascots, symbols, images, and personalities undermines the educational experiences of members of all communities—especially those who have had little or no contact with Indigenous peoples (Connolly, 2000; U.S. Commission on Civil Rights, 2001; Society of Indian Psychologists, 1999; Webster, Loudbear, Corn, & Vigue, 1971);

WHEREAS the continued use of American Indian mascots, symbols, images, and personalities establishes an unwelcome and often times hostile learning environment for American Indian students that affirms negative images/stereotypes that are promoted in mainstream society (Clark & Witko, in press; Fryberg, 2003; Fryberg & Markus, 2003; Fryberg, 2004a; Munson, 2001; Society of Indian Psychologists, 1999; Staurowsky, 1999);

WHEREAS the continued use of American Indian mascots, symbols, images, and personalities by school systems appears to have a negative impact on the self-esteem of American Indian children (Chamberlin, 1999; Eagle and Condor Indigenous People's Alliance, 2003; Fryberg, 2004b; Fryberg & Markus, 2003; Maryland Commission on Indian Affairs, 2001; Society of Indian Psychologists, 1999; The Inter-Tribal Council of the Five Civilized Tribes, 2001; Vanderford, 1996);

WHEREAS the continued use of American Indian mascots, symbols, images, and personalities undermines the ability of American Indian Nations to portray accurate and respectful images of their culture, spirituality, and traditions (Clark & Witko, in press; Davis, 1993; Gone, 2002; Rodriguez, 1998; Witko, 2005);

WHEREAS the continued use of American Indian mascots, symbols, images, and personalities presents stereotypical images of American Indian communities, that may be a violation of the civil rights of American Indian people (Dolley, 2003; King, 2001; King & Springwood, 2001; Pewewardy, 1991; Springwood & King, 2000; U. S. Commission on Civil Rights, 2001);

WHEREAS the continued use of American Indian mascots, symbols, images, and personalities is a form of discrimination against Indigenous Nations that can lead to negative relations between groups (Cook-Lynn, 2001; Coombe, 1999; U. S. Commission on Civil Rights, 2001; Witko, 2005);

WHEREAS the continued use of American Indian symbols, mascots, images, and personalities is a detrimental manner of illustrating the cultural identity of American Indian people through negative displays and/or interpretations of spiritual and traditional practices (Adams, 1995; Banks, 1993; Nuessel, 1994; Staurowsky, 1999; Witko, 2005);

WHEREAS the continued use of American Indian mascots, symbols, images, and personalities is disrespectful of the spiritual beliefs and values of American Indian nations (Churchill, 1994; Gone, 2002; Sheppard, 2004; Staurowsky, 1998);

WHEREAS the continued use of American Indian mascots, symbols, images, and personalities is an offensive and intolerable practice to American Indian Nations that must be eradicated (U.S. Commission on Civil Rights, 2001; Society of Indian Psychologists, 1999);

WHEREAS the continued use of American Indian mascots, symbols, images, and personalities has a negative impact on other communities by allowing for the perpetuation of stereotypes and

stigmatization of another cultural group (Fryberg, 2004b; Gone, 2002; Staurowsky, 1999; U.S. Commission on Civil Rights, 2001);

THEREFORE BE IT RESOLVED that the American Psychological Association recognizes the potential negative impact the use of American Indian mascots, symbols, images, and personalities have on the mental health and psychological behavior of American Indian people;

THEREFORE BE IT RESOLVED that the American Psychological Association encourages continued research on the psychological effects American Indian mascots, symbols, images, and personalities have on American Indian communities and others;

THEREFORE BE IT RESOLVED that the American Psychological Association encourages the development of programs for the public, psychologists, and students in psychology to increase awareness of the psychological effects that American Indian mascots, symbols, images, and personalities have on American Indian communities and others;

AND

THEREFORE BE IT RESOLVED that the American Psychological Association supports and recommends the immediate retirement of American Indian mascots, symbols, images, and personalities by schools, colleges, universities, athletic teams, and organizations.

#### References

- Adams, D.W. (1995). Education for extinction: American Indians and the boarding school experience. Lawrence, KS: University Press of Kansas.
- American Psychological Association (June 2001). An emergency action of the Board of Directors: Resolution against racism and in support of the goals of the 2001 United Nations World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance. Washington, DC: Author. [Available online: <http://www.apa.org/pi/racismresolution.html>.]
- Banks, D. (1993). Tribal names and mascots in sports. Journal of Sport and Social Issues, 17(1), 5-8.
- Chamberlin, J. (1999). Indian Psychologists Support Retiring of Offensive Team Mascots. APA Monitor, 30 (4).
- Clark, R. & Witko, T. (in press). Growing up Indian: Understanding urban Indian adolescents. In American Psychological Association (in press). No Longer Forgotten: Addressing the Mental Health Needs of Urban Indians. Washington, DC: Author.
- Churchill, W. (1994). Indians are us? Culture and genocide in native North America. Monroe, ME: Common Courage Press.
- Connolly, M. R. (2000). What's in a name? A historical look at Native American related nicknames and symbols at three U.S. universities. Journal of Higher Education 71 (5), 515-547.
- Cook-Lynn, E. (2001). Anti-Indianism in North America: A voice from Tatekeya's earth. Urbana, IL: University of Illinois Press.
- Coombe, R. J. (1999). Sports trademarks and somatic politics: Locating the law in critical cultural studies. In R. Martin & T. Miller (Eds.). SportCult (pp. 262-288). Minneapolis, MN: University of Minnesota Press.
- Davis, L. (1993). Protest against the use of Native American mascots: A challenge to traditional, American identity. Journal of Sport and Social Issues 17 (1), 9-22.
- Dolley, J. (2003). The four r's: Use of Indian mascots in educational facilities. Journal of Law and Education, 32 (1), pp. 21-35.
- Eagle and Condor Indigenous People's Alliance (2003). Resolution by the Eagle and Condor Indigenous Peoples' Alliance on Eliminating Native American Indian Descriptions Naming Mascots, Logos, and Sports Team Nicknames in Oklahoma Public Schools. [Available On-line: <http://www.aistm.org/2003ecipa.htm>.]
- Fryberg, S. A. (June, 2003). *Free to be me? The impact of using American Indians as mascots*. Invited address at the 16<sup>th</sup> Annual Convention of American Indian Psychologists and Psychology Graduate Students, Utah State University, Logan, Utah.
- Fryberg, S. A. & Markus, H. R. (2003). On being American Indian: Current and possible selves. Journal of Self and Identity, 2, 325-344.

- Fryberg, S. A. (November, 2004a). *"Dude, I'm honoring you": The impact of using American Indian mascots*. Invited address at the North American Society for Sociology of Sports, Tucson, Arizona.
- Fryberg, S. A. (June, 2004b). *American Indian social representations: Do they honor or constrain identities?* Invited address at the Mellon Humanities Center Workshop/Research Institute for Comparative Studies in Race and Ethnicity network, "How do identities matter?" Stanford University, Stanford, California.
- Gone, J. P. (2002). Chief Illiniwek: Dignified or damaging? In T. Straus (Ed.), *Native Chicago* (2<sup>nd</sup> ed., pp. 274-286). Chicago, IL: Albatross.
- Inter-Tribal Council of the Five Civilized Tribes (2001). The Five Civilized Tribes Intertribal Council Mascot Resolution. [Available On-line at: <http://aistm.org/2001.civilized.tribes.htm>.]
- King, C. R. (2001). Uneasy Indians: Creating and contesting Native American mascots at Marquette University. In C.R. King & C. F. Springwood (Eds.). Team spirits: Essays on the history and significance of Native American mascots (pp. 281-303). Lincoln, NE: University of Nebraska Press.
- King, C.R., & Springwood, C.F. (2001). Beyond the cheers: Race as spectacle in college sports. Albany, NY: State University of New York Press.
- Maryland Commission on Indian Affairs (2001). Resolution of the Maryland Commission on Indian Affairs. [Available On-line at: <http://aistm.org/maryland.resolution.2001.htm>.]
- Munson, B. (2001). Tolerance in the news. [Available On-line at: [http://www.tolerance.org/news/article\\_tol.jsp?id=169](http://www.tolerance.org/news/article_tol.jsp?id=169).]
- Nuessel, F. (1994). Objectionable sports team designations. Names: A Journal of Onomastics 42, 101-119.
- Pewewardy, C. D. (1991). Native American mascots and imagery: The struggle of unlearning Indian stereotypes. Journal of Navaho Education, 9(1), 19-23.
- Rodriguez, R. (1998). Plotting the assassination of Little Red Sambo: Psychologists join war against racist campus mascots. Black Issues in Higher Education, 15(8), 20-24.
- Sheppard, H. Assembly: No redskins—Ban on name advances to Senate. Los Angeles Daily, 2004 [Available On-line at: <http://www.dailynews.com/Stories/0,1413,200~20954~1923795,00>.]
- Society of Indian Psychologist (1999). Position statement in support of "retiring" all Indian personalities as the official symbols and mascots of universities, colleges, or schools (and athletic teams). [Available On-line at: <http://www.aics.org/mascot/society.html>.]
- Springwood, C. F. & King, C. R. (2000). Race, power, and representation in contemporary American sport. In P. Kivisto & G. Rundblad (Eds.), The color line at the dawn of the 21<sup>st</sup> century (pp. 61-174). Thousand Oaks, CA: Pine Valley Press.
- Staurowsky, E. (1999). American Indian imagery and the miseducation of America. Quest, 51 (4), 382-392. [Available On-line at: <http://www.aistm.org/staurowsky.miseducation.htm>.]
- Staurowsky, E. (1998). An Act of Honor or Exploitation?: The Cleveland Indian's Use of the Louis Francis Socalexis Story. Sociology of Sports Journal, 15, 299-316.
- U. S. Commission on Civil Rights (April 13, 2001). Statement of U.S. Commission on Civil Rights on the use of Native American images and nicknames as sports mascots. [Available On-line: <http://www.aics.org/mascot/civilrights.html>.]
- Vanderford, H. (1996). What's in a name? Heritage or hatred: The school mascot controversy. Journal of Law and Education, 25, 381-388.
- Webster, S. Loudbear, P., Corn, D., & Vigue, B. (1971, February 17). Four MU Indian students describe Willie Wampum as racist symbol. The Marquette Tribune, p. A9.
- Witko, T. (2005). In whose honor: Understanding the psychological implications of American Indian mascots. California Psychologist, January Issue.



~~I don't care about~~

~~I don't really know  
care~~

Mario

I think it would be cool to have  
one.



AB 35 ?  
Date ?

I don't like it, because it ant these  
10' 1000, and they dont really know what  
the clothing is made for. So my point is  
"I DON'T LIKE IT ALL".

They should not have native Indian mascots for schools  
that aren't native and it should be the law because they  
are white and they don't have the right to have mascots  
that represent native American Indians.

I think it is wrong because  
its not right to copy the tradition of dress

Chayana  
Rajee