

FAX COVER

DATE: 1-30-98

TO: Paul Rush
Calvin Potter
FAX: (608) 267-6796FROM: Barbara E. Munson
231 Steeple Road
Mosinee, WI 54455-9386
FAX: (715) 693-1756
Phone: (715) 693-6238
E-mail: Barb@Munson.net**TEACH RESPECT - NOT RACISM**

Total pages including cover: 7

COMMENTS:

Paul - More testimony - Hope I
have not already given this to you.
Thank you for everything -
Barb

TESTIMONY BY JERI BUCKLEY**FOR STATE OF WISCONSIN SENATE EDUCATION COMMITTEE OF SB341****HELD ON JANUARY 28, 1998**

Using an Indian person as a mascot is treating that person as an object, a toy. We presume that we have a right to use Indians. We have no such right. To do so is to diminish our honor just as it is to dehumanize Native People.

In addition to using images of Indians, we have used their symbols. The symbols we have used: headdresses, drums, and pipes are sacred to Indian peoples. To use them in sports arenas is no more appropriate than if we were to use a Christian cross in a ball game. We have no right to demean Indian people or their sacred symbols.

Jeri Buckley
Box 353600
College of Education
University of Washington
Seattle, Washington 98195

Jeri Buckley
Jan. 24, 1998

9739 Lee Lake Road
Hazelhurst, WI 54531
January 24, 1998

Senator Calvin Potter, Chairperson
Senate Education Committee
Wisconsin State Capitol
Madison, WI 53707

Dear Senator Potter:

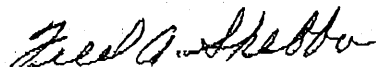
Ref: SB341 Hearing — January 28, 1998

As an educator in Wisconsin for 42 years, I am concerned about the slow pace at which schools in Wisconsin have changed their mascots and logos from "Indians" to other images. It is apparent that this legislation is needed now to stop the practice in approximately 57 Wisconsin schools that have not been willing to make the change.

While we cannot legislate attitudes and stereotypes of individual people, there is no reason to allow school systems to use practices such as this that create disrespect for our Native Americans. To use the worn out arguments that they have been around for years and really are not meant to cause disrespect is not acceptable in today's society. We don't use any other ethnic groups for mascots and logos.

Your support and that of other legislators in passing this legislation will be very much appreciated.

Sincerely,



Fred A. Skebba

**TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF SB341,
HELD ON JANUARY 28, 1998**

Senators:

Calvin Potter, Robert Jauch, Grobschmidt, Kevin Shibilski, Alberta Darling, Joanne B. Huelsman, Carol A. Roessler, & Staff Coordinator Paul Rusk

I would like to testify today in favor of SB341, which prohibits the use of Indian names as mascots in Wisconsin public schools. I am a person of European decent, yet I have had the fortunate opportunity to have a stepfather who is Native American. Thus, I've been submersed in two cultures for most of my life, and I base my decision for SB341 on personal experiences.

The usage of Indian mascots is racial, although many would disagree. Most non-Indians say, "It is an honor, to display such fine qualities of character, such as the heroic brave or the majestic chief". They ask, "How can Native Americans be offended at this? We are honoring you people." Some people ask this in anger, and some even in sincerity. However, my experiences innately lead me to know it is not an honor.

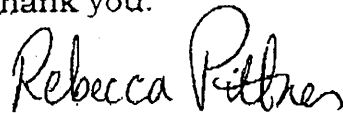
Exactly who is being honored? It seems only a picture of a human. The past. The use of Indian mascots perpetuates the past, pre-European settlement. *This in turn stimulates continued growth of misperceptions of today's Indians.* Mascots are either stereotypically majestic, or grossly deranged into odd, exaggerated figures. For the majority of the public not exposed to Native American culture, these pictures generate fictitious stereotypes toward today's Native Americans. It seems that if Native American people do not "live up" to romanticized thoughts perpetuated in the majority of people's minds, they are invalidated in various degrees.

Who is being honored? The majority of people, when asked what they think of *today's* Native Americans respond with various remarks, ranging from "alcohol abuse to too many on welfare". Yet they remain vehemently on guard of anyone who would want to change their mascot. A picture. The "heroic" Indian.

Through the color of my skin and the knowledge of my family's culture I have had [unfortunately] many opportunities to hear the misguided thoughts of non-Indians, in regards to Native Americans. The ignorance must be fought with education, and it is our duty as citizens of this planet to honor all cultures, ethnic, racial, sexual, religious, and spiritual diversity. It is everyone's responsibility.

Please support SB341.

Thank you.



Rebecca Pittner
UW - Stevens Point
American Indians Reaching Out

**TESTIMONY BY ANDREW GOKEE
FOR
SENATE EDUCATION COMMITTEE HEARING OF SB341
JANUARY 28, 1998**

My name is Andrew Gokee, and I am a member of the Red Cliff Band of Lake Superior Chippewas. I am an education professional and a parent of four children, all enrolled in public school in Wisconsin.

I am here in support of SB341, a bill to prohibit use of certain nicknames, logos, and mascots pertaining to American Indian people.

The use of these types of symbols has been a long-standing concern to me as an American Indian person. The use of such symbols serves to reinforce widespread stereotypical perceptions of Native people.

The use of American Indian mascots evokes a demeaning sense of self worth for American Indian people and communities. At a time when parents strive to preserve a sense of cultural pride, heritage, and values in our families, the dehumanizing imagery of Indian mascots and logos have a confusing and negative impact on our children in terms of maintaining a positive cultural identity. The sheer mockery of our people, culture and religious practices sends a very negative message to our children in terms of their "Indianness".

Those who purport to "honor" us with such symbols are severely misguided. In my experience and interaction with scores of Indian people, I have yet to meet someone who has expressed a feeling of "honor" as a result of the various antics used by mascots during sporting events. Indeed, the use of such mascots often invites the cry by opposing fans of "scalp the Indians!" or some similar retort; is it surprising that we do not feel honored?

I suppose it is possible to find somewhere, an American Indian who condones or even supports the use of American Indian nicknames, mascots, and logos. Such examples are often sought out and used by those seeking to maintain the status quo. Such was the case in the Antebellum era, and yes, there were even those who also denied that "Jim Crow" laws were morally indefensible. Let us take a lesson from history and accept tokenism for what it is worth - very little.

As we prepare for the 21st century, we find an opportunity for lawmakers to address this 19th century problem. Please have the moral fortitude to say no to the continued dehumanization of American Indian people, our culture, and spirituality. Very recently, the state of Wisconsin became a national leader in the restructuring of social welfare programs. By passing SB341, your voice can help the nation understand that the time has passed when such dehumanizing practices should be accepted or condoned.

Thank you.



Testimony For Senate Education Committee Hearing of SB341, Held On January 27, 1998

January 27, 1998

Senate Education Committee Members:
Honorable Calvin Potter
Honorable Robert Jauch
Honorable Grobschmidt
Honorable Kevin Shibilski,
Honorable Alberta Darling,
Honorable Joanne B. Huelsman,
Honorable Carol A. Roessler,

Dear Senators,

I am writing on behalf of Senate Bill 341. SB341 states that it will eliminate the use of American Indian Mascots and Slogans in all Wisconsin public schools. I believe that it would be in the best interest of the State of Wisconsin to enact SB341 as a State Law because it would stop the promotion of negative stereotyping towards the Native-American community.

Indian Mascots is blatant institutionalized racism. Indian mascots are institutionalized racism because our public schools promotes the use of stereotypes. When people are stereotyped, people are degraded.

What if a school had a mascot of the "Appleton Asians?" What if high school students ran around on the football fields and basketball courts waving fake Samurai swords around in the air, pretending to do a Karate chop with fake buck teeth placed in their mouth, pretending to be an Asian? How do think that would affect the Asian community, especially to that younger generation's self-image? Do you think that would send a positive image to that community as well as other Asian communities outside that school district? Being Filipino, I would not be honored and I would be deeply offended if I went to a school that was known as the "Appleton Asians." If I were Native-American I would be deeply offended if my school had an Indian mascot.

Growing up in Fort Atkinson, Wisconsin, I did not know and understand why Indian mascots were degrading. We were known as the Fort Atkinson Blackhawks. I remember times when fans would be sitting in the stands and would chant our "Indian War Songs." The students were told not to sing those songs, but nobody understood the reason why we had to stop. We were never explained in our classes why we were not supposed to sing our "Indian songs."

I never knew why Indian mascots and slogans were degrading until I went to college at the University of Wisconsin-Stevens Point. I learn that Indian mascots were degrading by working with Native-Americans at the Native-American Center. I learned that Native-American students felt and thought Indian mascots and slogans were degrading because of the stereotyping images. In fact, I learned that the Great Lakes

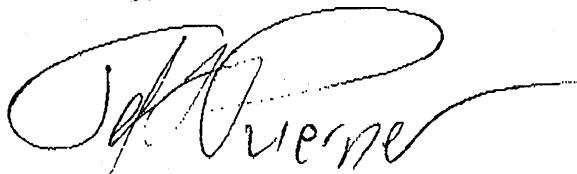
Tribal council condemns the use of Indian mascots. The Great Lakes Tribal council represents all the Tribes in the State of Wisconsin.

If the Great Lakes Tribal council, which represents the all the tribes in Wisconsin, condemns the use of Indian mascots because they think it is degrading, then why are we using Indian Mascots in are Public Schools. If we have been told that our behavior had offended someone, then would it not make sense to stop the offensive behavior? If a Senator said to another Senator that a certain word or phrase offended him/her, then would it not make sense for that Senator to stop using that certain word or phrase?

I think it is imperative that the State of Wisconsin respects the Native-American community and that the State of Wisconsin has respect for itself by not teaching racism in its public schools. I support SB341, the elimination of Indian Mascots and Slogans from our public schools along with **one hundred and seventy-eight signatures** from students and faculty at the University of Stevens Point in which you will find enclosed in this testimony.

Please teach our children respect and not Racism. Please support Senate Bill 341.

Sincerely,



Jeff Agaton Puerner
UW-Stevens Point
Progressive Action Organization
American Indians Reaching for Opportunity

FEBRUARY 11, 1998

DUNN COUNTY NEWS
LETTER TO THE EDITOR
710 MAIN ST.
MENOMONIE, WISCONSIN 54751

SENT BY FAX: 1-715-235-0936

DEAR EDITOR,

DURING THESE NEXT FEW WEEKS PRIOR TO THE APRIL 7, 1998 ELECTION WE WILL BE SATURATED WITH THE USUAL RHETORIC AS TO HOW WE SHOULD VOTE.

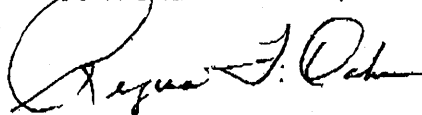
WE HAVE BEEN CONSTANTLY REMINDED AS TO THE WHY AND WHAT FOR THE RECALL ELECTION THAT LEFT THREE BOARD MEMBERS OFF AND THREE NEW ON. FOR THOSE OF US THAT ARE CONCERNED ABOUT OUR SCHOOL DISTRICT AND ITS RESPONSIBILITY TO ALL OF OUR STUDENTS TO PROVIDE THE BEST IN THE K-12 EDUCATION PROCESS, BUT KEEP IN MIND AS TO WHO PAYS THE BILL, IT HAS BEEN A CHANGE THAT WE NEEDED. MEMBERS OF THE BOARD DO NOT HAVE TO BE EDUCATION ELITE: WE HAVE BOARD MEMBERS NOW THAT COMMUNICATE WITH THE TAX PAYERS BUT STILL KEEP THE EDUCATION OF OUR CHILDREN AND THEIR BEST INTERESTS AS THE PRIORITY.

FOR SOME IT WOULD APPEAR THAT USING THE "INDIAN LOGO" WAS THE TOTAL REASON FOR THE RECALL: THAT IS WHAT MANY WILL IDENTIFY AS JUST HOW FAR SOME WILL GO TO MISINFORM THE PUBLIC AS TO THEIR AGENDA.

NUMBER ONE: WE DO NOT HAVE A MASCOT AS HAS BEEN STATED IN THE STATE MEDIA FOLLOWING THE TRIP TO MADISON. WE DO NOT HAVE SOME-ONE DRESSED UP AS A INDIAN WITH A FEATHERED HEAD-DRESS AND A HATCHET IN HAND ALONG WITH THE CHEERLEADERS: THAT IS A MASCOT! THE LOGO: WEBSTERS NEW DICTIONARY, QUOTE, WORD OR SPEECH. SPEECH WORD OR REASON. MOST OF THE TIME LOGOS ARE CONSIDERED A HONOR TO WHICH IT IS USED. I AM OF NORWEGIAN DESCENT, SHOULD I GET ON MY HIGH HORSE AND DEMAND THAT THE MINNESOTA VIKINGS CHANGE THEIR LOGO BECAUSE I HAVE BEEN "STEREOTYPED": I THINK NOT.....

FOR THOSE THAT WERE OPTOMISTIC AS TO THE BREMMER GRANT FOR
MEDIATION TO HELP THE GREATER MENOMONIE HEAL AND BE ABLE TO
COMMUNICATE AND SET IN THE SAME CHURCH PEW AGAIN: A VERY KIND
AND GENTILE PERSON OFFERED A PEACEPIPE TO A PERSON OF OPPOSITE
VEIW AT THE SCHOOL BOARD MEETING THIS PAST MONDAY, AND WAS CAST
ASIDE. MEDIATION OR THE MEDIATOR CAN NOT BE CONTAMINTATED IN
OR TO BE A SUCCESS: I HAVE MY DOUBTS.

SINCERELY YOURS,



REGINA F. DAHMS
2002 DAIRYLAND RD.
MENOMONIE, WI. 54751

1-715-235-1354

February 8, 1998

Senator Calvin Potter
Room 407, 100 North Hamilton Street, P.O. Box 7882
Madison, WI 53707-7882

Dear Senator Potter,

I am sending you two revisions to my testimony before the Senate Education Committee on January 28 on SB341.

On the second page, in the middle of the second full paragraph, the sentence about the Student Council football players has been revised to more accurately read as follows:

"Last year Student Council football players were harassed ~~on the field during warmups before games~~ by an assistant coach who was an alumnus of Menomonie High School and couldn't bear to see his high school logo change."

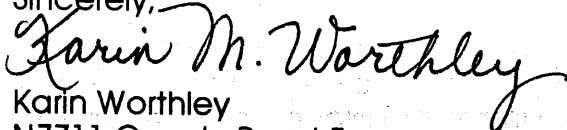
At the bottom of the second page and top of the third page, the following two sentences should read as follows:

~~"They are what the social worker for our school district, Gary Johnson, calls innocently ignorant. We can understand that ignorance, but we cannot condone it."~~ says, "the age of the innocence of racism is ended."

In our school district administrative center parking lot, Mr. Johnson had given me copies of his written testimony to bring to Madison. Those copies were misplaced in the pile of notebooks I later put away in my office, and, although I searched for them very diligently, I could not find them before I came to Madison. I finished preparing my own testimony late Tuesday night and did not have a copy of Gary's written comments at home. I mentioned him by name in my own testimony only because I couldn't find his statement to bring with us. However, now that I have found it, in the interest of representing him accurately, I have revised my statement of what he said. I have also included a full copy of his written statement and request that it be distributed to anyone who will receive copies of the testimony heard by the committee.

Thank you for your help. I'm sorry for any inconvenience to the committee. I will send copies of this letter, my revised testimony, and Mr. Johnson's statement to the members of the Senate Education Committee and Senator Moore (and this letter to our School Board members).

Sincerely,



Karin Worthley
N7711 County Road F
Menomonie, WI 54751

cc: Senate Education Committee, Senator Gwendolynne Moore, Menomonie School District School Board

**TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF
SB341, HELD ON JANUARY 28, 1998**

I am Karin Worthley, the person fortunate to have been advisor to the fine young people of the Menomonie Student Council for the past six years. Thank you for the chance to talk with you. **I'd like to give you some examples of why Menomonie is an example of the worst that can happen to a community when it is forced to deal locally with the Indian mascot issue.**

In Menomonie for the past several years, we have had a chance to see what Robert Coles, physician and chronicler of the early civil rights movement, described as, "what happens to people in the midst of social changes, how they relinquish their old ways and take up new ones, how . . . they manage the various stresses and exertions of doing so."

He observed and talked with some of the first African American children in the South to walk through mobs to enter "white" schools to gain the chance for themselves and the many who followed them the opportunity for equal education. **He wondered what gave them "the courage and endurance to outface a mob."**

He observed and talked with adults who were so vehemently opposed to integration that one grown woman even repeatedly threatened the life of a six-year-old girl. He saw mobs of angry white assailants scream and spit on the children, trying to keep those children out of "white" schools, and wondered why.

But he saw other white people, too, people who refused to join the mobs, and some who even took the children's side. **And he concluded about the South in the early 60's that "perhaps nowhere in America is there so much that is good and bad about human beings so clearly in evidence."** I think we could say the same about Menomonie in 1998.

I have seen a group of young people (elected by their classmates to the Student Council) respond to a request from Native people in Menomonie, including one of their classmates, asking them to do what they could to **discontinue the use of the Indian mascot.** You have heard the history of their process. When the council's proposal to the School Board to change the team name, mascot and logo was accepted in August, 1996, **some adults could not bear to lose the high school logo and team name they remembered and loved. Menomonie heated up fast, and the pot has been boiling ever since.**

Those angry adults formed a group committed to save the Indian logo. **One member of their own group wrote to six tribal groups in Wisconsin asking permission for Menomonie to use the Indian as a logo/mascot. None granted permission and many objected. So, that tactic didn't work.**

The leaders of the Indian logo group then changed the thrust of their argument. In essence, **they argued that only people who had lived in Menomonie all their lives and never left, or those who had left and still wanted the Indian mascot, should be allowed to make the decision.** They argued that tradition should not change. One person, now on our School Board, said that only people who had been born and raised in Menomonie really understood why the Indian should be kept. **Another alumnus, now a teacher at Menomonie High School, said he had been born and raised here and he didn't want to keep it. The answer was that he didn't count because he had moved away and come back.**

Their next tactic, when the School Board upheld the year-long study of the Student Council members, was to begin a witch hunt to discredit the Student Council and any who supported them, including three fine, hardworking, courageous board members who were recalled because they wouldn't keep an Indian logo. **That witch hunt continues til today. My**

husband and I have been amazed to read letters to the editor full of words we never said and actions we never did attributed to us. They make up facts and figures. They call us at home and write us letters chastising us.

Student Council members cared about Menomonie High School, and they had seen first hand some of the racial tension that walks the halls of Menomonie. They wanted to show that at MHS, people can be treated as individuals, not as stereotypes. Anyone who thinks these young people cannot think for themselves needs to know them. They are independently minded, genuinely thoughtful, and good hearted. .

It has also been very hard to watch as they have been harassed privately and publicly, been denigrated, accused of every selfish, bad intention, and characterized as being manipulated by adults who have supported them in their attempt to eliminate a small piece of disrespect for Native people. One girl burst into tears when she saw me because an adult she knew well had come up to her and shouted in her face that she shouldn't talk to me ever and that poor girl was so shaken, she didn't know what to do. Last year Student Council football players were harassed on the field during warmups before games by an assistant coach who was an alumnus of Menomonie High School and couldn't bear to see his high school logo change. A teacher scolded two Student Council members in class and told them they should be ashamed. Student Council members have received threatening phone calls. Parents have expressed their concern for their child's safety because of the rancor directed against them. Cheerleaders who don't want to shout Indians in their cheers wonder if they are going to get called on the carpet by the fans who watch them carefully to see that they shout Indians with enthusiasm. Some of them just mouth it. **Some Student Council members today did not come today because they did not want to take the risk and lose friends or be called to task in our local newspaper. You have heard today only the tip of an iceberg of insults, slurs and profanity, often from adults, that that these young people and many more like them who have graduated in the past two years have endured.**

Many people in our town, including some of our own school administrators, are afraid to confront such strongarm behavior. They are intimidated when it means speaking out will cost them their job or business or friend. In a small town, we buy our groceries from people we sing hymns with at church and sit near at ball games. We sell cars or hamburgers or insurance to people who teach our children. Small towns run more smoothly when people remember to remain civil and not to burn their bridges over conflicts because we all want to keep living in these places we love. But in Menomonie, we have learned that bridges will burn over an issue that for some means a great fear of change and for others means a moral necessity.

Change of this nature is hard, especially when the change involves a piece of someone's identity. That's why the students took so long to come to their position to recommend the mascot be changed. They knew change would be hard. They believed that the Indian mascot had been good for many years, but it no longer fit in a society or a school that is trying to come to grips with how people of many ethnic groups will get along peacefully and with respect.

In all their discussions, even their private ones, I have never, ever heard them stereotype all those who support keeping the Indian mascot into one group. They, my husband, and I know many of those individuals who are good hearted people. Those students and I have friends who have treated us with civility even though they disagree with us about this issue. They are not mean-spirited people, but they have been misled by misinformation. ~~They are what~~ The social worker for our school

*Corrected 2/8/98
K. W. Anthony*

*Corrected
2/8/98
K. W. Anthony*

corrected 2/8/98 Karin Worthley

district, Gary Johnson, ~~calls innocently ignorant. We can understand that ignorance but we cannot condone it~~ says "the age of the innocence of racism is ended."

Confronting irrationality is always risky. I fully expect more letters, full of more misinformation and false accusations to be directed against me, my husband, the Student Council members who came here today. The students had planned this trip for quite a long time, talking even last year that if a bill were ever introduced into the legislature, they would want to testify. They have worked so hard to prepare this testimony. And then, yesterday I was summoned by both the principal of our high school and the activities director to call the superintendent who wanted me to come right up to his office to talk about this field trip which had been approved a week ago. All of a sudden, I was told that by him and our board president that we could not go because we were not representing both sides of this issue. Our principal told a number of these students that they (the only elected representatives of their classmates) should be sure to "make it clear in Madison" that they "were not representing their school." **I was told by my superintendent that I should not go to this hearing as the Student Council advisor because I would be "furthering my own personal political agenda." Our Student Council field trip was canceled.** We were told we could use no Student Council funds or school vehicles to get here. We found vans and cars and adults to drive, and parents have excused the students who are here today. I am taking a leave. Why did this happen? Because our superintendent got phone calls over the weekend from people who read in the paper that we were coming to testify and they were angry. Here's the irony. Those administrators have said in the past they think the logo should change. Now they know their jobs are on the line if they support the change and this group of courageous young people.

In speaking of his hometown, Hannibal, MO, Mark Twain said, "It is commonly believed that an infallible effect of slavery was to make such as lived in its midst hard-hearted. I think it had no such effect. . . . I think it stupefied everybody's humanity, as regarded the slave, but stopped there. There were no more hard-hearted people in our town . . . than would be found in any other town of the same size . . . , and in my experience hard-hearted people are very rare everywhere." Sounds like Menomonie to me. We don't have slavery, but we have had the idea that Native people can be used as we want, and we have been asked now by some of them to stop using them.

Menomonie High School and our community are fortunate to have many good-hearted young people who are looking to the future (and I am not speaking only of Student council members). After all, they will have to live in it a lot longer than most of us adults. Why should SB341 become a law? First of all, for them and others like them. For young Native Americans. And also because Wisconsin is a state of many small towns. A large number of them have Indian mascots and team names. We need your help. People of this state deserve better treatment than they are getting in Menomonie.

I loved my grandmothers very much. Nannie, the one who came here alone as an eighteen-year-old in 1899 from Sweden, had a saying for every occasion. She led a difficult life, but she taught us that "they can back you up against the wall, but they cannot push you through." The backs of some good-hearted young people and adults are up against the wall in this issue and they will be in other places in Wisconsin in the future. We need legislators who will do what is right. We need to show Wisconsin to be the forward thinking state it can be, not a joke on Saturday Night Live. Please support this bill.

Karin Worthley

TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF SP341, HELD
ON JANUARY 28, 1998

Good Morning! My name is Jim Worthley. I'm here from Menomonie. I got up at 4:30 this morning to come to ask for your help. The citizens of Wisconsin, who care about and who are embroiled in this Indian name, mascot and logo issue, need the assistance of our government. Would you please help those of us who are trying to listen to a minority segment of our population tell us that it is no longer appropriate to use Indian names as team and school names nor to use their often times sacred symbols for logos nor to use Indian caricatures as mascots?

To me it seems a simple issue. We have been asked in a quiet and respectful manner by our Native American neighbors NOT to use Indian names and logos. They have spoken simply and eloquently about the harm caused to native American children by the stereotypes that are perpetuated in doing so. Why should it be so difficult to acknowledge that this is a genuine and heartfelt request and to support this request with legislation that would ensure compliance?

I want to share some of my experience and it may explain why this issue has not been put to rest. I was a teacher in Menomonie for 24 years. During that time I had excellent evaluations from my administrators. I was thanked by hundreds of parents and students over the years for my dedication, hard work, and caring attitude. I had a very successful and satisfying career as a teacher.

However, and very interestingly, since I have become involved in supporting a change in our school's team name and mascot, I have been accused on the editorial page of our local tabloid of lying to my students, manipulating them, brainwashing them, of being ignorant of government and the democratic process and of being "laughable". Does this help to explain why more teachers don't speak up publicly about this issue?

Business people in our town are afraid that if they take a stand that they will lose business. Our top school administrators have been intimidated. Our local legislators won't touch it, as one of them said, "with a ten-foot pole." And students have been harassed and mistreated for trying to do the right and good thing.

That's why we need your help. Our town is bleeding to death. We need our state government to step in to protect the rights of a minority group as both the federal and state governments have done countless times in the past. This is a responsibility and obligation of government.

I'm asking that you listen very carefully to the testimony of the students today. For this is an issue that most affects them. Listen not only with your ears and mind, but also with your heart.

Then, I'd suggest, that you send out for some large orders of those "powder-milk biscuits" that Garrison Keillor speaks of and pass them around the floor of the Senate and the Assembly too, so you can all have the "courage to do what needs to be done."

Please, put some other things aside for right now, educate your fellow senate colleagues and get this bill moving along. Have courage. Do the right thing.

Thank you.

James A. Worthley

TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF SB341, HELD ON JANUARY 28, 1998.

I am offering this written testimony in support of Bill SB341. I support its passage because of my role as school social worker for the School District of the Menomonie Area and because this community is my home.

It is clear that when the "Indian" logo was first used many years ago, the Menomonie High School students and faculty did not believe the logo to be stereotyping the Native American people or that it was a racist mascot. The innocence of those students and adults was a reflection of our culture and society at that time. We now live in a time when we have learned that the old ways are no longer acceptable. The continued use of the "Indian" mascot leads to these outcomes:

- Native American students see their race portrayed as a stereotyped mascot that does not represent the lives of average Native American citizens, today
- if the Native People can be stereotyped and turned into a racial mascot, we give the message to our Hmong students (20 percent of our elementary population) that they could be turned into a mascot, as well
- Caucasian students, who will likely leave this community to enter a multicultural world, are given the message that is all right to stereotype a race of people


A pressing reason for passage of this bill is to help bring an end to the conflict in our schools and community and allow us to begin to heal!

Last week I asked students to describe the climate in the high school and what the feeling was about the logo issue. They told me that they do not discuss the issue because the topic is too sensitive to discuss with their peers.

More and more caring adults in this community are calling for a healing process to begin, but like the high school students, they hesitate to talk about it because it is very painful to them. **This issue has pitted student against student, neighbor against neighbor, parent against child, long time resident against new folks. The end result is bitterness and frustration between good caring people on both sides of this issue.**

Please support the passage of SB341: it is your opportunity to bring peace to our community by **ending this conflict!** The adults and children of this community will not ignore the human dignity of the Native People who first inhabited these lands. The age of the innocence of racism is ended, with our new knowledge of human rights, the stereotypical "Indian" logo needs to be retired with dignity.

If our national leaders had left the discussion of segregation in the 50's and 60's to the people of the South and had not passed the civil rights laws, the civil rights wars would probably still be raging. The citizens of our community deserve to live together and educate their children in peace once again. Please stand up for human rights in Wisconsin and put an end to our "Indian" logo conflict by passing SB341.

Gary Johnson, 
School Social Worker, School District of the Menomonie Area



University of Wisconsin-Stout

Menomonie, Wisconsin 54751-0790

February 9, 1997

Dear Senate Education Committee Member:

Even though I am not one of your constituents, I wanted to send you this message in regard to SB 341. As a non-Indian parent in a school district that continues to utilize an Indian mascot/logo, our family has been involved in this issue since 1992. At that time, our daughter had just entered high school and was just beginning her first season as a football cheer/pom person. What should have been an exciting and fun time quickly turned sour for her. She would come home from practice in tears because she felt so conflicted having to say, "We are the Indians, the mighty, mighty Indians" and other related cheers. As a professor of Multicultural Education for the past nineteen years, our children were exposed to various groups of people all of their lives. Our daughter had Native American friends, she had spent time with me on reservations, and she was suddenly faced with something she felt was morally and ethically wrong. We encouraged her to not give up her desire to be a part of the squad--that we would go to the School Board and address the issue there.

That was in 1992. Six years later, a community divided and continued demonstrations of a lack of understanding, I write this letter to you, in hopes that you will consider sending this bill forward. I have had years of contact with local native communities and the response is always the same--frustration with the fact that so many people just don't get it. In my teaching position, I am someone who works with all of our pre-service teachers in preparing them to provide their students with the posits of Act 31, passed in 1989. It seems sheer hypocrisy to give them pertinent information on the tribes of Wisconsin, treaty rights and issues of sovereignty and then send them into schools that continue the practice of stereotyping another group of human beings. What educational value can that possibly have?

Many of the legislators don't understand the intensity of this issue and the incredible risk that people, especially Native people, must take in challenging this. Adults in our community have berated district students severely for having educated themselves to the issue and coming to understand its' significance. People on our school board have been rude to the very children they are supposed to be looking out for. What does this say about the issue? To some it may seem trivial and a waste of time and money. To others, it is the very heart of our difficulty in understanding and accepting differences. Once again, please consider a positive vote on this bill.

I thank you for your consideration of this matter.

Sincerely,

A handwritten signature in cursive script that reads "Jill A. Stanton".

Jill A. Stanton, Assistant Professor
Department of Education, School Counseling, School Psychology
715/232-1622

**TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF SB341,
HELD ON JANUARY 28, 1998**

Senators:

Calvin Potter, Robert Jauch, Grobschmidt, Kevin Shibilski, Alberta Darling, Joanne B. Huelsman, Carol A. Roessler, & Staff Coordinator Paul Rusk

I would like to testify today in favor of SB341, which prohibits the use of Indian names as mascots in Wisconsin public schools. I am a person of European decent, yet I have had the fortunate opportunity to have a stepfather who is Native American. Thus, I've been submersed in two cultures for most of my life, and I base my decision for SB341 on personal experiences.

The usage of Indian mascots is racial, although many would disagree. Most non-Indians say, "It is an honor, to display such fine qualities of character, such as the heroic brave or the majestic chief". They ask, "How can Native Americans be offended at this? We are honoring you people." Some people ask this in anger, and some even in sincerity. However, my experiences innately lead me to know it is not an honor.

Exactly who is being honored? It seems only a picture of a human. The past. The use of Indian mascots perpetuates the past, pre-European settlement. *This in turn stimulates continued growth of misperceptions of today's Indians.* Mascots are either stereotypically majestic, or grossly deranged into odd, exaggerated figures. For the majority of the public not exposed to Native American culture, these pictures generate fictitious stereotypes toward today's Native Americans. It seems that if Native American people do not "live up" to romanticized thoughts perpetuated in the majority of people's minds, they are invalidated in various degrees.

Who is being honored? The majority of people, when asked what they think of *today's* Native Americans respond with various remarks, ranging from "alcohol abuse to too many on welfare". Yet they remain vehemently on guard of anyone who would want to change their mascot. A picture. The "heroic" Indian.

Through the color of my skin and the knowledge of my family's culture I have had [unfortunately] many opportunities to hear the misguided thoughts of non-Indians, in regards to Native Americans. The ignorance must be fought with education, and it is our duty as citizens of this planet to honor all cultures, ethnic, racial, sexual, religious, and spiritual diversity. It is everyone's responsibility.

Please support SB341.

Thank you.



Rebecca Pittner
UW - Stevens Point
American Indians Reaching Out

Hi Sharon

49 People Testified in Favor
6 Testified Against
2 For Information only (DPI)

61 Registered in Favor
5 Registered Against (Including Senn Brown for School Boards Association—no other k-12 education group took a position which is interesting)

Here are the groups in favor either from hearing slips or written statements:

WIEA

Wisconsin Indian Education Association

H.O.N.O.R., Inc.

Wunk Sheek

Oneida Nation

WEAC/WFT

American Jewish Committee

Midwest Treaty Network

Black Student Union (Green Bay)

Lutheran Office for Public Policy

National Association of Social Workers

Madison Treaty Rights Support Group

Lac Du Flambeau Tribe

Progressive Action Organization (UW-Stevens Point)

Internatioanl Socialist Organization (UW-Madison)

Alliance for Democracy (UW-Madison)

University of Wisconsin System Multicultural Information Center

Red Cliff Band of Lake Superior Chippewas

Bill Collar from Seymour High School

I hope this helps.

Paul Rusk

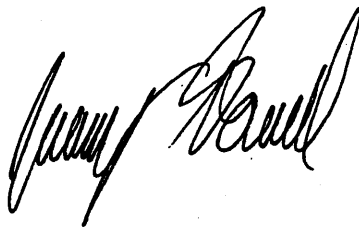
February 3, 1998

**TESTIMONY FOR SENATE EDUCATION COMMITTEE
HEARING OF SB341, HELD ON JANUARY 28, 1998**

Living in Menomonie, opposing the Native American logo, and being a high school student is a bad combination. People don't think that kids should be able to have a voice in our community. Most adults think that it's great when kids get involved, but when we start showing some intelligence, adults get scared. Right now, Menomonie is not where I would want to raise my family. We live in a community where at the mention of the word change, many people panic. Having talked to many new residents of Menomonie, the majority of them say that this is a bad place to raise a family. Sending a child to school, and having that child return home crying from the harassment, and torment from other children over a school logo is not what parents want for their children.

"They're taking away something that is a part of me," they say.

The truth is, they may be taking something away, but that mascot/logo will always be a part of you. The memories you cherish from your school days will not vanish, they stay where they will remain, in your heart. I ask you ladies and gentleman, do we want to continue a fight which will never get resolved, or do we want to provide what was intended for persons in America, equality?



TESTIMONY FOR SENATE EDUCATION COMMITTEE
HEARING OF SB341, HELD ON JANUARY 28, 1997

"Times are changing" and we all must admit we have seen much change in the field of human rights. Since the 1950's we have seen the roles of women and all minorities change and we anticipate the day we may have a minority President. For some reason some schools in Wisconsin cling to their Native American logos and mascots by continuing to call their teams names related to a race of people who have changed considerably. I believe our school of Menomonie, should drop the team name of "Indians," with many positive outcomes as a result.

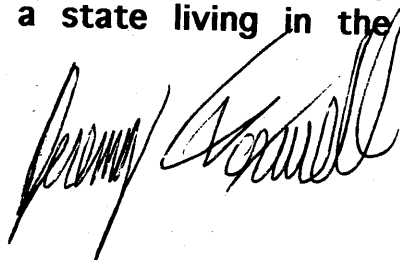
The first positive outcome would be the decreased stereotyping of Native Americans. This year a local paper used the term "scalping" as it wrote a sports article about the success of our football team. This is an example of what happens when a school team is named the "Indians." When stereotypes like this are in the newspaper for everyone to read, I can only guess what other negative stereotypes must appear on the lockers and in the hallways of schools we compete with. We have Native American students and I cringe whenever I hear our radio announcers use our team name over the air or hear our cheerleaders use the school name in their cheers. I can only feel empathy for our Native American students and wonder how we would all feel if the cheerleaders shouted "Go whiteboys," as our team took the field.

We need to treat Native Americans as a people and not as a symbol. In Minnesota over ten years ago, a law called upon schools to drop the team names related to Native Americans. In order to teach in Minnesota and in Wisconsin, educators must take a course in Human Relations which is aimed at giving the educators a firm foundation in human rights. Such a course helps people realize that Native Americans are people too and that symbols such as bows and arrows, and tomahawks are as outdated as the idea of selling live people at public auction. Our school's logo is a Native American in complete feather headdress surrounded with the words of "Dignity, strength, honor, and pride." These may seem proud words to compensate

for an ill chosen school logo, but to me it looks like we are saying that it is unusual for Native Americans to have these traits. As a young person I have always been exposed to lots of people of different nationalities and have never been one to stereotype any group due to their race or sex. If we are to be proud of our school, we must treat all races equally and not perpetuate stereotypes, which for the most part were never accurate anyway.

A final positive outcome of changing our school team's name would be our community coming together with a united front. It seems obvious that we would have so much more strength to put into all our programs if we were united as one rather than split. Our community has been torn apart by our local newspaper which loves to keep this conflict alive just to sell papers. The recall of Board members and this logo conflict have earned us mention in THE USA TODAY twice in the last year and even satirical humor from SATURDAY NIGHT LIVE. This is the sort of recognition I am embarrassed to be associated with. Our school board directed the staff to use the logo often because the majority of the Board is now in favor of "Indians" and even suggested the logo be used on diplomas and I for one will not accept a diploma with our present logo on it. A year ago the students voted in favor of a new logo and team name called the "Mustangs" but the public could not accept it. Our student body showed minimal opposition to this change, but many adults couldn't let go of it. The adult community members who went through our school being called the "Indians," are the ones who need to have this change forced on them or they will continue to live in the past and perpetuate the stereotypes that youth are not even aware of. A non-binding public referendum is proposed for this spring but I would like to see this addressed before that so our community can see that all races are equal people with equal rights.

As a senior student, I would like to see the state legislative committees, Senate and Assembly pass this bill. Let's remove the Indian mascots, logos, and nicknames from our Wisconsin schools. Let's be a progressive state at the forefront of change, not a state living in the past.



TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF SP341, HELD
ON JANUARY 28, 1998

Good Morning! My name is Jim Worthley. I'm here from Menomonie.

I got up at 4:30 this morning to come to ask for your help. The citizens of Wisconsin, who care about and who are embroiled in this Indian name, mascot and logo issue, need the assistance of our government. Would you please help those of us who are trying to listen to a minority segment of our population tell us that it is no longer appropriate to use Indian names as team and school names nor to use their often times sacred symbols for logos nor to use Indian caricatures as mascots?

To me it seems a simple issue. We have been asked in a quiet and respectful manner by our Native American neighbors NOT to use Indian names and logos. They have spoken simply and eloquently about the harm caused to native American children by the stereotypes that are perpetuated in doing so. Why should it be so difficult to acknowledge that this is a genuine and heartfelt request and to support this request with legislation that would ensure compliance?

I want to share some of my experience and it may explain why this issue has not been put to rest. I was a teacher in Menomonie for 24 years. During that time I had excellent evaluations from my administrators. I was thanked by hundreds of parents and students over the years for my dedication, hard work, and caring attitude. I had a very successful and satisfying career as a teacher.

However, and very interestingly, since I have become involved in supporting a change in our school's team name and mascot, I have been accused on the editorial page of our local tabloid of lying to my students, manipulating them, brainwashing them, of being ignorant of government and the democratic process and of being "laughable". Does this help to explain why more teachers don't speak up publicly about this issue?

Business people in our town are afraid that if they take a stand that they will lose business. Our top school administrators have been intimidated. Our local legislators won't touch it, as one of them said, "with a ten-foot pole." And students have been harassed and mistreated for trying to do the right and good thing.

That's why we need your help. Our town is bleeding to death. We need our state government to step in to protect the rights of a minority group as both the federal and state governments have done countless times in the past. This is a responsibility and obligation of government.

I'm asking that you listen very carefully to the testimony of the students today. For this is an issue that most affects them. Listen not only with your ears and mind, but also with your heart.

Then, I'd suggest, that you send out for some large orders of those "powder-milk biscuits" that Garrison Keillor speaks of and pass them around the floor of the Senate and the Assembly too, so you can all have the "courage to do what needs to be done."

Please, put some other things aside for right now, educate your fellow senate colleagues and get this bill moving along. Have courage. Do the right thing.

Thank you.

James A. Worthley

**TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF
SB341, HELD ON JANUARY 28, 1998**

I am Karin Worthley, the person fortunate to have been advisor to the fine young people of the Menomonie Student Council for the past six years. Thank you for the chance to talk with you. **I'd like to give you some examples of why Menomonie is an example of the worst that can happen to a community when it is forced to deal locally with the Indian mascot issue.**

In Menomonie for the past several years, we have had a chance to see what Robert Coles, physician and chronicler of the early civil rights movement, described as, "what happens to people in the midst of social changes, how they relinquish their old ways and take up new ones, how . . . they manage the various stresses and exertions of doing so."

He observed and talked with some of the first African American children in the South to walk through mobs to enter "white" schools to gain the chance for themselves and the many who followed them the opportunity for equal education. **He wondered what gave them "the courage and endurance to outface a mob."**

He observed and talked with adults who were so vehemently opposed to integration that one grown woman even repeatedly threatened the life of a six-year-old girl. He saw mobs of angry white assailants scream and spit on the children, trying to keep those children out of "white" schools, and wondered why.

But he saw other white people, too, people who refused to join the mobs, and some who even took the children's side. **And he concluded about the South in the early 60's that "perhaps nowhere in America is there so much that is good and bad about human beings so clearly in evidence." I think we could say the same about Menomonie in 1998.**

I have seen a group of young people (elected by their classmates to the Student Council) respond to a request from Native people in Menomonie, including one of their classmates, asking them to do what they could to **discontinue the use of the Indian mascot.** You have heard the history of their process. When the council's proposal to the School Board to change the team name, mascot and logo was accepted in August, 1996, some adults who could not bear to lose the high school logo and team name they remembered and loved. **Menomonie heated up fast, and the pot has been boiling ever since.**

Those angry adults formed a group committed to save the Indian logo. **One member of their own group wrote to six tribal groups in Wisconsin asking permission for Menomonie to use the Indian as a logo/mascot. None granted permission and many objected. So, that tactic didn't work.**

The leaders of the Indian logo group then changed the thrust of their argument. In essence, **they argued that only people who had lived in Menomonie all their lives and never left, or those who had left and still wanted the Indian mascot, should be allowed to make the decision.** They argued that tradition should not change. One person, now on our School Board, said that only people who had been born and raised in Menomonie really understood why the Indian should be kept. **Another alumnus, now a teacher at Menomonie High School, said he had been born and raised here and he didn't want to keep it. The answer was that he didn't count because he had moved away and come back.**

Their next tactic, when the School Board upheld the year-long study of the Student Council members, was to begin a witch hunt to discredit the Student Council and any who supported them, including three fine, hardworking, courageous board members who were recalled because they wouldn't keep an Indian logo. **That witch hunt continues til today. My**

husband and I have been amazed to read letters to the editor full of words we never said and actions we never did attributed to us. They make up up facts and figures. They call us at home and write us letters chastising us.

Student Council members cared about Menomonie High School, and they had seen first hand some of the racial tension that walks the halls of Menomonie. They wanted to show that at MHS, people can be treated as individuals, not as stereotypes. Anyone who thinks these young people cannot think for themselves needs to know them. They are independently minded, genuinely thoughtful, and good hearted.

It has also been very hard to watch as they have been harassed privately and publicly, been denigrated, accused of every selfish, bad intention, and characterized as being manipulated by adults who have supported them in their attempt to eliminate a small piece of disrespect for Native people. One girl burst into tears when she saw me because an adult she knew well had come up to her and shouted in her face that she shouldn't talk to me ever and that poor girl was so shaken, she didn't know what to do. Last year Student Council football players were harassed on the field during warmups before games by an assistant coach who was an alumnus of Menomonie High School and couldn't bear to see his high school logo change. A teacher scolded two Student Council members in class and told them they should be ashamed. Student Council members have received threatening phone calls. Parents have expressed their concern for their child's safety because of the rancor directed against them. Cheerleaders who don't want to shout Indians in their cheers wonder if they are going to get called on the carpet by the fans who watch them carefully to see that they shout Indians with enthusiasm. Some of them just mouth it. **Some Student Council members today did not come today because they did not want to take the risk and lose friends or be called to task in our local newspaper. You have heard today only the tip of an iceberg of insults, slurs and profanity, often from adults, that that these young people and many more like them who have graduated in the past two years have endured.**

Many people in our town, including some of our own school administrators, are afraid to confront such strongarm behavior. They are intimidated when it means speaking out will cost them their job or business or friend. In a small town, we buy our groceries from people we sing hymns with at church and sit near at ball games. We sell cars or hamburgers or insurance to people who teach our children. Small towns run more smoothly when people remember to remain civil and not to burn their bridges over conflicts because we all want to keep living in these places we love. But in Menomonie, we have learned that bridges will burn over an issue that for some means a great fear of change and for others means a moral necessity.

Change of this nature is hard, especially when the change involves a piece of someone's identity. That's why the students took so long to come to their position to recommend the mascot be changed. They knew change would be hard. They believed that the Indian mascot had been good for many years, but it no longer fit in a society or a school that is trying to come to grips with how people of many ethnic groups will get along peacefully and with respect.

In all their discussions, even their private ones, I have never, ever heard them stereotype all those who support keeping the Indian mascot into one group. They, my husband, and I know many of those individuals who are good hearted people. Those students and I have friends who have treated us with civility even though they disagree with us about this issue. They are not mean-spirited people, but they have been misled by misinformation. They are what the social worker for our school

district, Gary Johnson, calls innocently ignorant. We can understand that ignorance, but we cannot condone it.

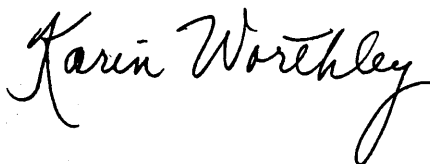
Confronting irrationality is always risky. I fully expect more letters, full of more misinformation and false accusations to be directed against me, my husband, the Student Council members who came here today. The students had planned this trip for quite a long time, talking even last year that if a bill were ever introduced into the legislature, they would want to testify. They have worked so hard to prepare this testimony. And then, yesterday I was summoned by both the principal of our high school and the activities director to call the superintendent who wanted me to come right up to his office to talk about this field trip which had been approved a week ago. All of a sudden, I was told that by him and our board president that we could not go because we were not representing both sides of this issue. Our principal told a number of these students that they (the only elected representatives of their classmates) should be sure to "make it clear in Madison" that they "were not representing their school." **I was told by my superintendent that I should not go to this hearing as the Student Council advisor because I would be "furthering my own personal political agenda." Our Student Council field trip was canceled.** We were told we could use no Student Council funds or school vehicles to get here. We found vans and cars and adults to drive, and parents have excused the students who are here today. I am taking a leave. Why did this happen? Because our superintendent got phone calls over the weekend from people who read in the paper that we were coming to testify and they were angry. Here's the irony. Those administrators have said in the past they think the logo should change. Now they know their jobs are on the line if they support the change and this group of courageous young people.

In speaking of his hometown, Hannibal, MO, Mark Twain said, "It is commonly believed that an infallible effect of slavery was to make such as lived in its midst hard-hearted. I think it had no such effect. . . . I think it stupefied everybody's humanity, as regarded the slave, but stopped there. There were no more hard-hearted people in our town . . . than would be found in any other town of the same size . . . , and in my experience hard-hearted people are very rare everywhere." Sounds like Menomonie to me. We don't have slavery, but we have had the idea that Native people can be used as we want, and we have been asked now by some of them to stop using them.

Menomonie High School and our community is fortunate to have many good-hearted young people who are looking to the future (and I am not speaking only of Student council members). After all, they will have to live in it a lot longer than most of us adults. Why should SB341 become a law? First of all, for them and others like them. For young Native Americans. And also because Wisconsin is a state of many small towns. A large number of them have Indian mascots and team names. We need your help. People of this state deserve better treatment than they are getting in Menomonie.

I loved my grandmothers very much. Nannie, the one who came here alone as an eighteen-year-old in 1899 from Sweden, had a saying for every occasion. She led a difficult life, but she taught us that "they can back you up against the wall, but they cannot push you through." The backs of some good-hearted young people and adults are up against the wall in this issue and they will be in other places in Wisconsin in the future. We need legislators who will do what is right. We need to show Wisconsin to be the forward thinking state it can be, not a joke on Saturday Night Live. Please support this bill.

Karin Worthley



TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF SB341,
HELD ON JANUARY 28, 1998

Hello, my name is Kelly Verdon and I am the secretary of the freshman class at Menomonie High School. I was not around when this "incident" started. As a Menomonie middle school student, all I heard were rumors and a few facts.

I had no idea what was really happening. The knowledge I had about the issue was very slim.

I heard that we were getting rid of our logo because one person was mad, and thought that we were being disrespectful to the Native American culture. How wrong I was. I didn't know the student council as well as other people were actually studying this issue, and talking to Native Americans themselves.

With my lack of knowledge on the issue, I signed petitions even though I didn't know what they were about. I was angry at high school student council members for being narrow minded, even though the narrow-minded one was me.

When I entered the school year, I was a representative for the freshman class. This brought me together with the issue.

Hearing more and more about the issue made me think. Never in my life had I thought I was being disrespectful to the Native American culture, but I was.

I changed my mind when I went to a meeting at an area residence home. Two women who were both Native American were speaking on this issue. Immediately, I knew that what I was thinking before was wrong.

I started checking up on this issue. Using my mom, teachers advisors and other students as sources, I started seeing other issues that were involved.

This has separated our community, in my view, in three different parts. People who wanted it changed, people who didn't want it changed, and people who didn't care.

Some people wrote inaccurate views and I quote, "There's never been an incident on record where it's caused any racial problems... It's never been derogatory in any way. The school's done everything possible to honor the Indian logo and name,"

TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF
SB-341,
HELD ON JANUARY 28, 1998

Hello, my name is Mary Vang and I am a junior at Menomonie High School. I am currently in my third year as an elected representative to the class of 1999.

I first became involved in the Indian-mascot-and-logo-change issue as a freshman at Menomonie High School in 1995. Up until that time, I did not know or hear anything about the changing of the Menomonie Indians mascot and logo. It also wasn't until that time that I realized how much an Indian mascot could offend a Native American person.

As time went on and the student body became involved in this very controversial issue, our school, as well as our community, became more and more divided. It became "Traditionalists vs. newcomers. Youths vs. their elders. Outsiders vs. us." Many questions came up from students at the school and in the community. "Why do we have to change it? We are honoring the Indians with strength, honor, dignity, and pride." "The Indians have always been tradition, so why are we changing it now?" "How far will this go? Are we going to end up changing the name of our lake and our town?"

As these questions came in, I began to realize that students and people in the community are thinking of only the worst possible outcomes, and holding back the fact that there are also the best possible outcomes. We could have a mascot running around at games and cheering on the team with the cheerleaders. Homecoming assemblies would be more fun, school spirit would rise tremendously, and we could even get more fans at games. We could get a mascot that we want and one that no other school in our conference already has. A new mascot could propel our school and our community toward greater unity, and we could concentrate on issues such as our education.

After the Indians were reinstated in the spring of 1997, the '97-'98 school year began differently than those of the passed few. The newly elected school board sent out a letter stating that the "Indian" name was to be used more often in the school and at school games, such as football. Newsletters were sent out with the Indian logo on it. All 16 of the football cheerleaders, with the exception of three or four, did not want to use the name "Indians" in their cheers. When they had to, they only mouthed it. Posters made by the cheerleaders that were put up around the hallways at school to promote school spirit began showing up with "Go, Indians!" When these kind of things happened, students who opposed the use of the Indian mascot had no choice but to stand back and cheer "Go, Menomonie!" because they had no mascot to cheer for. They could not cheer for the Menomonie Indians, because they didn't feel it was right to call themselves Indians.

Other issues came up when students were asked to use the Indian logo. Students did not want to order graduation announcements because they did not want the Indian on it. Jenny Walker, a former MHS student from the class of 1996, who was also Native

American, had to pay an extra fee to NOT have the Indian on her graduation announcements that were ordered through the school. She felt it wasn't right and it was uncomfortable for her to send out announcements with a Native American on it to her relatives.


As a minority in the school, in Menomonie, and in the state, I feel strongly that the use of mascot and logo names such as Braves, Chiefs, Indians, Raiders, and Warriors, should be banned from all schools in the state of Wisconsin. I find the use of the Indian mascot and logo at Menomonie High School is very offensive and doesn't show respect to Native American people. Although the logo appears with the words: strength, honor, dignity, and pride, the headdress is used in a manner that makes the Native Americans appear to be a warlike people.

I am 100% Hmong and would be VERY offended if my people were represented in a disrespectful way. I am very offended when I hear in the halls of MHS that all Hmong people in the school are in gangs. An incident that happened during my sophomore year really pushed me to get the Indian mascot and logo changed. A Hmong student was running after her three-year-old daughter down the hall one morning before classes began. I was walking the same direction she was running, and when she ran passed this certain group of boys, I "overheard" one of them yell, "Look, she's chasing after her dog!" And, of course, the others just laughed with him. I became very upset and angry after this and realized how unbelievable it is that in a small town like Menomonie, there could be so much racial tension and stereotyping.

I feel that eliminating these logos and mascots will be one big step in our efforts to reduce this racial tension and stereotyping in the communities of Wisconsin. We, as a society, have to work together in order to maintain the peace and unity we want.

Every choice has an end result. We have made our choice but have not seen our result. We have come this far in the past two and a half years and are now asking you to make our "results" a reality. As quoted from JFK, "Things don't happen. They are made to happen. And in the field of education, they are made to happen by you and your members."

Thank you,



Mary Vang
Class of 1999
Menomonie High School

January 27, 1998

Wisconsin Senate Education Committee

TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF SB341, HELD ON JANUARY 28, 1998.

To Whom It May Concern:

"Injustice anywhere is a threat to justice everywhere." As I believe this statement to be undeniably true I find that I am strongly compelled to voice my support for SB341, regardless of the fact that I reside in a school district void of Indian mascots and logos. Such mascots and logos, whether appealing depictions or unappealing, constitute an injustice that I cannot tolerate: racism. With all due respect, you should not be tolerant of it, either.

Without going into great detail, I feel it is necessary to tell you a little about my life experiences. Born and raised in the vicinity of Wausau, Wisconsin, I had the typical sheltered childhood that any German/Polish American raised in the area throughout the 1960's and 1970's had. It was very 'white.' Basically, not a bad thing, but my youth had never prepared me to live in a world as multicultural and complex as the one we now live in. For the vast majority of you, I imagine your childhood was very similar to mine. But here is where we probably differ, for I have been privileged throughout my adulthood to experience something that most white Americans can only imagine: racism.

You may be shocked to hear someone say that experiencing racism has been a privilege, and I fully understand that what I have experienced has been minuscule compared to the assaults upon people of color, but I have to admit that being on the receiving end of racism has taught me more in my adult life than any amount of formal education ever has or ever will. Over eighteen years ago I married an African American male and we were blessed with two children. After my husband retired from the military, we moved our small family from Virginia to my hometown in Wisconsin. My racial education was to start not long there after.

Regardless of excellent credit and a permanent source of income, we had quite a bit of difficulty finding a rental unit. It seemed that every rental we were interested in had, surprisingly, been rented to someone else just prior to our expressed interest in it. Finally, we were able to find an available rental unit -- after I went out apartment hunting alone. Not wanting to be at the mercy of such a high-demand rental market, we quickly bought our own home not far from where I had grown up. Surely, we could find some peace in my old neighborhood! Surely, I jest. We were welcomed by various items thrown at our cars as they sat parked in our driveway, fireworks lit and thrown at our home, real estate company 'for sale' signs that mysteriously appeared on our lawn overnight (we started a collection), and vehicles intentionally driven through our lawn. And those were the easy things to deal with.

The hardest racism to accept, or understand, was the kind we found within the public school system. It was impossible to keep track of the number of times our children came home from school and told us, their parents, that they had been hit, spit on, or called a nigger by another student. Weeks turned into months, months into years, and the best that school personnel could (or would) do to respond to our complaints was to remind us that they did not condone such activity. Oh, yes, and rarely did they fail to mention that maybe we were being too sensitive! I'll admit to being sensitive to the damage being done to my children within the public school system; it's appalling to realize that those in

charge of the school system were not.

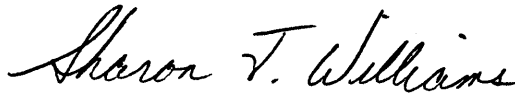
The charge of being overly sensitive has likewise been levied against any Native American person who complains that mascots and logos are offensive and do not belong in our public schools. There are undoubtedly many Native Americans at this hearing who can and will explain their position more effectively than I can, so I will not try. My sole remaining purpose is to create a tension within the mind of the reader. A tension so obvious as to make the reader question whether the Native American complainant is being overly sensitive or if the educational system is being overly insensitive. "Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, so must we see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood."

The debate regarding Indian mascots and logos was relatively new to me when my family moved to Wisconsin and I must admit that I did not completely understand it. I understood that the cartoon-like logos were offensive, as most of you probably will agree, but even I found myself thinking that Native Americans must be overly sensitive if they are offended by the attractive logos. I admit now that I was ignorant, but I was open to dialog and investigation regarding the subject. It wasn't long before I found myself sitting in on a discussion held in the Mosinee school district regarding their logo debate. To say that the experience changed my ideas forever would be an understatement; I came face-to-face with the racism that tormented my own children.

The racist attacks were the same, only the slurs had changed. While my children were called niggers, Indian children were called timber niggers. While my children heard that the only good nigger was a dead nigger, Indian children heard the same said about Indians or that spearing a squaw, saves a walleye. I could go on, almost endlessly, but I'm sure you understand my point. After I had listened to several personal accounts, one teenager's had particularly touched me, I walked into a ladies room to regain my composure and ran into two women discussing the testimonials we had just heard. While I had come in to stave off tears, they had come in to laugh. Unfortunately for every Native American student, possibly every minority student, within the Mosinee School District one of those women was on the school board. Surely, when a Native American student complains about racial harassment at school they are given more than pontificating platitudes, especially at a school that is honoring them by using an Indian logo! Surely, I jest.

My adult experiences with racism taught me the one thing that my childhood couldn't, that the color of my skin allowed me privileges that I could not even comprehend. Therein lies my thankfulness at having been victimized by racism. I no longer have to imagine the pain and damage it entails; I have experienced it. If only the remaining privileged people could personally experience the damaging effects of racism, maybe we would find it easier to reject those privileges to which we are not morally deserving. "Lamentably, it is an historical fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture; but, as Reinhold Niebuhr has reminded us, groups tend to be more immoral than individuals." Now is the time for moral accountability within the Wisconsin public school system. Indian logos and mascots are just as damaging and demeaning to Native Americans as is 'black face' to African Americans, and the teaching of such stereotypes is not an acceptable activity within the public school system. Teach respect in our schools, not racism.

"Let us hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear-drenched communities, and in some not too distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all their scintillating beauty." This and all of the previous quotations were taken from Martin Luther King, Jr.'s Letter from Birmingham Jail, written while he was jailed for peacefully demonstrating against segregation. Before you cast your vote on SB341, please take a moment and consider the location where this hearing is being held, Martin Luther King Jr. Boulevard. Was this street named in good faith and, if so, do the activities herein honor the memory of the man? Or, was this street dedication merely another pontificating platitude tossed out as a red herring to appease a people in search of justice for all? Justice and honor can never be nurtured in an organization that perpetuates racism. End racism in our public schools! You can start by voting for SB341.



Sharon J. Williams
4906 Chadwick Street
Schofield, Wisconsin 54476

Testimony for Senate Education Committee Hearing of SB-341 Held on January 28, 1998

Good morning, my name is See Vang and I'm a sophomore at Menomonie High School. I am a Student Council member as well as President of my class. I believe that prohibiting the use of Indian mascots should be done at the state level because leaving it for individual communities to deal with is just tearing them apart.

In eighth grade, I had the same attitude that many people have now, "Why should we change it? The Indians should be honored by it." I saw absolutely no reason to change the mascot. Then, one day, my middle school student council adviser and I were discussing the topic. She said to me, "How would you feel if we were the Menomonie Hmong?" That's when I realized why Indian logos and mascots are offensive.

I remember seeing a play put together by a group from Minneapolis. I don't recall the name of the show, but I do remember that it was meant to promote diversity. I thought of it as a wonderful production until they told stories from the Hmong culture. Everything was accurate, except for the costume. A Hispanic woman was dressed to portray a Hmong woman. She wore the headpiece of the traditional Hmong outfit wrong. As a person who is 100% Hmong, growing up with a lot of the Hmong traditions, I was very offended. Even though it probably wasn't intended, I was offended because it just looked silly and it represented my culture wrong. The Indian logos and mascots are the same exact thing.

My active involvement in the Mascot Issue began in 1996 when I entered high school. As a freshman, I served on the Mascot Committee as a representative from both the freshman class and the yearbook staff. Those four months proved to be one of the most interesting times of my life. I can remember spending countless hours at school working on finding a new mascot for our school. We were often working until well after 9 or 10 o'clock on school nights. From suggestions for a possible new mascot to the final vote for the logo, we examined each step very carefully. Every one of these steps seemed to get harder and harder as the community became more and more divided by the issue. Many members of the community did not respect the hard work and the careful process of the Mascot Committee. This anger became very public. Not only did people voice their opinions in the local papers, the Discussion Board on the Internet homepage of Menomonie became a battleground for those who opted to fight. On there, people did everything from name calling to making racial remarks toward Native Americans.

The first time I visited the page, I was very upset to see how much of the discussion was centered on the mascot issue and the Student Council. Not only did people say negative things to the Student Council as a whole, a reference was made to me personally. The anonymous person said that I could not be a good representation of my class because I was the only person who ran for Class President, which automatically put me in the office. This comment was a result of someone trying to show that the Student Council was not representing the student body in the decisions we made regarding the

mascot issue. Seeing that comment bothered me because it came out because of the mascot issue. It also made me feel sad because it wasn't my fault that no one else ran for president.

Another example of personal attacks made to people is the idea that Mrs. Worthley, our Student Council adviser, brainwashed the Student Council. Apparently, many community members do not believe that Student Council members can't think for themselves and that everything we said was what Mrs. Worthley had put into our minds. That shows a real disrespect for us, the students.

One of the most appalling things that I saw on the Internet page was by someone who did not identify him or herself. The person said that all Indians should have been killed during the wars so that there wouldn't be any of this talk over mascots, casinos, and fishing.

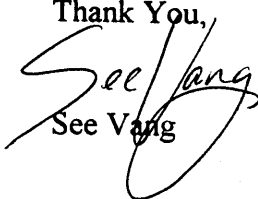
All of the comments that were placed on the Web page were out there for anyone in the world to see, including people looking to settle in the Menomonie area. Because of the growing industry in Menomonie, people from all over the country are moving to Menomonie. In looking for information on the town, many go to the Internet. How is a town going to look to prospecting newcomers if we are arguing over an issue that is clearly a moral issue? There are many people who do already work in Menomonie, but have chosen to settle in Colfax or Eau Claire because of the controversy in Menomonie. If other cities have to go through the same thing that we are, pretty soon no one will want to live in Wisconsin.

The division in the community was apparent after the recall election last spring. No one said it, but everyone knew that the recall was over the mascot issue. The candidates that one supported obviously showed which side of the issue that person was on. You were either for keeping the mascot, for changing it, or you didn't care either way, therefore you didn't vote.

The taxpayers of Menomonie had to fork over \$6,000 to pay for the recall election. Another election is set for April of this year to let the community decide if we should keep the mascot or not. Perhaps another \$6,000 will be used. That money could go to something more important, such as buying a few new computers for the schools but, instead, it has to be spent for an election over an issue of ethics.

Many people have said that changing the mascots will end traditions and legacies of the respective schools. But, please remember, "A bend in the road, is not the end of the road, unless you fail to make the turn."

Thank You,


See Vang

**TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING FOR SB341
HELD ON JANUARY 28, 1998.**

I WOULD LIKE TO ADDRESS TWO THOUGHTS. THE FIRST DEALS WITH CULTURAL PROPERTY, THE SECOND DEALS WITH THE NEED FOR STATE GOVERNMENT ACTION.

CULTURAL PROPERTY

CULTURAL PROPERTY IS LAND, OTHER TANGIBLE PROPERTY, IDEAS, TRADITIONS, AND OTHER INTANGIBLES. THEY COME INTO BEING THROUGH THE TRADITIONS OF THE CULTURE. IN THE NATIVE AMERICAN CULTURE THEY WOULD INCLUDE SUCH THINGS AS HEADDRESSES, THE GREAT SPIRIT, SWEAT LODGES, INDIAN BURIAL MOUNDS, RELIGIOUS CEREMONIES SUCH AS THE GHOST DANCE, ETC.

THESE THINGS HAVE MEANING BECAUSE OF THE CULTURE THEY ARE USED IN. CULTURAL PROPERTY BELONGS TO THE CULTURAL GROUP, NOT TO AN INDIVIDUAL. JUST AS AN INDIVIDUAL HAS THE RIGHT TO CONTROL HIS OR HER OWN PROPERTY, A CULTURE SHOULD HAVE THAT SAME RIGHT. THE PROBLEM IS THAT NOT EVERYONE RECOGNIZES CULTURAL PROPERTY. BECAUSE OF THAT, SOME INDIVIDUALS WILL USE ANOTHER CULTURES' PROPERTY WITHOUT PERMISSION, AND OFTEN IN A WAY THAT IS OFFENSIVE TO THE CULTURAL GROUP, BECAUSE THEIR PROPERTY IS USED IN A WAY THAT DISTORTS OR IS DISRESPECTFUL TO THAT CULTURES' BELIEFS. FOR EXAMPLE WE THINK THE INDIAN HEADDRESS IS "PRETTY", A NICE LOGO. TO THE NATIVE AMERICAN, THE INDIAN HEADDRESS IS A SACRED RELIGIOUS SYMBOL. IN OUR CHRISTIAN CULTURE THIS WOULD BE SIMILAR TO THE COMMUNION ELEMENTS, THE CROSS, A PICTURE OF CHRIST. THIS WAS REALLY BROUGHT TO MY ATTENTION A COUPLE OF YEARS AGO WHEN THERE WAS A PROGRAM AT THE MABEL TANTER THEATER IN MENOMONIE THAT DEALT WITH THE HMONG PEOPLE. SOMEONE WAS WEARING A HMONG CEREMONIAL COSTUME ON STAGE, BUT IN AN IMPROPER WAY. ONE OF THE HMONG COMMUNITY WROTE A LETTER TO THE EDITOR AT THE DUNN COUNTY NEWS ABOUT HOW OFFENSIVE THAT WAS, AND HURTFUL. THE SAME IS TRUE DEALING WITH THE NATIVE AMERICANS.

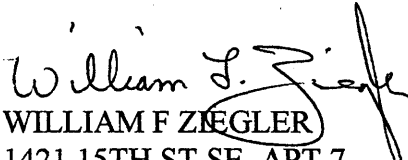
IT'S ALSO INTERESTING THAT WE CANNOT PUT RELIGIOUS SYMBOLS UP IN THE SCHOOLS EXCEPT NATIVE AMERICAN (HEADDRESS). ISN'T THIS ALSO AN ISSUE OF SEPARATION OF CHURCH AND STATE?

THE NEED FOR STATE GOVERNMENT ACTION

THIS ISSUE OF THE LOGO HAS TORN APART OUR COMMUNITY (MENOMONIE), OTHER COMMUNITIES IN THE PAST, AND WILL CONTINUE TO DO THAT IN THE FUTURE. THAT'S WHY THERE IS NEED FOR ACTION AT THE STATE LEVEL.

LOOKING BACK IN HISTORY, WHERE WOULD WE BE IF NOT FOR GOVERNMENT ACTION IN THE AREAS OF SLAVERY, SEGREGATION, AND WOMENS' RIGHT TO VOTE. CERTAINLY IF THESE (HUMAN RIGHTS ISSUES) WERE TO BE LEFT IN THE HANDS OF LOCAL COMMUNITIES, WE COULD STILL HAVE STATES THAT WOULD ALLOW SLAVERY, SEGREGATION, AND POSSIBLE DENIAL OF THE RIGHT TO VOTE TO CERTAIN GROUPS OF PEOPLE. AND THESE ISSUES WOULD BE RIPPING APART COMMUNITIES JUST AS THE INDIAN LOGO IS OURS. THIS IS A HUMAN RIGHTS ISSUE. IT'S NOT A POPULARITY CONTEST. I HAVE SEEN PEOPLE (INCLUDING MYSELF RIDICULED BECAUSE OF A STAND WE HAVE NO CHOICE BUT TO TAKE (BECAUSE OF HUMAN RIGHTS ISSUES). THE CONTROL MUST BE TAKEN FROM THE COMMUNITIES AND PLACED AT THE STATE LEVEL.

YOU MUST BE THE LEADERS IN THIS ISSUE. IF YOU BELIEVE ALSO THAT THIS IS A HUMAN RIGHTS ISSUE, THEN YOU CANNOT ALLOW THESE ISSUES TO BE DECIDED BY POPULAR VOTE AT THE COMMUNITY LEVEL, BUT MUST STEP FORWARD AND RIGHT THE WRONG. YEARS AGO WHEN SLAVERY WAS ABOLISHED (CAUSED A CIVIL WAR), AND SEGREGATION WAS ABOLISHED, THOSE WERE NOT POPULAR DECISIONS, BUT WERE THE "RIGHT" DECISIONS MADE BY PROGRESSIVE CONGRESSMEN. YOU SIT IN SIMILAR "SEATS" AND HAVE THE POWER TO ALSO MAKE THE "RIGHT" DECISION BY PASSING SENATE BILL 341. PLEASE BRING THIS BILL TO THE SENATE FLOOR.


WILLIAM F ZIEGLER
1421 15TH ST SE, APT 7
MENOMONIE, WI 54751

27 JANUARY 1998

POSO

My name is Gus Gonzales. I stand here before you today first to thank the Education Committee for holding this hearing and drawing attention to the racial issue on using mascots named after our great historical culture. Next I am here representing the Menominee Nation of WI. I currently attend U.W. Green Bay & hold official position with the Inter Tribal Council on Campus, Therefore I represent all Natives on this issue.

If you are not aware, using Indian symbols or Icons as ^{on one hand} mascots is sending a double message. 1st the schools who use these names use them in reference to their teams - they proud to be the Indians or the Braves. On the other hand these mascot names degrade & deface a race which promotes stereotyping.

I would like to give an example so you may visualize our meaning. We've all been to High School Pep rallies where the opponent team is degraded. If the opponent's team mascot are called the Indians the Themes will go something like like "We will dominate the Indians". The message is loud & clear.

WI is known to be a progressive state setting prior examples for the rest of the nation. By making it illegal for schools to deface our heritage, WI can be a once again proud state that recognizes cultural sensitivity.

- If WI people really want to feel proud of the Native population, lets educate everyone about our History, our culture, the Great Lakes & ^{the} many communities named after our Great People. That would make us proud ^{not} mascots running around in Native dress that is only worn at Pow wows

Finally lets reflect upon our civil Rights - lets not discriminate. Its time we actively cherish Everyone's rights

You know the old saying, Sticks & Stones will break my bones but words will never kill me. Words do kill, it hurts us all - Lets be more sensitive to other cultures

Thank - you
Wa-Way-nen

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EDITION: ALL

SECTION: Opinion PAGE: 15A

LENGTH: Medium: 70 lines

TYPE: Column

MEMO: Martin, of Madison, is a Stockbridge-Munsee from Shawano who is a planning analyst the state Highway Patrol.

HEADLINE: TIMES HAVE CHANGED, SO SHOULD MASCOTS

COLUMN: GUEST COLUMN

BYLINE: By Buck Martin

TEXT:

"It would be nice if all the people involved could keep their sense of humor, but if you're the one who feels demeaned, there's nothing very funny about the issue."

That recently published statement about the proposal to prohibit UW-Madison sports teams from playing against schools with American Indian names or mascots hit close to home for me, an American Indian and a father.

In the past, Indian names or mascots were not offensive to me. I even admit to having, particularly as a youngster, a certain sense of pride over many of the Indian symbols that were part of professional sports in America. I also remember, however, some embarrassment over a few of the images used as logos - and considerable embarrassment over a whole lot of fan behavior.

When team mascots were originally established by schools and professional sports teams, it was highly unlikely that the intent was to demean the American Indian. More likely, the decisions to use these symbols were meant to show respect and to incorporate the athletic prowess of the American Indian into the team's image. But after the original thoughtfulness put into the creation of a team logo wore thin, ignorance and the competitive world of sports rivalries spawned an environment that allowed outrageous, insensitive public behavior to become the norm.

Behavior at sporting events soon took on characteristics that were far from respectful. The tomahawk chop, painted faces, and the wearing of apparel (or, sometimes, the lack of it) ~~that did everything but reflect what American Indians actually wore,~~ are but a few examples. I am particularly appalled to seeing the sports fan with a turkey feather war bonnet, faced streaked with paint, and who obviously has consumed too much. This fan is often seen weaving about and with a cupped hand over his mouth, giving out plenty of victorious war whoops.

The social ill of alcoholism, which has devastated our communities, does not need to be put on display by excited sports fans. It is too painful to watch and perpetuates the image of the drunken Indian.

The picture I paint certainly isn't indicative of all the schools and the professional sports teams with American Indian names and mascots. The picture does occur often enough, however, to warrant the thorough discussion taking place this week ^{as} the UW Athletic Board prepares to vote on the proposed policy.

I recently returned to Wisconsin after working in Washington, D.C., for a year and a half. My daughters, ages 13 and 10, are avid sports fans and have followed all Wisconsin teams with great enthusiasm. When we moved to the Washington area, I asked my older daughter if she was going to switch her allegiance from the Green Bay Packers to the Washington Redskins. Although I was confident her answer would be no because of her fierce loyalty to the Packers, I was surprised when she said, "No, because I wouldn't support any team with a name like that."

It had not occurred to me that my daughters were affected so directly by

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TIMES HAVE CHANGED, SO SHOULD MASCOTS

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this issue. I am proud to say my daughters are strong, confident and can hold their own when it comes to standing up for themselves. The point is, they shouldn't have to on an issue such as this.

I believe the American Indian community has long been tolerant on the issue of using tribal names and images in athletic programs. We often injected humor in our reactions when quizzed about their use. Our polite reaction, however, has apparently been misinterpreted to mean that we think fan misbehavior and outrageous caricatures are OK. This simply is not the case. The time has come to recognize that the only way to change this inappropriate behavior is to remove the cause of it.

ENHANCER: carol

KEYWORDS: INDIAN SPORT LW

**TESTIMONY FOR SENATE EDUCATION COMMITTEE
HEARING OF SB341, HELD ON JANUARY 28, 1998**

Good morning, ladies and gentlemen. My name is Tracey Tennyson and I am a sophomore Student Council member at Menomonie High School. It is a pleasure to speak before you today and I would like to thank you for this wonderful experience.

The Menomonie School district's mission statement says "preparing young people to be lifelong learners, caring individuals, and responsible citizens." According to this statement, the use of the Indian logo infringes on the moral and ethical values relating to issues surrounding racism in our school district and community. The children in the Menomonie community and in our state deserve an education free of racism and discriminatory symbols. These symbols portray very negative thoughts and feelings to young children about Native Americans. They are used as names for teams and as mascots in the same way as badgers, gophers, and eagles. Does this mean Indian people can be equated with animals or be even less than human?

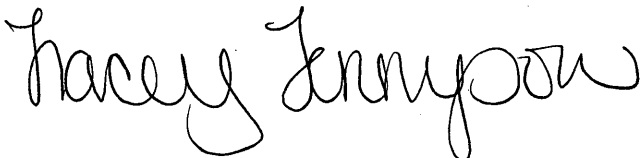
Within a public school setting, each student deserves a bias-free learning environment, providing equal opportunity regardless of gender, class, or ethnicity. If this bill is passed, the students in our community and in our state will all be given this opportunity.

Many people in our community have termed the Indian logo "tradition" for Menomonie. This idea goes against the ideas of teaching diversity, respect, and the need for change in a modern society. The continued use of this logo makes us knowingly allow for negative images of the Native American culture to continue. Do we really want this for our children? The children growing up in the state of Wisconsin and in our community are the future for our world. If we continue to use discriminatory symbols and display racist beliefs, these children will grow up with these negative feelings and lack of respect for others. Teams and mascots are not named the Jew Boys or the Black Savages. These names would be considered discriminatory to most. The Indian mascots are no different than the previous examples. They are offensive to the Native American people and to many others.

If this law is passed, the children of our state will be more likely to grow up believing that everyone was created equal and that racism and discrimination are destructive and morally wrong. By tolerating the use of demeaning stereotypes in our public schools systems, we desensitize entire generations of children.

Our world's future depends on these kids. You hold in your hands the power to help these children become the best they can possibly be. Education is the key. I am one of the lucky ones. I have been educated and taught that it is morally wrong to discriminate against anyone. Without this education, I would not be the person I am today. I hope that the children of tomorrow will be given this same education. That may happen more easily if this bill is passed, and Indian logos throughout the state are eliminated forever.

Tracey Tennyson



**WRITTEN TESTIMONY FOR PRESENTATION TO THE SENATE
EDUCATION COMMITTEE HEARING ON SB-341,
HELD ON JANUARY 28, 1998**

My name is Phillip M. Steans. I am an attorney licensed to practice law in the State of Wisconsin and was first admitted to practice in June 1968.

I live in the Menomonie School District and practice law in Menomonie.

I was elected to the Menomonie School Board in April 1995. I served in that capacity until I was defeated in a recall election in the Spring of 1997.

I was recalled because I voted at an open meeting of the Menomonie Area School Board to discontinue the use of the "Indian logo" and nickname for the Menomonie Area Public Schools, and because I refused to change my vote when some people in the community objected to the decision.

I do not believe that an elected official should be subject to recall for casting a vote either for or against an issue of conscience or personal philosophy, particularly where that vote has no impact on the substantive rights of any individual or group.

I support the Legislation being considered by this committee because I believe that it will have a positive impact on Wisconsin citizens who are willing to devote their time, energy, intelligence, education and commitment to their communities. In Menomonie we will be having another school board election in April of this year. The three candidates who ran against my colleagues Lynn Klatt, David Thomas and myself, are opposed by only one candidate this year. I have personally spoken with several well-qualified individuals who indicated that they would have been interested in running for school board, but for the fact that Klatt, Thomas and Steans were recalled and subjected to significant community pressure, and open disrespect, for having voted on this issue of conscience.

The passage of this Legislation will free individual school board members from the threat of public vilification and removal from office for acting on a matter of moral principle.

I also applaud this legislation, support it, and urge its adoption because the denigration of people by the acquisition and use of their name and image or caricature should not be tolerated in an enlightened society. I venture that every person in this room or who reads this testimony would be appalled by nicknames and congruent caricature logos such as the following: Menomonie Chinks/Menomonie Wetbacks, Menomonie Blacks/Negroes/Niggers/Honkies/Arabs, etc. etc.

Why then do people become emotionally attached to a previously claimed nickname when presented with evidence that it is demeaning or degrading.

It is simply not acceptable to say that such names should continue because "the other guy does it -- e.g., the Atlanta Braves, Cleveland Indians, Washington Redskins, etc. It is simply not acceptable to continue with the use of such names because "we have always used that name". Our society no longer tolerates, nor should it tolerate, the use of the term "Nigger"; no longer prohibits Non-caucasians from voting; no longer discriminates against women or the handicapped -- all of which were considered tolerable "for a long time".

It is simply not acceptable to continue the use of demeaning or degrading names because a scant majority, or even a significant majority, of the people in a particular voting jurisdiction support it. Our society blessedly is based on a balancing of the rights of society in general against the rights of individuals. Our history is replete with examples, many of them constitutionally protected, where individual rights are protected in the face of the objection of a "majority". Examples of freedom of speech come to mind.

It is simply not acceptable to institutionalize intolerance or insensitivity by allowing publicly owned, operated and financed school districts to utilize a name, nickname or logo which is found to be demeaning or degrading to a significant proportion of the people named.

When I was going through the recall experience in Menomonie I had occasion to meet with a Native American attorney colleague of mine. He, of course, was aware of the recall efforts and the underlying dispute over the use of the nickname and logo "Menomonie Indians". I asked him how he felt about the name and logo. He told me that he, personally, was not offended. He went on to point out that he had been able to complete his education and to establish himself as a respected, highly-educated professional in his community. He also pointed out that many of his people had not been able to achieve as he had and that **THEY** were deeply harmed and disgraced by the usurpation of their dignity and identity by some of the very people who belittled them as human beings. He pointed out how troubling it was for him as a youngster to be told that he could not date certain girls in high school because he was "an Indian", and how degrading and demeaning it was to watch store security guards shadow his mother and father as though they were certain to shoplift -- simply because they were "Indians".

When our students came to the School Board with the proposal to discontinue the Indian nickname and logo one of their more compelling arguments was the following: "Give our School District an opportunity to be a leader in taking positive steps to eliminate racism or the appearance of racism in our community". The bill which is being considered today is an opportunity for the State of Wisconsin to lead the nation. Our student leaders were mocked and vilified, and their efforts belittled, by the recall election last Spring. They, and the Native Americans who they were trying to protect, were the ones harmed, not Dave Thomas, Lynn Klatt and I.

Wisconsin has long prided itself on its progressivism.

Take this opportunity to lead. Adopt SB-341. Do it not because it is "politically correct", but because it is the right thing to do.

Respectfully submitted this 28th day of January, 1998.



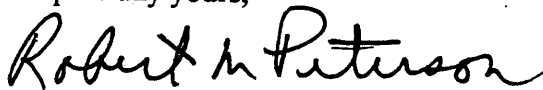
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TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF SB341,
HELD ON JANUARY 28, 1998.

THE FOLLOWING IS A DEPOSITION I MADE IN THE FALL OF 1997 TO THE
MENOMONIE AREA SCHOOL BOARD REGARDING THE INDIAN LOGO ISSUE:

I have a lot of good friends on both sides of this issue and I am not interested in having those friendships damaged or destroyed over a school nickname or logo. I have had a good deal of interaction with people on both sides of this issue (especially students) and have worked hard to keep discussion and differences on a high ground. In situations where the best we can do is to agree to disagree, it has always been my desire to maintain mutual respect and friendship. I truly believe this issue can be resolved over time without destroying friendships and harmony in the community if we would hold emotions in check and deal with each other in a rational manner. At the same time I feel this is an important issue. I have been a student and teacher of Native American history, anthropology and affairs for the past 30 years. In the way which I have come to understand the Native American situation there is very little in my own personal thinking or wisdom that feels the use of Native American symbols as mascots, nicknames, or logos is an honor or uplifting to at least the majority of the tribes in this country. This is a position I had taken many years before I moved to Menomonie. If Native Americans prefer us not to use the logo or name I would support and encourage compliance.

Respectfully yours,



Robert M. Peterson
Social Studies Teacher
Menomonie Area School

**TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF SB341,
HELD ON JANUARY 28, 1998**

I am Jeannette Peters, a junior class Student Council representative from Menomonie High School. Thank you for the chance to speak to you today.

This whole Indian logo issue hits home for me not only because of what is going on in my town, but also for very personal reasons. I am a quarter Native American. My mother is a half and my grandmother full. **I've been writing letters back and forth with my grandmother throughout our whole ordeal in Menomonie and she is incredibly proud of me and our Student Council for, in her words, "being mature enough to understand what is right."**

My grandmother grew up in a small town out west where her school also had an Indian logo/mascot. She remembers how much she hated it and how singled out she felt. My grandmother once told me how she wished that I and no one else had to go through anything like she did growing up with an Indian for a logo and a mascot. She would never go to any of her school's sporting events because she felt so excluded. She would come home crying whenever she did. That shouldn't happen. You would never even think of having a team name of the Negroes or Hispanics. that would make the African Americans and Hispanic people feel horrible and they wouldn't want to go to school functions just as my grandmother did.

That alone, I feel, is a wonderful reason why this bill should become a state law. No one should have what happened to my grandmother, happen to them. No one.

Jeannette Peters
Jeannette Peters

SARAH PAMPERIN

TESTIMONY FOR SENATE EDUCATION COMMITTEE HEARING OF SB341 HELD ON JAN. 28, 1998

As I have gone through my high school career I have grown to know both good and evil, and to see the power of conflict. The Indian logo/mascot is a symbol of conflict in our nation and in Menomonie. Although I am only 18 years old, I believe that young people can often see things that are obscure to adults, a situation that is highlighted in Menomonie. I have made a choice to be respectful to the Indian logo, but others are not always as fortunate as I. The Indian logo stands as something that opens up already inflicted racial wounds between Native Americans and the white person.

For the past six months I have been the Student Representative to the School Board of the District of Menomonie. In my observations I have seen that adults and young people can inflict pain that is beyond their comprehension. Many adults see the Indian logo as a tradition. Often the most regarded people in an education system can be the ones to the most oblivious to right and wrong rights issues.

My family and I have endured harassment on both sides of the issues. My 14 year brother was told by a School Board members daughter, that their family wished that I was dead, and that their family felt hatred towards me. I have also had other adults tell me that I should just give up, that all my efforts were worthless, that "I had lost." This is an issue that had no winners or losers. All we can do is come to a peaceful end to this. I hope no one has to ever hear that their sister should be dead because of standing out on an Indian logo issue.

In October of 1997 I conducted a survey of the senior class provoked by a memo sent out by administrators, regarding the logo. The survey asked whether seniors would mind if the word Indian or Indianhead would appear on their diploma. Although the results were that more students didn't mind than did, an astounding 50 some said they did in fact mind. This didn't go without much media play and public concern, and I was told once more that I was not representing students, and what would I as a teenager know about conducting a survey. I found conducting it was just one more way I could try and prove to some people that both Native Americans and other ethnicities are bothered by the logo.

I urge you to ban Indian logos and mascots. If we are truly the "friend" we claim to be, we should be a friend to all, majority and minority. Wisconsin has been known to be a progressive state, and banning Indian logos and mascots would only result in a happier, culturally sensitive state.



Mr. Chairman & Senators,

Senate Bill

Thank you for allowing me to speak regarding 341.

I'm Lloyd Hamsich from Menomonie.

As a former school board member, I am fully aware of all of the events that have

taken place regarding our school nick-name logo issue. ^{use of the} The logo ~~was~~ not the ^{recent recall} ~~sole~~ reason for the ~~recent~~ ^{process} ~~recall~~ in Menomonie. The citizens rebelled at the ^{process} ~~recall~~ had to eliminate it.

Native Americans have always been a big part of our communities history. Menomonie

has been ~~using~~ using the Indian logo / nick name since 1939 and there is not one ^{to my knowledge} ~~documented~~ incident that has created a problem.

State Superintendent John Benson has encouraged school districts to review their Indian mascot logo and nick names. Five years ago our district did an extensive restructuring of our logo. Our district took Pro-active measures to strengthen the use of our logo.

We did contact Tribal leaders from our area. They recommended several physical changes and ~~they~~ those changes were honored. The mascot was removed and a floor mat with an Indian emblem on it was also removed. The words Strength, Honor, Dignity, & Pride were added to our logo. ^{his logo has been held to the highest degree of respect} Board Policy dealing with ~~prospectator~~ ^{all} ~~control~~ ^{implemented} extensive ~~control~~ ^{district} was enforced. We ^{N.A.} have ~~also~~ ^{implemented} extensive ~~district~~ ^{cultural awareness} in our

I also have a letter from St. Croix chairman Lewis Taylor, read, quote,

I don't feel the State should abolish the use of Native American cultural logos and nick names.

originals
do right, it's
do wrong
Legal but
is bad taste.

What happens when a school's majority of students are of the Native American culture. They may choose to be called something relative to their heritage. This should not be taken away from them.

If some Native Americans are offended by the use of a logo, ~~how~~ what about those Native Americans that are offended by the discontinued use on.

State Supt, John Benson has stated this should be a local community decision. I believe our community will resolve this issue on its own when the entire community has a voice and the democratic process is used, everyone should be heard, including minorities as well as families with four generations of using ~~on~~ the Indians logo/nick name. These people have deep community and traditional roots and don't want to lose their logo ~~logo~~ through injustice.

I ask, what educational benefits will result if this Bill 371 is approved,

Questions? Thank you.

The original vote on 7/10/96 supported the use of the logo. Another vote was taken on 8/10/96 to end it and have a new one.

National Congress of American Indians

Est. 1944

RESOLUTION NO. NV-93-143

EXECUTIVE COMMITTEE

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Galeahkibos
Chippewa

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Kiowa

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Cherokee

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Jamestown S'Klallam

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Cheyenne River Sioux

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Valle Del Sur Pueblo

Anadarko Area
Manie Bohay
Kiowa

Billing Area
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Stockfoot

Butte Area
Edward K. Thomas
Mingli-Haida

Chattanooga Area
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Forest County Potawatomi

Cherokee Area
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Pawnee

Chickasaw Area
J.C. Seneca
Seneca

Phoenix Area
Mary Ann Antone
Tahona O'Odham

Portland Area
Bruce Wynne
Spokane

Sacramento Area
Susan Masten
Yurok

Southwestern Area
A. Bruce Jones
Lumbee

EXECUTIVE DIRECTOR
(Interim)
Pochai A. Joseph
Shoshone-Paiute-Mono

RESOLUTION TO JUSTICE DEPARTMENT INVESTIGATION OF HUMAN RIGHTS VIOLATIONS

WHEREAS, we, the members of the National Congress of American Indians of the United States, invoking the divine blessing of the Creator upon our efforts and purposes, in order to preserve for ourselves and our descendants rights secured under Indian cultural values, and otherwise promote the welfare of the Indian people, do hereby establish and submit the following resolution:

WHEREAS, the National Congress of American Indians (NCAI) is the oldest and largest national organization established in 1944 and comprised of representatives of and advocates for national, regional, and local Tribal concerns; and

WHEREAS, the health, safety, welfare, education, economic and employment opportunity, and preservation of cultural and natural resources are primary goals and objectives of NCAI; and

WHEREAS, NCAI Resolution 93-143, calling for the abolition of Indian nicknames, Mascots and Images and commercial use of these by sporting industries, colleges, universities and automobile manufacturers; and

WHEREAS, Senator Ben Campbell-Democrat, Colorado, introduced Senate Bill "the RFK Stadium Bill" which states (no building) until the team changes the name, and

WHEREAS, the United States Nations of Oklahoma, NCAI, National Indian Education Association and other National Human Rights organizations have joined in the call to end racism by eliminating Indian Mascots; and

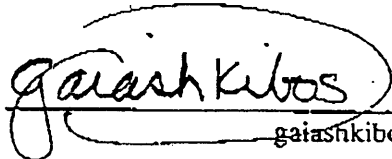
NOW THEREFORE BE IT RESOLVED, that the NCAI does hereby request Senator Ben Campbell-Democrat, Colorado, and Senator Don Nickles-Republican, Oklahoma, to direct the Justice Department to investigate any human and civil rights violations by colleges, universities, and public institutions that exploit Indian imagery and lifestyles.

NV-93-143

Page 2

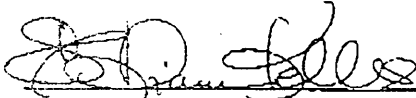
CERTIFICATION

The foregoing resolution was adopted at the 1993 Annual Convention of the National Congress of American Indians, held at the Nugget Hotel, in Reno/Sparks, Nevada, on the 3rd day of December 1993, with a quorum present.



gaiashkibos, President

ATTEST:



Recording Secretary

Adopted by the General Assembly during the 1993 Annual Convention, November 28-December 3, 1993, Reno/Sparks, Nevada.

National Congress of American Indians

Est 1944

"The 90's: A NEW FEDERALISM ON OUR TERMS"

EXECUTIVE COMMITTEE

SF-91-60

President
Gausskibos
Chippewa

First Vice President
Joseph Goombi
Kiowa

Recording Secretary
Rachel Joseph
Shoshone-Paiute-Mono

Treasurer
William Ron Allen
Jamestown Kiattam

AREA VICE PRESIDENTS

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Yerry Fiddler
Cheyenne River Sioux

Albuquerque Area
Raymond Apodaca
Tigua

Anadarko Area
Elmer Manstowa
Sac & Fox

Billings Area
Earl Old Person
Blackfeet

Juneau Area
Edward K. Thomas
Tlingit-Haida

Minneapolis Area
James Crawford
Forest County Potawatomi

Muskogee Area
B. Diane Kelley
Cherokee

Northeastern Area
J.C. Seneca
Seneca

Phoenix Area
Mary Ann Antone
Tohono O'odham

Portland Area
Bruce Wynne
Spokane

Sacramento Area
Susan Masten
Yurok

Southeastern Area
A. Bruce Jones
Lumbee

EXECUTIVE DIRECTOR (Interim)
Eugene A. Bergay
Chippewa/Navajo

RESOLUTION ADOPTING THE UNITED NATIONS OF OKLAHOMA'S
RESOLUTION TO PROMOTE POSITIVE IMAGERY OF INDIANS

WHEREAS, the Indian and Native Governments and people have gathered in San Francisco, California, for the 48th Annual Convention of the National Congress of American Indians (NCAI) in order to promote the common interests and welfare of American Indian and Alaskan Native peoples; and

WHEREAS, NCAI is the oldest and largest national organization representative of and advocate for national, regional, and local tribal concerns; and

WHEREAS, the National Congress of American Indians supports the promotion of positive cultural diversity through positive imagery; and

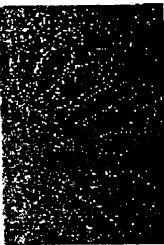
WHEREAS, the National Congress of American Indians supports the protection of sacred objects and ceremonies from exploitation by business, sporting industries, and commercial use of such items.

NOW, THEREFORE, BE IT RESOLVED that the National Congress of American Indians adopts the United Nations of Oklahoma (UINO), Resolution #042490R-05, in promoting positive cultural diversity through positive imagery.


PRESIDENT, NCAI


RECORDING SECRETARY, NCAI

Adopted by the Executive Council during the 48th Annual Convention held on December 2-6, 1991 in San Francisco, California.



National
Congress of
American
Indians

Resolution # JNU-97-106

Executive Committee

President
W. Ron Allen
Jamestown S'Klallam Tribe

First Vice President
Ernie Stevens, Jr.
Oneida Nation of Wisconsin

Recording Secretary
S. Diane Kelley
Cherokee Nation

Treasurer
Gerald (Gerry) E. Hope
Ketchikan Indian Corporation

Area Vice Presidents
Aberdeen Area
Russell (Bud) Mason
Three Affiliated Tribes

Albuquerque Area
Joe Garcia
San Juan Pueblo

Anchorage Area
Merle Boyd
Sac & Fox Tribe

Billing Area
John Sanchild, Sr.
Cherokee Cree Tribe

Jonestown Area
Edward K. Thomas
Thugh-Haida Central Council

Minneapolis Area
Marge Anderson
White Lake Band of Ojibwa

Muskogee Area
Rina Duncan
Cochise Nation

Northeast Area
Ken Phillips
Onondaga Nation of New York

Phoenix Area
Alan D. Melendez
Reed-Spruce Indian Colony

Portland Area
Bruce Wynne
Seaside Tribe

Sacramento Area
John Majel
Yuba Band of San Luiseno

Southeast Area
James Hardin
Unalut Tribe

Executive Director
John K. Chase
Alutian, Aleutic & Archaic

301 Massachusetts Ave., NW
Second Floor
Washington, DC 20036
202 466-7797
202 466-7797 facsimile

Title: Condemn Use of Indian Mascots

WHEREAS, we, the members of the National Congress of American Indians of the United States, invoking the divine blessing of the Creator upon our efforts and purposes, in order to preserve for ourselves and our descendants rights secured under Indian treaties and agreements with the United States, and all other rights and benefits to which we are entitled under the laws and Constitution of the United States to enlighten the public toward a better understanding of the Indian people, to preserve Indian cultural values, and otherwise promote the welfare of the Indian people, do hereby establish and submit the following resolution; and

WHEREAS, the National Congress of American Indians (NCAI) is the oldest and largest national organization established in 1944 and comprised of representatives of and advocates for national, regional, and local Tribal concerns; and

WHEREAS, the health, safety, welfare, education, economic and employment opportunity, and preservation of cultural and natural resources are primary goals and objectives of NCAI; and

WHEREAS, NCAI is familiar with the Registered Service Marks of the Washington Redskins and the context in which those marks are used by the Washington Redskins football organization; and

WHEREAS, NCAI has read and understands the Cancellation Petition Filed on September 10, 1992 before the Trademark Trial and Appeal Board; and

WHEREAS, the term "Redskins" is not and has never been one of honor or respect, but instead, it has always been and continues to be a pejorative, derogatory, denigrating, offensive and racist designation for Native Americans; and

WHEREAS, the use of the registered service marks by the Washington Redskins football organization has always been and continues to be offensive and damaging to Native Americans.

NOW THEREFORE BE IT RESOLVED that the National Congress of American Indians hereby reaffirms its support for Resolution EX-93-11, which condemns the use of Indian mascots and its support for the cancellation petition filed on September 10, 1992, by petitioners Suzan Shown Harjo (Cheyenne and Arapaho Tribes of Oklahoma), Vine Deloria, Jr. (Standing Rock Sioux), Raymond D. Apodaca (Ysleta del Sur Pueblo), Norbert S. Hill, Jr. (Oneida Tribe of Wisconsin), Manley A. Begay (Navajo Nation), Will A. Means (Oglala Sioux Tribe of Pine Ridge), and Mateo Romero (Cochiti Pueblo).

NCAI 1997 MID-YEAR CONFERENCE

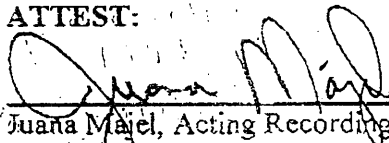
RESOLUTION # 97-106

CERTIFICATION

The foregoing resolution was adopted at the 1997 Mid-Year Conference of the National Congress of American Indians, held at the Centennial Hall Convention Center in Juneau, Alaska on June 8-11, 1997 with a quorum present.


W. Ron Allen, President

ATTEST:


Juana Marel, Acting Recording Secretary

Adopted by the General Assembly during the 1997 Mid-Year Conference held at the Centennial Hall Convention Center in Juneau, Alaska, on June 8-11, 1997.

*National
Congress of
American
Indians*

THE NATIONAL CONGRESS OF AMERICAN INDIANS

Executive Committee

President

W. Ron Allen

Jamestown S'Klallam Tribe

First Vice President

Ernie Stevens, Jr.

Ojibwa Nation of Wisconsin

Recording Secretary

S. Diane Kelley

Cherokee Nation

Treasurer

Gerald (Gerry) L. Hope

Ketchikan Indian Corporation

Area Vice Presidents

Aberdeen Area

Russell (Bud) Mason

Three Affiliated Tribes

Albuquerque Area

Joe Garcia

San Juan Pueblo

Anadarko Area

Merle Boyd

Sa. & Fox Tribe

Billings Area

John Sunchild, Sr.

Chinleeta Cree Tribe

Juneau Area

Edward K. Thomas

Tlingit-Haida Council Council

Minneapolis Area

Marge Anderson

Mille Lac Band of Ojibwa

Muskogee Area

Rena Duncan

Chickasaw Nation

Northeast Area

Ken Phillips

Oneida Nation of New York

Phoenix Area

Arlin D. Melendez

Reno-Sparks Indian Colony

Portland Area

Bruce Wynne

Spokane Tribe

Sacramento Area

Juana Majel

Pitama Band of San Luiseno

Southeast Area

James Hardin

Lumbee Tribe

Executive Director

JoAnn K. Chase

Mandan, Hidatsa & Arikara

RESOLUTION # SFE-97-054

Title: Mascot Issue in California

WHEREAS, we, the members of the National Congress of American Indians of the United States, invoking the divine blessing of the Creator upon our efforts and purposes, in order to preserve for ourselves and our descendants rights secured under Indian treaties and agreements with the United States, and all other rights and benefits to which we are entitled under the laws and Constitution of the United States to enlighten the public toward a better understanding of the Indian people, to preserve Indian cultural values, and otherwise promote the welfare of the Indian people, do hereby establish and submit the following resolution; and

WHEREAS, the National Congress of American Indians (NCAI) is the oldest and largest national organization established in 1944 and comprised of representatives of and advocates for national, regional, and local tribal concerns; and

WHEREAS, the health, safety, welfare, education, economic and employment opportunity, and preservation of cultural and natural resources are primary goals and objectives of NCAI; and

WHEREAS, the Los Angeles County Unified School District (LACUSD), the nations second largest school district, on September 8, 1997, adopted a policy eliminating all mascots, symbols, and caricatures of Indian images within the school district; and

WHEREAS, NCAI commends the LACUSD for leading the way for other school districts in California, and nationwide, to respect Native culture and promote positive images of our people; and

WHEREAS, there now appears to be an effort in Los Angeles to rescind this historic policy.

NOW THEREFORE BE IT RESOLVED, that NCAI supports and encourages the LACUSD stand firm on this policy which actually attempts to strengthen these directives and issue a challenge to other school boards, Universities, and colleges, to set a goal that by the year 2000 to rid our schools of racism nation wide.

National Congress of American Indians

Executive Committee

President
gaiashkibos
Chippewa

First Vice President
Susan Masten
Yurok

Recording Secretary
S. Diane Kelley
Cherokee

Treasurer
Mary Ann Antone
Tahono O'odham

Area Vice Presidents

Aberdeen Area
Ken Billingsley
Standing Rock Sioux

Albuquerque Area
Charles J. Dorame
Teague Pueblo

Anedarko Area
Merle Boyd
Soc & For

Billings Area
John Sunchild, Sr.
Chippewa Cree

Juneau Area
White Karayulie
Yupik

Minneapolis Area
Marge Anderson
Mille Lacs Ojibwe

Muskogee Area
Rena Duncan
Chickasaw

Northeast Area
Killer George
Onondaga

Phoenix Area
Irene C. Cuch
Northern Ute

Portland Area
Bruce Wynn
Spokane

Sacramento Area
Frank Murphy
Sycuan

Southeast Area
A. Bruce Jones
Lumber

Executive Director
JoAnn K. Chase
Mandan Hidatsa

20 October 1995
For Immediate Release

For More Information Contact:
JoAnn K. Chase, Executive Director

NCAI CONDEMNS "SANCTIONED-BIGOTRY" OF MASCOTS

Washington, D.C. - The National Congress of American Indians, the nation's oldest and largest national organization devoted to promoting and protecting the rights of American Indian and Alaska Native Nations, condemns in the strongest possible terms the continued use of sports "team mascots" that portray and purport to represent Native Americans and Native culture. The National Congress of American Indians (NCAI) was founded in 1944 and is organized as a representative congress to address priority issues at the national level. NCAI stresses the need for unity and cooperation among Indian governments and people, and is dedicated to protecting tribal sovereignty and an enhanced quality of life for Indian people. NCAI is the leading Indian tribal organization, serving a diverse membership of nearly 200 tribes with a combined citizenry of more than three quarters of the entire American Indian and Alaska Native population.

In recent years, the sporting industry has grown accustomed to using Native Americans as mascots to promote their teams and sell large amounts of merchandise emblazoned with such mascots. "Unfortunately, mainstream American society has condoned such patently offensive and racist commercial practices by purchasing these goods and turning a blind eye toward the dehumanizing effect on Native People", stated gaiashkibos, President of NCAI.

Though the use of Indian mascots goes back decades, the issue is receiving attention because of the 1995 World Series to be played between the Atlanta Braves and the Cleveland Indians. "Both of these team mascots mock Native Peoples and our sacred symbols", noted President gaiashkibos. For the average American sports fan to sit back watching "Chief Wahoo" (known as "the grinning Indian") and other team mascots circle the field while the fan participates in Native American "theme songs" and "tomahawk chops" is a national disgrace. From the racially-derived "Washington Redskin" to the war-like "Kansas City Chiefs" Indian mascots are found at the college as well as professional sports levels.

Far from honoring Native Americans, these mascots are a national insult, and represent the last vestiges of a time long-past when such stereotypes were commonplace. Just as "Sambo" served to perpetuate racism and bigotry toward the African-American community, these mascots and logos serve to keep American Indians in a similar position. "There would never be teams with mascots like the 'Boston Blacks' or 'Wisconsin Whites' complete with stereotyped costumes and behaviors, because people would not stand for it. It is only with Indians that this practice is allowed. It should not continue and I call on all Americans to demand an end to this community-sanctioned bigotry", said President gaiashkibos.

2010 Massachusetts Ave., NW
Second Floor
Washington, DC 20036
202.466.7767
202.466.7797 faxonly

National Congress of American Indians

6 March 1996

Executive Committee

President

W. Ron Allen

Jamestown S'Klallam Tribe

First Vice President

Ernie Stevens, Jr.

Ojibwa Nation of Wisconsin

Recording Secretary

S. Diane Kelley

Cherokee Nation

Treasurer

Gerald (Gerry) E. Hope

Ketchikan Indian Corporation

Area Vice Presidents

Aberdeen Area

Russell (Bud) Mascn

Three Affiliated Tribes

Albuquerque Area

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John Sunchild, Sr.

Chippewa Cree Tribe

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Edward K. Thomas

Tlingit-Haida Central Council

Minneapolis Area

Marge Anderson

Millie Lacs Band of Ojibwe

Muskogee Area

Rena Duncan

Chickasaw Nation

Northeast Area

Ken Phillips

Oneida Nation of New York

Phoenix Area

Arlan D. Melendez

Reno-Sparks Indian Colony

Portland Area

Bruce Wynn

Spokane Tribe

Sacramento Area

Juana Majel

Pauima Band of San Luiseno

Southeast Area

James Hardin

Lumbee Tribe

Mr. Patrick Hamill, Superintendent
Port Jervis Board of Education
9 Thompson Street
Port Jervis, NY 1271

Dear Mr. Hamill:

On behalf of the National Congress of American Indians (NCAI), the oldest, largest, and most representative Native American advocacy organization in the United States, I am writing to express our concern about the representation of Native Americans within your school system. NCAI was founded in 1944 and is organized as a representative congress of tribal governments and individuals to address, by consensus, priority issues at the national level. NCAI is the leading Indian tribal organization in the country, serving a diverse membership of over 200 tribes, including those in the state of New York, with a combined citizenry of more than three quarters of the entire American Indian and Alaska Native population.

For many people the days of overt racism in mainstream America were thought to have been addressed years ago; yet, many organizations and communities in America have grown accustomed to using Native Americans as mascots to promote their teams. Unfortunately, American society has condoned such patently offensive and racist practices by turning a blind eye toward the dehumanizing affect on native people. From the racially-derived "Washington Redskins" to the war-like "Florida Seminoles", Indian mascots are found at the professional sports level as well as the high school and collage levels. Far from honoring Native Americans, these mascots are a national insult, and represent the last vestiges of a time thought long-past when such stereotypes were commonplace. Just as "Sambo" served to perpetuate racism and bigotry toward the African-American community, these mascots and team names serve to keep Native Americans in a similar position. There would never be teams like the "Boston Blacks" or "Capital City Crackers" complete with stereotyped costumes and behaviors, because people would never stand for it. Pursuant to the attached resolution (#MID-GB-93-58) our member tribes have called upon all reasonable individuals in decision making positions to change their team names and mascots and end this community-sanctioned bigotry. Therefore, we ask you to change you community's team names, just as many already have, including Stanford University and Dartmouth Collage. If you have any questions our need additional information on this issue please feel free to contact me or Brian Stockes of our staff at (202) 466-7767. Thank you for your time and consideration.

Sincerely,

JoAnn K. Chase,
Executive Director

Executive Director

JoAnn K. Chase

Mandan, Hidatsa & Arikara

2010 Massachusetts Ave., NW

Second Floor

Washington, DC 20036

202.466.7767

202 466 7797 facsimile



NCI Founding Principles

- ◆ *Protect American Indian and Alaska Native traditional, cultural, and religious rights*
- ◆ *Seek appropriate, equitable and beneficial services and programs for American Indian and Alaska Native governments and people*
- ◆ *Secure and preserve American Indian and Alaska Native rights under treaties and agreements with the United States, as well as under federal statutes, case laws and administrative decisions and rulings*
- ◆ *Promote the common welfare and enhance the quality of life of American Indian and Alaska Native*
- ◆ *Promote a better understanding among the general public regarding American Indian and Alaska Native governments, people, and rights*



National Congress of American Indians
 2010 Massachusetts Avenue, NW
 Second Floor
 Washington, DC 20036

Place
 Stamp
 Here

The National Congress of American Indians



2010 Massachusetts Avenue, NW
 Second Floor
 Washington, DC 20036
 202-466-7767 • Fax 202-466-7797
 Website: www.nci.org

The National Congress of American Indians needs the support and contributions of tribal and individual members to continue our work to promote Indian treaty, traditional, cultural and other rights as provided via Executive Order or acts of Congress or court decisions. The NCI engages in both legislative and administrative advocacy on behalf of its membership. Moreover, the NCI strives to ensure that all member tribes and individuals are informed and educated about all such issues affecting the well-being of Indian nations.



**The American Jewish
Committee**

MILWAUKEE CHAPTER, 759 No. Milwaukee Street, Suite 600, Milwaukee WI 53202 (414) 291-2140 FAX (414) 291-2145

Good afternoon, my name is Harriet McKinney, and I am the Director of the Milwaukee Chapter of the American Jewish Committee. I am here in support of SB 341.

On November 24, 1997, the Milwaukee Chapter approved the following resolution:

(attached)

Throughout the history of the American Jewish Committee, we have believed that the greater the level of societal racism, the greater the danger to all of us. Native Americans have argued and continue to argue that sports team names such as those you are looking to eliminate with this legislation, are a legacy of racism that devalues them as a people, as well as their religion and their heritage. I submit that this truly American form of racism is the web page on which other forms of prejudice rest, and that it is the effects of the "normal and natural" use of Indian team mascots that numbs us out to other forms of discrimination. The inherent racism of these sports names would be self-evident if others were targeted with names such as the Racine "Blackskins" with a mascot of a Sambo or the Milwaukee "Jews" complete with a yarmulke wearing mascot. Or the Irish "Paddies" complete with a red-nosed, inebriated leprechaun.

We would certainly notice that those symbols would be mocking to those communities. That it is difficult for us to notice that the same is true, that the Warriors, Indians etc. are equally mocking, is precisely because they have become so "ordinary" that we have been blinded to their effect. How could a person of Native Heritage possibly learn at a school where his or her past is mocked? What is the effect upon any young learner when any one group is dehumanized? Do they wonder, could my group be next?

There is one cardinal rule when dealing with any form of bigotry...change the color of skin or religion in any situation and see if the same rules apply. I know of no more awful double-standard than those involving Indian mascots and Indian team names.

On behalf of the Milwaukee Chapter of the American Jewish Committee, I urge you to promote, support, move forward, approve and pass SB 341 with all deliberate speed.

I am also leaving for your perusal, a videotape about the effects of these names and mascots from the PBS Point of View series and printed materials about how the Los Angeles School District banned these images.

I trust that Wisconsin will continue to lead the nation in concern for the well-being of all of its citizens by passing this legislation.

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STATEMENT ON TEAM NAMES

Whereas it is the mission of the American Jewish Committee to combat bigotry and promote intergroup relations, and;

Whereas the use of racial or ethnic stereotypes in the names, nicknames, or titles of business, professional, sport or other public entities is frequently demeaning, whether intended as such or not;

Whereas demeaning symbols create an environment in which degrading acts become more acceptable;

Whereas many teams still sport names such as "Indians," "Braves," "Redskins," "Chiefs," "Redmen," etc.;

Whereas such names are degrading and promote practices that trivialize and demean people and religious beliefs and symbols;

THEREFORE, the American Jewish Committee deplores and opposes the use of racial or ethnic stereotypes in the names or titles of business, professional, sport or her public entities when the affected group has not chosen the name itself. The AJC resolves to encourage such entities to end their use of offending stereotypes.

Adopted by The American Jewish Committee, November 24, 1997



**The American Jewish
Committee**

MILWAUKEE CHAPTER, 759 North Milwaukee Street, Suite 600, Milwaukee, WI 53202 (414) 291-2140

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Sports Illustrated

July 14, 1997

SECTION: SCORECARD/SCOUTING REPORT; Pg. 19

LENGTH: 366 words

HEADLINE: RIGHTING A WRONG;
IN WHOSE HONOR? DIRECTED BY JAY ROSENSTEIN; JULY 15, 10 P.M., PBS

BYLINE: JEFF PEARLMAN

BODY:

Rosenstein's poignant, hour-long documentary makes clear the lunacy of sports teams' appropriating Native American names and symbols. In taking up the battle against nicknames like Braves and Chiefs, Rosenstein uses footage of mascots and white fans inanely dancing around dressed as Indians. He also exposes the arguments of people like Rich Winkel, an Illinois state representative who in 1995 sponsored a bill that would keep Chief Illiniwek as the University of Illinois's mascot. "We have a rich heritage in this country, especially over the past few decades, of protecting minority rights," Winkel says. "But minority rights aren't always right."

Not all defenders of the Fighting Illini are so diplomatic. "This school," says a tailgater, "shouldn't cave in to out-of-state foreigners."

The star of the film is Charlene Teters, a Spokane Indian who in 1989, while a student at Illinois, had the misfortune of taking her two children to an Illini basketball game. At halftime she first witnessed Illiniwek, a man costumed in a gaudy feather headdress, leather skins and a year's supply of facial paint. His dance--sort of M.C. Hammer meets Richard Simmons meets Biff the town idiot--was supposed to recall an Indian ritual. It failed miserably. "My kids just sank in their seats," Teters says in a tearful interview. "I saw my daughter trying to become invisible."

The rest of the documentary zooms in on Teters's stirring rise from neophyte protester to, as an ally puts it, "the Rosa Parks of Native Americans." That may be hyperbole, but there is powerful footage of Teters facing fellow Illinois students as they chant, "Pick another school!" Rosenstein, a novice filmmaker who began the project while studying at Illinois, deftly mixes such charged moments with evocative black-and-white photographs of Native Americans.

Since 1989, due in part to Teters's persistence, at least six colleges have changed their nicknames, and now even nonbelievers are hard-pressed to rebut Teters's point--though they try. "We don't do any kind of mascot antics," says Jeff Beckham, who wore the Illiniwek get-up in '94. "We keep everything very honorable and dignified."

--JEFF PEARLMAN

MOTIONS/RESOLUTIONS PRESENTED TO
THE LOS ANGELES CITY BOARD OF EDUCATION FOR CONSIDERATION

SUBJECT: Elimination of American Indian Mascots

DATE NOTICED: September 2, 1997

PRESENTED FOR ACTION: September 8, 1997
(Waiver of Board Rule 72)

PRESENTED BY: Mr. Kiriya,
Mrs. Boudreaux, Ms. Castro, Mr. Horton

SECONDED BY: Ms. Fields

MOTION: x

RESOLUTION:

Whereas, The Los Angeles Unified School District has a policy, "The Respectful Treatment of All Persons;"

Whereas, The American Indian Education Commission, an arm of the Board of Education, unanimously supports the abolishment of the use of American Indian names and images as mascots in schools;

Whereas, It is District policy, as stated in "Educating for Diversity: A Framework for Multicultural and Human Relations Education," that institutional forms of racism be identified and challenged, that schools promote a positive image of the students' identity groups and incorporate accurate history, role, and achievements of traditionally omitted groups;

Whereas, The use of American Indian mascot names and images in schools evokes negative images that become deeply embedded in the minds of students, depicting American Indians in inaccurate, stereotypic, and often violent manners;

Whereas, The cause and effect in the inappropriate and insensitive use of American Indian names and images violates the culture and traditions of American Indians and may prevent American Indian children from developing a strong positive self-image; therefore, be it

Resolved, That the use of American Indian mascots and names such as Apaches, Mohicans, Warriors, and Braves will not be used by any Los Angeles Unified School District School.

Resolved, That the Superintendent direct the Office of Intergroup Relations to work with the affected school communities and the appropriate District offices to effect this change during the 1997-98 school year; and

Resolved That the Superintendent identify resources to cover the expenses of change within reasonable limits.

AYES NOES ABSTAIN ABSENT

Mrs. Boudreaux	X			
Ms. Castro	X			
Ms. Fields	X			
Mr. Horton	X			
Mr. Kiriyaama	X			
Mr. Tokofsky	X			
Ms. Korenstein			X	
TOTAL	6		1	

ACTION: CARRIED

REFERRED TO:

Sept. 8, 1997

Schools to Drop Indian Symbols

goes back to 1980 when Lois Red Elk, a member of the district's American Indian Education Commission, complained to the school board.

John Orendorff Jr., the commission's director, said nothing came of the protest, and the issue slumbered for more than a decade.

But two years ago, the issue flared again. Parents brought Orendorff a videotape of Indian-costumed mascots at Birmingham and Gardena games mock-attacking spectators with tomahawks and shouting, "We're murderous."

"These people are putting on Indian heads and simulating murder," Orendorff said.

Native American children, who make up less than 1% of the district's 667,000 students, told him they were intimidated, Orendorff said.

He proposed a total prohibition on Indian depictions. In response, then-Supt. Sid Thompson set up a task force, asking governance councils at each of the three schools to consider the question.

The Gardena school community agreed to scrap the Indian mascot entirely, estimating the make-over would cost about \$35,000.

University High leaders weren't eager to give up the school's Indian identification, which in their minds had become linked with a Gabriellino archeological site on campus.

"There is no one on this campus, nor alumni, that felt in any way that any action was demeaning," said University Principal Ann Patty. "There is a great deal of pride from the alumni. We're 75 years old."

The University activities committee suggested remaking the Indian mascot into a high-tech robotic warrior, similar to the kind on television action adventure shows. Students submitted designs. But the school leaders decided to study the question further.

Birmingham also balked. Dissatisfied with the responses, Thompson last spring sent a directive to the three school principals to eliminate both the Indian images

and names by the start of the 1998-99 school year. Thompson retired shortly after that, and his successor, Ruben Zacarias, found himself pressured to rescind the order.

Reacting to the backlash from Birmingham alumni, Board of Education member Julie Korenstein complained to Zacarias that the board had not been consulted in Thompson's decision.

"I thought at minimum there should be some discussion on it," Korenstein said.

Sensing that their gains were dissipating, the Native American groups struck preemptively at last Tuesday's board meeting.

With a phalanx of red-shirted

showing that the stereotype is pervasive. Besides that, he said, there are too many images of violence and war.

"It's just absurd," he said. "It needs to go."

He was preaching to a receptive audience.

Board member George Kiriama proposed an immediate ban on all Native American depictions, an action that district general counsel cautioned could be taken no earlier than today. Three of the six other board members—Barbara Boudreaux, Victoria Castro and Jeff Horton—promised their votes.

Even with the vote apparently locked, the controversy may not end quietly.

Board member David Tokofsky, who was not present during Tuesday's discussion, said he fails to see the logic of a ban and would prefer a dignified portrayal of the American Indian at the schools than none at all.

"If you just erase the image, what does the school become?" Tokofsky asked. "Does it become just another white American figure?"

And some veteran warriors may only have begun to fight.

"My whole committee is up in arms about this thing, taking the Warriors away from school, said Lenard E. McDonald, a 1941 graduate of University High.

"To everybody I have spoken to so far, this is a small group with a chip on their shoulder and they are going to get their way."

McDonald said the story is being reported in an alumni newsletter that is mailed to about 700 alumni from the classes of '43, '44 and '45.

'If you just erase the image, what does the school become?'

DAVID TOKOFSKY
School board member

supporters, representative of the Committee for Native American Rights, the American Indian Movement and the National Coalition on Racism in Sports pressed for immediate action.

They assailed Korenstein's suggestion that schools might retain the names "warrior" and "brave" while scrapping any demeaning images.

Orendorff cited studies finding that when Los Angeles students were prompted with the word "warrior," they invariably drew pictures of Native Americans.

Looking for past articles?

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Times on Demand

A LOOK AHEAD

Tribes Win in Mascots' Last Stand

■ Schools will drop logos that Native Americans say are demeaning. Alumni argue that traditions should be preserved.

By DOUG SMITH
TIMES EDUCATION WRITER

This is the last of the Mohicans: a glaring, feathered, big-cheeked caricature of a proud Native American people.

Soon he will be banished from the field of play, as well as from notebooks, yearbooks, pencils and walls on the campus of Gardena High School.

Likewise the University High Warrior in West Los Angeles and the Birmingham Brave in Reseda.

In a twist on the legendary cowboy-and-Indian wars, several Native American groups have all but won a 17-year campaign to eliminate from the Los Angeles Unified School District all school mascots that depict their people.

Consequently, the three Indian logos, along with all regalia, will be replaced this year by new mascots—jungle creatures, say, or politicians—trading on the stereotypes of some other group that remains fair game.

The new policy, expected to be formalized in a Board of Education vote today, would require the three high schools and

Please see MASCOTS, B4

MASCOTS:

Continued from B1

Wilmington Junior High to drop both the name and the image of their mascots, including impersonations by students during competitive events.

The victory follows several weeks of rhetorical skirmishing between the Native American groups, which condemned the mascots as demeaning, and alumni who sought to preserve traditions they view as harmless expressions of school spirit.

"Nothing will be gained by painting over the 'Mighty Birmingham Brave,'" 1964 graduate Jim Pitillo wrote in an opinion piece published in The Times. "For those of us who have a history with that

**"These people are
putting on Indian heads
and simulating murder."**

JOHN ORENDORFF JR.
Indian commission director

school, we will always be Braves. Not once in my 38 years of being a Brave have I associated my mascot with anything other than the proud history and heritage of the school."

Native Americans, saying they have silently suffered indignity for years, see no honor or humor in the flippant mascot tradition when it focuses on them.

"Any time you have a school with a mascot like an Indian or warrior, there is always going to be corresponding behavior with people walking up and down with papier-mache masks and that stupid tomahawk thing," said Chumash tribal elder Joseph P. Talau-gon of the Committee for Native American Rights, alluding to the arm gesture popularized in the '90s by fans of the Atlanta Braves.

"They say, 'We're honoring you. It's good for you.' Stereotyping only perpetuates racism. It's a hate crime."

The school district controversy