

TEACH RESPECT



NOT RACISM

WISCONSIN INDIAN EDUCATION ASSOCIATION

POSITION PAPER

(ELIMINATION OF INDIAN MASCOTS AND LOGOS FROM WISCONSIN SCHOOLS)

Wisconsin Indian Education Association (WIEA) addresses Indian education issues at tribal, local, state, and national levels and advocates for Indian people in all aspects of education. Since its inception, WIEA has worked to eliminate the use of stereotypes of Native people in Wisconsin schools. To this end, we have written resolutions opposing use of Indian mascots and logos; given testimony at hearings; written letters of support for complainants in specific school districts; and provided education about this issue in elementary, secondary and post-secondary schools throughout the state. In July of 1994, we co-sponsored with Honor Our Neighbors Origins and Rights (HONOR), an educational forum for school board members from all Wisconsin public school districts that had Indian logos. Most recently, WIEA has created the Indian Mascot and Logo Task Force to explore innovative legal and educational solutions to the problem. The task force is currently creating curriculum units to address issues of discriminatory practices against Indian people, and trivialization of sacred and religious customs through the use of stereotypical Indian mascots, logos, and nicknames. Wisconsin Indian people are taxpaying constituents of this state, yet Indian children are alienated and discriminated against by Indian logo symbolism in schools their parents help to finance. WIEA calls for immediate elimination of Indian mascots, logos, and nicknames in all public and private schools in the State of Wisconsin. We will continue to work toward this end until these offensive, antiquated, and discriminatory symbols are no longer tolerated in any state-supported educational facility.

STATEMENT OF THE PROBLEM FROM THE PERSPECTIVE OF WISCONSIN INDIAN EDUCATORS.

As educators, we want all children to receive a high quality education that prepares them for the challenges of adulthood. We want all children taught accurate and authentic history and given accurate contemporary information about their own cultures and those of other people. We want all children to fully participate in the educational process in Wisconsin schools. We oppose barriers to learning that create an intimidating or offensive school environment for any child.

Wisconsin Indian Education Association
"Indian" Mascot and Logo Taskforce
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Pt. 4

Stereotypical images of American Indians interfere with learning by creating, supporting and maintaining oversimplified, and inaccurate views of Indigenous peoples and their cultures. Along with other societal abuses and stereotypes Indian mascots and logos separate, marginalize, confuse, intimidate, and harm American Indian children, thereby creating a barrier to learning and making the school an inhospitable place. How welcome can any child feel in an environment that belittles the child's own rich, complex, and living culture?

What others may view as harmless pageantry, performed in an effort to raise team spirit, American Indian people experience as no less than the mockery of their cultures and religions.

"We see symbols representing our people - "Indian" logos, and objects sacred to us - such as the drum and eagle feathers, being used, not in sacred ceremony, or in any cultural setting, but for entertainment in another culture's game. We see sports fans and cheerleaders pretending to be Indians, and in the process profaning what is sacred to us and behaving in ways that are highly inappropriate in our cultures."

-Barbara E. Munson
Oneida Nation

In WIEA's judgement, Indian logos and mascots in the schools are not a form of honoring Indian people; they are nothing more than outmoded, culturally demeaning symbols of oppression condoned by Wisconsin's educational institutions.

"How can you be honoring people while they are telling you that what you are doing is demeaning to them?"

-John T. Benson
Wisconsin State Superintendent of Public Instruction
April 1, 1994

If Wisconsin schools want to honor Indian people they can treat American Indian individuals, cultures and religions with respect by ceasing discriminatory practices against Indian children in the schools, including the use of stereotypical Indian logos; accurately teach about Wisconsin Indian history and cultures; acknowledge the contributions of Wisconsin Indian people to this country, past and present in war and in peace; teach about the sovereign rights of Indian Nations; listen to Indian perspectives on issues where there is cultural dissonance; and help Wisconsin Indian nations to protect and preserve the air, earth and waters of this State. Another good way to honor American Indians is to name a school, not a sports team, after a specific Indian person who has roots in the locale, i.e. the Electa Quinney Elementary School. (It is important to do this with the permission and involvement of that person's Tribe and family.)

The inaccurate portrayal of American Indians in generic logo depictions distorts historical and contemporary perceptions about Indian people. Inauthentic, broadly generalized, distorted portrayals of groups of people is the stuff of stereotypes; and is precisely what the legislature intended to correct when it passed laws requiring all public schools to provide instruction on Wisconsin Indian history, culture, and tribal sovereignty, including Chippewa treaty rights. This legislation also required schools to provide instruction, using appropriate resources, in culture and value system differences and human relations. To this end, the legislature also required that all candidates for teacher certification receive instruction in the above areas. Accurate and specific information is a powerful antidote to ethnocentrism founded in bias and stereotype.

"How can we be promoting the understanding of tribal history, culture and sovereignty in the classroom while we are, at the same time, promoting Indian stereotypes on the football field, on the basketball court, in the school newspaper, on school stationery and in other areas?"

—John T. Benson
April 1, 1994

In many communities with Indian logos, inaccuracy of another form is common. Historical fabrications are created in order to incorporate Native American connections and characters into local history, e.g. "Chief Muk" and "Wa-ha-gunta" (otherwise known as "Chief Mosinee" and "The Patron Saint of Mosinee") are referred to as if they were actually local historical figures in Mukwonago and Mosinee. Myths about Indian influences arise, become part of a community's beliefs about its origins, and masquerade as reliable historical facts. The path to unlearning prejudice lies in truthful historical and contemporary education and respectful attitudes towards different groups of people.

As educators we are concerned about how these distorted portrayals impact on the identity formation of American Indian and non-Indian students. Does identification with a human mascot/logo impact a child more than if the logo is an animal, bird, object or force of nature? Does a pseudo-Indian identity make it hard for some students and school board members to hear statements by real Indian people living in their community that the logos, mascots and pseudo-Indian trappings are hurtful? Is the reason some alumni and students find it so hard to give up Indian logos because they believe on some level that they are the Indians, not the Ho-Chunks, Stockbridge-Munsees, Chippewas, Brothertons, Menominees, Oneidas, and Potawatomes? When non-Indian students repeatedly shout "We are the Indians, Mighty, Mighty, Indians" does some of this creep into their belief systems and impact their sense of identity? Perhaps the most insidious aspect of this war-like portrayal of Indians is that it sets up American Indian school children as targets for harassment. Because they are attached by ethnicity to these logos, Indian children are often seen as fierce, stoic fighters to be physically challenged by their peers.

People in school districts without Indian logos are exposed to the same stereotypes and identity obfuscation when teams with Indian logos participate in interscholastic competitions. Far from being encouraged to develop understanding and respect for diverse cultures, Wisconsin school children are systematically receiving hands-on lessons about how to perpetrate and promote stereotypes of a people's ethnicity, religion, ancestry and race. When our schools condone such actions, they do injustice to our children by not preparing them to function well in an increasingly diverse society. Teaching children to look at others as less than human is deplorable in any circumstance, and is especially pernicious in our schools, where it is backed by governmental and religious institutions. When Indian stereotyping occurs in our schools, we, as adults, can not ignore the damage being done to our children. Schools must be places where all children, regardless of their religion, culture, abilities, ethnicity, or income level feel welcome to join in the learning. The use of Indian caricatures denies this inclusion to American Indian children, while at the same time teaching all Wisconsin school children to tolerate discrimination against Indian people, their heritage and cultures.

OUTCOME OF EFFORTS TO REMOVE INDIAN MASCOTS AND LOGOS.

Numerous Indian and non-Indian organizations have adopted resolutions to end the use of Indian logos, among these are: HONOR, The National Education Association, the American Indian

Language and Culture Education Board, the National Indian Education Association, the Wisconsin Indian Education Association, the Native American Rights Fund, the Great Lakes Inter-Tribal Council, the Wisconsin Conference of Churches, and the National Congress of American Indians, as well as the Tribes themselves.

In 1989, the State Legislature passed statutes requiring the schools to teach units in Wisconsin Indian History, sovereignty and Chippewa Treaty Rights. The Department of Public Instruction is providing accurate and enlightening ideas and materials to Wisconsin educators through conferences and workshops, most recently the American Indian Studies Summer Institute in June of this year, and through highly acclaimed publications, such as *Classroom Activities on Chippewa Treaty Rights*, by the University of Wisconsin-EauClaire Wisconsin Indian History, Culture, and Tribal Sovereignty Project, directed by Ronald N. Satz.

In 1992, Attorney General James Doyle wrote a legal opinion in response to Herbert Grover, then Superintendent of Public Instruction; the opinion indicated that Indian logos, mascots and nicknames come under the purview of the pupil nondiscrimination section of Wisconsin state statutes.

“Wisconsin Administrative Code chapter PI 9 is not ambiguous. The language is clear and direct . . . Section 118.13 prohibits discrimination against a member of a protected class in a program or activity approved or sponsored by the school board. The rule defines discrimination as any action, policy or practice of a school that affects a person or group of persons. This includes stereotyping and pupil harassment. The rule further defines stereotyping as attributing behavior, abilities, interests, values or roles to a protected class, and it defines pupil harassment as behavior toward a protected class which creates an intimidating, hostile or offensive school environment.”

—James E. Doyle
September 17, 1992

On October 15, 1992, State Superintendent of Public Instruction, Herbert Grover informed all Wisconsin public school districts that the pupil nondiscrimination statute could apply to Indian mascots, logos and nicknames and that Indian and non-Indian organizations were calling for elimination of the same. Grover urged school districts to review the Attorney General’s Opinion and “determine whether any change is in order.” On April 1, 1994, State Superintendent John Benson urged all schools with Indian logos to change them.

“I believe American Indian related mascots, logos and nicknames are entirely inappropriate for use in Wisconsin’s public schools. Again, I strongly encourage you to take steps to eliminate these in your school district if you have not already done so.”

—John T. Benson
Letter to Administrators of Wisconsin School Districts with Indian Logos

Over the years several school districts have changed their logos. The voice of reason prevailed in communities, like Verona, which changed its logo from Indians to Wildcats.

“We cannot assume that what offends us offends others or that what DOES NOT offend us DOES NOT offend others. Our views of the world are often culture bound. True respect for others is based on acknowledging the legitimacy of world views and perspectives other than

our own, even when we do not share them. We cannot decide for their people what is offensive to them. Nor can we mandate that they accept our good intentions, overlooking and denying their feelings and needs. Social justice demands more of us than that. This is not an issue which can be justly decided by a simple majority vote. By definition, the voice and needs of the minority would be forever silenced because they are fewer in numbers and have neither institutional tradition nor power to protect them.”

—William Shelton

Verona Area School District Mascot Committee Report
November 29, 1991

The results in other districts have been dismal. In communities where Indian people have filed pupil discrimination complaints, legal challenges have not yielded the removal of a single logo. Indian parents who filed discrimination complaints in Milton and Mukwonago found their families forced out of town. Indian students in Medford were singled out and harassed to the point of leaving the district to complete their education by obtaining High School equivalency programs in a less hostile environment. The School District of Mosinee remains divided and mired in a legal battle that started when an Indian student wrote a letter to her principal over five years ago. In the Menomonie School District, students voted to change from the Indians to the Mustangs. After the school board endorsed the students decision, a group of community members recalled three school board members who voted to change the logo. Ironically, the voice of the students, who have been educated in Wisconsin Indian history, culture, and tribal sovereignty, has been silenced by community members less educated on these issues. The upheaval over the issue leaves the community divided along generational lines.

The action of the legislature in adopting American Indian Studies requirements, the encouragement of two State Superintendents of Public Instruction, the support of religious leaders and human rights organizations, the resolve of Wisconsin Tribes, and the Attorney General's opinion seem to bode well for eliminating Indian logos, mascots and nicknames from Wisconsin schools. However in communities resistant to change, people who raise the issue are not supported by current interpretations of the law. The trend seems to be that the Indians are removed and the logos remain.

In recent decisions, the Department of Public Instruction's application of the reasonable person standard of the Civil Rights act of 1964 seems to assume the “reasonable person, one similarly situated to the complainant” to be a member of the local population who is for retention of an Indian logo, not another Indian parent or child residing in the community.

“It may be important to note that 27 of the 38 schools using Indian nicknames have fewer than 10 Indian students in their high schools. Complaints voiced by this small of a minority may be difficult for any one individual or small group to bring forward. Retaliation would be a concern.”

—Francis Steindorf

American Indian Studies Program
Department of Public Instruction
September 14, 1995

Not only does the current interpretation of the standard favor the portion of a community's population opposing change over the civil rights of the Indian minority, it negates the testimony and actions of Indian people, Indian educators and Tribal governments, and the voices of reasonable and enlightened non-Indian community members, such as the dissenting school board members in

Menomonie and Mosinee who asked that the school's Mission Statement be upheld and the teachers in both communities who spoke in opposition to the logo. It also brings into question the reasonable nature of the twenty-one school boards that have changed Indian logos in the last six years. Finally, the weight of decision making has been with school board members, most of whom received their education prior to the enactment of the American Indian Studies Statutes in 1989. Many are, therefore, less educated about American Indian sovereignty, Wisconsin Indian history and current events than are the students in our schools today.

The DPI decisions in the Mukwonago and Mosinee cases favor the retention of more realistic depictions of Indians, such as the generic plains Indian warrior in full feathered headdress, which many people find attractive. To a Native person, this image is even more insidious and confusing than a less human-like caricature. The artistic acceptability and apparent non-offensiveness of these logos, belies the fact that they are still one culture's stereotypes defining another culture's meaning without its consent. Far from giving consent, Indian tribes and organizations throughout the United States strongly oppose the use of these images. American Indian opposition to these logos is on the grounds of race, ethnicity, ancestry and religion. The demeaning of Indian religions is little understood by many. Not only do Indian logos lead to profaning religious objects, such as drums, face-painting and the use of eagle feathers, but the full eagle feather headdress denotes a Lakota religious leader, not a warrior as many non-Indian people assume. Would we allow a similar depiction of a leader from another religion, such as an archbishop or a rabbi, to be used in such a manner? Meaningful change will require a stronger, more specific law or a legal interpretation that gives weight to the protected class in applying the reasonable person standard of the Civil Rights Act.

The Attorney General opined that Indian logos are not per se offensive and must be judged on a case-by-case basis. Taking the logo challenges on a case-by-case basis is costly to everyone involved, exemplifies oppression, and divides communities. To an American Indian, an Indian logo, by its very presence, signals an offensive and hostile environment; it indicates that the school district promotes inaccuracy about native cultures and is insensitive to and complacent about matters involving ethnic, religious, ancestral and racial diversity. WIEA will support the adoption of new legislation banning the use of any Indian logo, mascot or nickname in the schools.

The Attorney General's opinion states:

"In the application of this language to the question at hand, American Indians are a protected class that has been subjected to discrimination in the past. It is entirely possible that an American Indian logo, mascot or nickname could cause an American Indian harm by reinforcing a stereotype and/or creating an intimidating or offensive environment, thus perpetuating past discrimination. Therefore, the language of the statute and the rule is comprehensive enough that an American Indian logo, mascot or nickname used by a public school could be a violation of section 118.13."

—James E. Doyle
September 17, 1992

In the late 1980's and early 1990's, Wisconsin history was blighted by blatant hostility directed at Indian people during the Chippewa Treaty Rights conflict. During this period, Indian people throughout the state, regardless of tribal affiliation, experienced harassment and alienation. It is naive

to assume that the hostility of that period has been laid to rest, that all the scars are healed and trust between cultures has been restored. The sound of such phrases as "Kill a pregnant squaw, save two walleyes!" still rings in the ears, the sight of Mosinee "Indian" students hanging from trees and shouting racist epithets at Chippewa people asserting their treaty rights at the Eau Pleine boat landing, is still fresh in the mind. Such actions, so recently taken by Wisconsin residents, add a level of hypocrisy to the protestation that the logos are somehow "honoring" Indian people. The anti-Indian sentiment in the general population and in the schools became so bad that the American Indian Studies statutes had to be enacted as a corrective measure.

Adding to this history of discrimination, in 1995, the Assembly Education Committee entertained adopting AB488, a proposal which would have removed the right of Indian people to file discrimination complaints about the use of racial stereotypes in the schools. The bill was authored by Representative Scott Jensen, Assembly Majority Whip and a Mukwonago H.S. alumnus. The first hearing of this proposal was held on August 29, 1995 in the State Capitol. Twenty-one persons spoke against its adoption, only two spoke for the bill. A second hearing for AB488 was held in the Mukwonago High School Auditorium on November 11th. Even with the hearing in Mukwonago, support for and against the bill was evenly divided. Indian people from all over the state spoke and registered against the bill at both hearings. Since Indian people make up less than 1% of the state population, such a strong showing is remarkable. To most people in Mukwonago, the issue was about retaining a cherished school emblem; for Indian people what was at stake was the broader issue of educational facilities throughout the state condoning discrimination and stereotyping of a class of people. State Superintendent Benson visited Mukwonago High School on the day of that hearing. The DPI's decision in *Pfaller vs. Mukwonago School District*, was revealed in the press the morning after the hearing, even before the complainants had been informed. The Mukwonago case was decided several months before the Mosinee case, in spite of the fact that the Mosinee case was filed first, and it is the department's policy to take discrimination complaints in the order filed. While these events may be coincidental, they have the appearance of political chicanery and have shaken the trust that many of Wisconsin's Indian residents had placed in state government.

Native people have experienced generations of discrimination in schools. When we try to protect our children, our voices are not heard. It is insulting to our tribal members and institutions that so little weight is given to our expertise, born of experience, and to the seriousness with which we regard this issue. The following excerpt from the Oneida Tribe's complaint against the Mosinee School Board clearly articulates this frustration.

"These matters have been brought to the attention of the faculty, the administration and the Mosinee School Board repeatedly for over two years. During this time, the Oneida Tribe has responded in many ways. Our tribal chairpersons, our legislators, our educators and our legal staff have been involved in providing advocacy, support and education. We do not understand why the Mosinee School Board has failed to grasp the fact that its discriminatory practices do grave damage to our people. Nor do we understand why the Mosinee School Board does not recognize the sincerity of the Oneida Tribe's intent to protect our people wherever they may reside."

Oneida Tribe of Indians of Wisconsin vs. the School District of Mosinee
December 31, 1994

"People say that Indians have bigger problems than mascots and use of Native American images, but I disagree. If you can't see me as an individual, then how can you understand the problems we have as a people? We have taken much heat, and the backlash has been tremendous, but we can take it. If our children do not have to endure the insults we have endured, then our efforts will have been worth it."

—Frank Le Mere
Winnebago

The element of human suffering is lost in cases of discrimination involving Indian logo depictions. Instead of assessing the harm done to a child as a result of alienation and harassment in a hostile and offensive school environment, school board's have returned decisions about whether to retain a sport's team emblem. The issue of discrimination is completely ignored. Is this failure to empathize with human pain a result of being raised in the midst of a culture in which stereotypes of Indian people, including logos and mascots, are so pervasive that they are not seen as racist symbols?

Indian logos are anachronistic and will ultimately join black face Minstral Shows and Sambo's restaurants in cultural oblivion. We cannot afford the loss in human potential being dealt to children, nor the mounting damage to inter-cultural relationships that continues to build as the issue moves along at its current glacial evolutionary pace. Some endorse the use of these stereotypes by pointing to the example being set by professional sports teams, but waiting for national sports teams to change first is irresponsible. That the sports industry is not interested in social change does not exempt ordinary citizens from taking responsible action in regard to discriminatory practices in our local schools.

WIEA POSITION AND APPEAL FOR SUPPORT.

WIEA will seek the removal of Indian mascots and logos, alone and in concert with the efforts of others, through educational, political and legal means until Wisconsin schools are free of this form of religious, cultural, and racial discrimination.

Despite the prodigious efforts of many reasonable people, images of American Indians continue to be used as mascots and logos in our schools. Wisconsin schools should not be the vehicle for institutionalized discrimination. WIEA asks you to support an end to stereotyping of Indian people in Wisconsin schools. Join us in making our schools inviting and welcoming places in which all children can learn. You can have a significant, positive impact on cultural relationships in our schools and our communities.

"If not us, who? If not now, when?"

Ronald W. Reagan
2nd Inaugural Address

**PANEL PRE-REGISTRATION
FOR SUPPORTERS OF
SB341**

Please fill out the form below and mail it to:
**WIEA "Indian" Mascot and Logo Taskforce
231 Steeple Road
Mosinee, WI 54455**

or FAX it to **(715) 693-1756**

or E-MAIL it to barb@munson.net

Pre-registration forms must be mailed no later than January 21, 1998.
After this deadline, you can still register at the hearing room at 10 AM
on the day of the hearing, January 28, 1998.

NAME OF ORGANIZATION Menomonie High School Student Council

CITY or COUNTY Menomonie

NAMES OF PANEL MEMBERS ~~Kurt Kawn~~

Panel 4 Nate McNaughton ✓

Erinn Horan ✓

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TEACH RESPECT



NOT RACISM

*IN SUPPORT
OF*

**THE ELIMINATION OF STEREOTYPES OF
INDIAN PEOPLE**

FROM ALL WISCONSIN PUBLIC SCHOOLS

A WRITTEN TESTIMONY

Presented to:

THE SENATE EDUCATION COMMITTEE

Madison, Wisconsin

Wednesday January 28, 1998

Submitted by:

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TEACH RESPECT - NOT RACISM

"Well, it's great that ya'll encourage us to go to college, but I don't know if I'll go to any of the colleges here in Wisconsin, because I hear there's a lot of racism on those campuses....."

-Wisconsin 7th grader

The University of Wisconsin System - Multicultural Information Center (MIC), located in Southeastern Wisconsin, is designed to serve as a motivational resource unit where Wisconsin's youth; particularly youth of color are strongly encouraged to *"DO COLLEGE."* Our mission is to plant the seed early, while cultivating the vision that college is a viable option in which our youth should and must pursue.

Working directly with state wide K-12 educational institutions, and community based youth serving agencies, MIC aggressively focuses on *American Indian, African American, Hispanic/Latino, and Southeast Asian* communities. MIC utilizes customized learning modules designed exclusively by the center, to address different areas of concerns relating to the need for Wisconsin's youth to incorporate the path to college in their plan of success.

These workshop learning modules include such topics as *"Prep for Success," "People Packages," "Accepting Responsibility," "Organizing your Efforts,"* and *"Do College."* It is without a doubt that the opening quote found in this testimony is indeed a real one, one that is most often forwarded to those consultants who implement our many requested workshops throughout the state of Wisconsin.

Although the MIC consultants are well trained to handle these type of responses, it is apparently clear that children are well in tuned with regards to the affects transpired by any form of discrimination. Youth today are indeed making early preparations to avoid this type of adversity when possible.

We guide and aid our workshop participants on how to develop the necessary tenacity to overcome any barrier to higher education, even forms of discrimination--particularly those of racism and sexism.

When institutions use a perceived image of an ethnic group as its mascots/logo, not only does it invites the opportunity for the institution to be a target of verbal abuse, but it also presents an opportunity for representatives of this ilk in which the mascot protraits, to also endure the same negative abuse.

The University of Wisconsin System realized several years ago that using any ethnic group as school/sports mascots and/or logos is insulting, and degrading. This came after lengthy lobbying by UW System students, officials, and community residents. The UW System has since removed all Mascots utilizing "perceived" images of racial groups as mascots on all 26 of its campuses.

During the mid-late eighties the topic of this nature was probably at its greatest, when campuses such as UW-La Crosse, and even Marquette University were the focus of tremendous opposition to the use of native people as the institutions' mascots.

From a personal perspective, I can remember attending the UW-La Crosse during this historical time when the institution was moved to omit the use of native people, or any persons as its mascot. I remember going to the institution's sport games during my early years as a freshman and sophomore, and seeing the opposing fans routing their teams on the victory, by displaying vulgar signs which read things like "*scalp the Indians,*" or "*kill the squaws.*"

As an African American, I could identify with the American Indian father and mother who, during one game sitting next to me, had to struggle to answer a question by their young child, "*why do they hate our people so much Mommy and Daddy?*" It was at this moment, I decided to fully participate as a student to lobby against the institution to eliminate these types of mascots/logos.

Although we faced a great deal of opposition to retain the mascot; some feeling that it would be a financial burden to the institution to change the logo, and some feeling that the mascot was a tribute to native people, we were able to convince the institution, through education, that the detrimental effect of this form of racism outweighed any "perceived" logical reason to continue the use of its mascot.

UW-La Crosse officials soon agreed that this was a form of racism, and that an educational institution who is truly committed to the education of its pupils should not condone such outdated practices--regardless of its history of traditions.

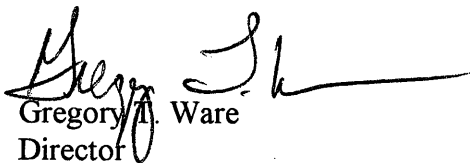
We had hoped that this would set the tone for other educational institutions, at least those within the La Crosse area, to follow suit--nevertheless there was not enough community support to also get a neighboring high school to commit to the elimination of using native peoples as its mascot/logo as well.

As citizens of this state, and administrators of an educational unit within an institutional system, we support the elimination of the use of American Indian people as mascots/logo from all Wisconsin public schools.

Let us be the sons and daughters who stand on the shoulders of success--the shoulders of our forefathers and mothers, those of the great founding fathers and leaders who participated in the shaping of this great nation. Let us look above and beyond the flaws of their limitations, and secure a more righteous, and respectful state for ourselves, our children, and ultimately our future. We shall be the next "generation of eagles" who will soar through the skies of justice and peace for all human kind!

"One of the many things we have in common are our differences,
let us celebrate, and respect those differences."

-gtw



Gregory A. Ware
Director

UW System Multicultural Information Center

AMERICAN INDIAN MASCOTS ANOTHER FORM OF HATE SPEECH

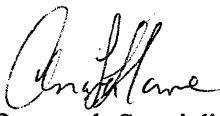
Phil St. John from South Dakota attended a local high school basketball game with his son in 1987. During the game, a white student wearing his version of Indian dress and regalia with a painted face and headband, acted out his version of how American Indians behave. Phil's eight-year-old son sank down behind him in humiliation.¹ This type of ridicule and hate speech is called "school spirit."

Hate speech isn't only words, it also encompasses symbols used to wound, humiliate and degrade; promoting and fostering feelings of inferiority and unequal treatment based on ethnicity. "First-person accounts, social science research, and new legal theories all suggest that hate speech is harmful--it harms the individual who is the target of the hate speech and it perpetuates negative stereotypes, promotes discrimination, and maintains whole groups as second-class citizens, hampering their participation in our democracy."²

How can the United States of America proclaim that this is a country of freedom and equality when you name sports teams "redskins"? The origin of this word comes from the term used by the army troops of our first president, George Washington, when they were promoting the murdering of American Indians and placing bounties on their scalps.

What do I remember about the World Series this past year? The degrading mascots of the Cleveland Indians worn by thousands of fans during the series. Fans wearing baseball caps with a cartoon figure that expresses the Anglo's perception of what an American Indian looks like: an oversized red face, with buck teeth, wearing a feather. If that's not degrading, then why don't we see an oversized face of George Washington with buck teeth as a national mascot? Why is that we don't see any mascots of funny looking Anglo men?

American Indians have been oppressed since this country was founded, although we have a constitution that claims freedom and equality for all individuals.

Ana La Llave 
Community Outreach Specialist
UW System Multicultural Information Center

¹ Laura Lederer and Richard Delgado, eds., *The Price we Pay*, 1995, p. 45

² Laura Lederer and Richard Delgado, eds., *The Price we Pay*, 1995, p. 5

TEACH RESPECT



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COMMON THEMES AND QUESTIONS ABOUT THE USE OF "INDIAN" LOGOS

© By Barbara Munson, a woman of the Oneida Nation, living in Mosinee, WI

"Indian" logos and nicknames create, support and maintain stereotypes of a race of people. When such cultural abuse is supported by one or many of society's institutions, it constitutes institutional racism. **It is not conscionable that Wisconsin's Public Schools be the vehicle of institutional racism.** The logos, along with other societal abuses and stereotypes separate, marginalize, confuse, intimidate and harm Native American children and create barriers to their learning throughout their school experience. Additionally, the logos teach non-Indian children that its all right to participate in culturally abusive behavior. Children spend a great deal of their time in school, and schools have a very significant impact on their emotional, spiritual, physical and intellectual development. As long as such logos remain, both Native American and non-Indian children are learning to tolerate racism in our schools. The following illustrate the common questions and statements that I have encountered in trying to provide education about the "Indian" logo issue.

"We have always been proud of our "Indians"." People are proud of their high school athletic teams, even in communities where the team name and symbolism does not stereotype a race of people. In developing high school athletic traditions, schools have borrowed from Native American cultures the sacred objects, ceremonial traditions and components of traditional dress that were most obvious; without understanding their deep meaning or appropriate use. High school traditions were created without in-depth knowledge of Native traditions; they are replete with inaccurate depictions of Indian people, and promote and maintain stereotypes of rich and varied cultures. High school athletic traditions have taken the trappings of Native cultures onto the playing field where young people have played at being "Indian". Over time, and with practice, generations of children in these schools have come to believe that the pretended "Indian" identity is more than what it is.

"We are honoring Indians; you should feel honored." Native people are saying that they don't feel honored by this symbolism. We experience it as no less than a mockery of our cultures. We see objects sacred to us - such as the drum, eagle feathers, face painting and traditional dress - being used, not in sacred ceremony, or in any cultural setting, but in another culture's game.

We are asking that the public schools stop demeaning, insulting, harassing and misrepresenting Native peoples, their cultures and religions, for the sake of school athletics. Why must some schools insist on using symbols of a race of people? Other schools are happy with their logos which offend no human being. Why do some schools insist on categorizing Indian people along with animals and objects? If your team name were the *Pollacks, Niggers, Gooks, Spics, Honkies or Krauts, and someone from the community found the name and symbols associated with it offensive and asked that it be changed; would you not change the name? If not, why not?

* I apologize for using this example but have found no way to get this point across without using similar derogatory names for other racial and ethnic groups.

"Why is the term "Indian" offensive?" The term "Indian" was given to indigenous people on this continent by an explorer who was looking for India, a man who was lost and who subsequently exploited the indigenous people. "Indian", is a designation we have learned to tolerate, it is not the name we call ourselves. We are known by the names of our Nations - Oneida (On[^]yote?a-ka), Hochunk, Stockbridge-Munsee, Menominee (Omaeqnomenew), Chippewa (Anishanabe), Potawatomi, etc. There are many different nations with different languages and different cultural practices among the Native American peoples - as in Europe there are French, Swiss, Italian, German, Polish, English, Irish, Yugoslavs, Swedes, Portuguese, Latvians etc.

"Why is an attractive depiction of an Indian warrior just as offensive as an ugly caricature?" Both depictions present and maintain stereotypes. Both firmly place Indian people in the past, separate from our contemporary cultural experience. It is difficult, at best, to be heard in the present when someone is always suggesting that your real culture only exists in museums. The logos keep us marginalized and are a barrier to our contributing here and now. Depictions of mighty warriors of the past emphasize a tragic part of our history; focusing on wartime survival, they ignore the strength and beauty of our cultures during times of peace. Many Indian cultures view life as a spiritual journey filled with lessons to be learned from every experience and from every living being. Many cultures put high value on peace, right action, and sharing.

Indian men are not limited to the role of warrior; in many of our cultures a good man is learned, gentle, patient, wise and deeply spiritual. In present time as in the past, our men are also sons and brothers, husbands, uncles, fathers and grandfathers. Contemporary Indian men work in a broad spectrum of occupations, wear contemporary clothes, and live and love just as men do from other cultural backgrounds.

The depictions of Indian "braves", "warriors" and "chiefs" also ignore the roles of women and children. Although there are patrilineal Native cultures, many Indian Nations are both matrilineal and child centered. Indian cultures identify women with the Creator because of their ability to bear children, and with the Earth which is Mother to us all. In most Indian cultures the highest value is given to children, they are closest to the Creator and they embody the future. In many Native traditions, each generation is responsible for the children of the seventh generation in the future.

"We never intended the logo to cause harm." That no harm was intended when the logos were adopted, may be true. It is also true that we Indian people are saying that the logos are harmful to our cultures, and especially to our children, in the present. When someone says you are hurting them by your action, if you persist; then the harm becomes intentional.

"We are paying tribute to Indians." Indian people do not pay tribute to one another by the use of logos, portraits or statues. The following are some ways that we exhibit honor:

- ◆ In most cultures to receive an eagle feather is a great honor, and often such a feather also carries great responsibility.
- ◆ An honor song at a Pow-Wow or other ceremony is a way of honoring a person or a group.
- ◆ We honor our elders and leaders by asking them to share knowledge and experience with us or to lead us in prayer. We defer to elders. They go first in many ways in our cultures.
- ◆ We honor our young by not doing things to them that would keep them from becoming who and what they are intended to be.
- ◆ We honor one another by listening and not interrupting.
- ◆ We honor those we love by giving them our time and attention.
- ◆ Sometimes we honor people through gentle joking.
- ◆ We honor others by giving to them freely what they need or what belongs to them already because they love it more or could use it better than we do.

"Aren't you proud of your warriors?" Yes, we are proud of the warriors who fought to protect our cultures and preserve our lands. We are proud and we don't want them demeaned by being "honored" in a sports activity on a **playing field**. Our people died tragically in wars motivated by greed for our lands. Our peoples have experienced forced removal and systematic genocide. Our warriors gave their sacred lives in often vain attempts to protect the land and preserve the culture for future generations. Football is a game.

"This is not an important issue." If it is not important, then why are school boards willing to tie up their time and risk potential law suits rather than simply change the logos. I, as an Indian person, have never said it is unimportant. Most Indian adults have lived through the pain of prejudice and harassment in schools when they were growing up, and they don't want their children to experience more of the same. The National Council of American Indians, the Great Lakes InterTribal Council, the Oneida Tribe, and the Wisconsin Indian Education Association have all adopted formal position statements because this is a very important issue to Indian people. This issue speaks to our children being able to form a positive Indian identity and to develop appropriate levels of self-esteem. In addition, it has legal ramifications in regard to pupil harassment and equal access to education. If its not important to people of differing ethnic and racial backgrounds within the community, then change the logos because they are hurting the community's Native American population.

"What if we drop derogatory comments and clip art and adopt pieces of REAL Indian culturally significant ceremony, like Pow-Wows and sacred songs?" Though well-intended, these solutions are culturally naive and would exchange one pseudo-culture for another. Pow-Wows are gatherings of Native people which give us the opportunity to express our various cultures and strengthen our sense of Native American community. Pow-Wows have religious, as well as social, significance. To parodize such ceremonial gatherings for the purpose of cheering on the team at homecoming would multiply exponentially the current pseudo cultural offensiveness. Bringing Native religions onto the playing field through songs of tribute to the "Great Spirit" or Mother Earth would increase the mockery of Native religions even more than the current use of drums and feathers. High School football games are secular; The Creator and Mother Earth are sacred.

"We are helping you preserve your culture." The responsibility for the continuance of our cultures falls to Native people. We accomplish this by surviving, living and thriving; and, in so doing, we pass on to our children our stories, traditions, religions, values, arts, and our languages. We sometimes do this important work with people from other cultural backgrounds, but they do not and cannot continue our cultures for us. Our ancestors did this work for us, and we continue to carry the culture for the generations to come. Our cultures are living cultures - they are passed on, not "preserved".

"This logo issue is just about political correctness." Using the term "political correctness" to describe the attempts of concerned Native American parents, educators and leaders to remove stereotypes from the public schools trivializes a survival issue. A history of systematic genocide has decimated over 95% of the indigenous population of the Americas. Today, the average life expectancy of Native American males is age 45. The teen suicide rate among Native people is several times higher than the national average. Stereotypes, ignorance, silent inaction and even naive innocence damage and destroy individual lives and whole cultures. Racism kills.

"What do you mean, there is hypocrisy involved in retaining an "Indian" logo?" Imagine that you are a child in a society where your people are variously depicted as stoic, brave, honest, a mighty warrior, fierce, savage, stupid, dirty, drunken, and only good when dead. Imagine going to a school where many of your classmates refer to your people as "Dirty Squaws" and "Timber Niggers". Imagine hearing your peers freely, loudly and frequently say such things as "Spear an Indian, Save a Walleye", or more picturesquely proclaim "Spear a Pregnant Squaw, Save a Walleye". Imagine that the teachers and administration do not forbid this kind of behavior. Imagine that this same school holds aloft an attractive depiction of a Plains Indian Chieftain

and cheers on its "Indian" team. Imagine that in homecoming displays, cheers, and artwork you see your people depicted inaccurately in ways that demean your cultural and religious practices. Imagine that when you bring your experiences to the attention of your school board and request change, they simply ignore you and decide to continue business as usual. Imagine that the same school board states publicly that it opposes discriminatory practices, provides equal educational opportunity and supports respect for cultural differences.

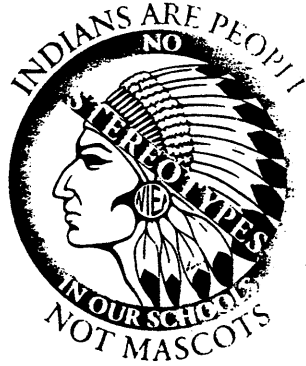
"Why don't community members understand the need to change, isn't it a simple matter of respect?"

On one level, yes. But in some communities, people have bought into local myths and folklore presented as accurate historical facts. Sometimes these myths are created or preserved by local industry. Also, over the years, athletic and school traditions grow up around the logos. These athletic traditions can be hard to change when much of a community's ceremonial and ritual life, as well as its pride, becomes tied to high school athletic activities. Finally, many people find it difficult to grasp a different cultural perspective. Not being from an Indian culture, they find it hard to understand that things which are not offensive to themselves, might be offensive or even harmful to someone who is from a Native culture. Respecting a culture different from the one you were raised in requires some effort. Even if a person lives in a different culture - insight and understanding of that culture will require interaction, listening, observing and a willingness to learn.

The Native American population, in most school districts displaying "Indian" logos, is proportionally very small. When one of us confronts the logo issue, that person, his or her children and other family members, and anyone else in the district who is Native American become targets of insults and threats; we are shunned and further marginalized - our voices become even harder to hear from behind barriers of fear and anger. We appreciate the courage, support, and sometimes the sacrifice, of all who stand with us by speaking out against the continued use of "Indian" logos. When you advocate for the removal of these logos, you are strengthening the spirit of tolerance and justice in your community; you are modeling for all our children - thoughtfulness, courage and respect for self and others.

"Is there any common ground on this issue?" All of Wisconsin's public schools are required to have a non-discrimination statement and a policy to provide enforcement. Through Act 31, all schools are required to provide education, (in the classroom, not on the basketball court), about Wisconsin's Woodland Indians. Many schools have adopted strategic plans emphasizing cultural sensitivity and awareness. These measures should establish considerable common ground between Indian people requesting the removal of the logos and the public schools. Until the logos are removed, however, they are no more than broken promises and hollow, hypocritical rhetoric.

TEACH RESPECT



NOT RACISM

WISCONSIN INDIAN EDUCATION ASSOCIATION

POSITION PAPER

(ELIMINATION OF INDIAN MASCOTS AND LOGOS FROM WISCONSIN SCHOOLS)

Wisconsin Indian Education Association (WIEA) addresses Indian education issues at tribal, local, state, and national levels and advocates for Indian people in all aspects of education. Since its inception, WIEA has worked to eliminate the use of stereotypes of Native people in Wisconsin schools. To this end, we have written resolutions opposing use of Indian mascots and logos; given testimony at hearings; written letters of support for complainants in specific school districts; and provided education about this issue in elementary, secondary and post-secondary schools throughout the state. In July of 1994, we co-sponsored with Honor Our Neighbors Origins and Rights (HONOR), an educational forum for school board members from all Wisconsin public school districts that had Indian logos. Most recently, WIEA has created the Indian Mascot and Logo Task Force to explore innovative legal and educational solutions to the problem. The task force is currently creating curriculum units to address issues of discriminatory practices against Indian people, and trivialization of sacred and religious customs through the use of stereotypical Indian mascots, logos, and nicknames. Wisconsin Indian people are taxpaying constituents of this state, yet Indian children are alienated and discriminated against by Indian logo symbolism in schools their parents help to finance. WIEA calls for immediate elimination of Indian mascots, logos, and nicknames in all public and private schools in the State of Wisconsin. We will continue to work toward this end until these offensive, antiquated, and discriminatory symbols are no longer tolerated in any state-supported educational facility.

**STATEMENT OF THE PROBLEM FROM THE PERSPECTIVE OF WISCONSIN
INDIAN EDUCATORS.**

As educators, we want **all** children to receive a high quality education that prepares them for the challenges of adulthood. We want **all** children taught accurate and authentic history and given accurate contemporary information about their own cultures and those of other people. We want **all** children to fully participate in the educational process in Wisconsin schools. We oppose barriers to learning that create an intimidating or offensive school environment for any child.

Wisconsin Indian Education Association
"Indian" Mascot and Logo Taskforce
Barbara E. Munson, Chair • 231 Steeple Road • Mosinee, WI 54455
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Stereotypical images of American Indians interfere with learning by creating, supporting and maintaining oversimplified, and inaccurate views of Indigenous peoples and their cultures. Along with other societal abuses and stereotypes Indian mascots and logos separate, marginalize, confuse, intimidate, and harm American Indian children, thereby creating a barrier to learning and making the school an inhospitable place. How welcome can any child feel in an environment that belittles the child's own rich, complex, and living culture?

What others may view as harmless pageantry, performed in an effort to raise team spirit, American Indian people experience as no less than the mockery of their cultures and religions.

"We see symbols representing our people - "Indian" logos, and objects sacred to us - such as the drum and eagle feathers, being used, not in sacred ceremony, or in any cultural setting, but for entertainment in another culture's game. We see sports fans and cheerleaders pretending to be Indians, and in the process profaning what is sacred to us and behaving in ways that are highly inappropriate in our cultures."

-Barbara E. Munson
Oneida Nation

In WIEA's judgement, Indian logos and mascots in the schools are not a form of honoring Indian people; they are nothing more than outmoded, culturally demeaning symbols of oppression condoned by Wisconsin's educational institutions.

"How can you be honoring people while they are telling you that what you are doing is demeaning to them?"

-John T. Benson
Wisconsin State Superintendent of Public Instruction
April 1, 1994

If Wisconsin schools want to honor Indian people they can treat American Indian individuals, cultures and religions with respect by ceasing discriminatory practices against Indian children in the schools, including the use of stereotypical Indian logos; accurately teach about Wisconsin Indian history and cultures; acknowledge the contributions of Wisconsin Indian people to this country, past and present in war and in peace; teach about the sovereign rights of Indian Nations; listen to Indian perspectives on issues where there is cultural dissonance; and help Wisconsin Indian nations to protect and preserve the air, earth and waters of this State. Another good way to honor American Indians is to name a school, not a sports team, after a specific Indian person who has roots in the locale, i.e. the Electa Quinney Elementary School. (It is important to do this with the permission and involvement of that person's Tribe and family.)

The inaccurate portrayal of American Indians in generic logo depictions distorts historical and contemporary perceptions about Indian people. Inauthentic, broadly generalized, distorted portrayals of groups of people is the stuff of stereotypes; and is precisely what the legislature intended to correct when it passed laws requiring all public schools to provide instruction on Wisconsin Indian history, culture, and tribal sovereignty, including Chippewa treaty rights. This legislation also required schools to provide instruction, using appropriate resources, in culture and value system differences and human relations. To this end, the legislature also required that all candidates for teacher certification receive instruction in the above areas. Accurate and specific information is a powerful antidote to ethnocentrism founded in bias and stereotype.

“How can we be promoting the understanding of tribal history, culture and sovereignty in the classroom while we are, at the same time, promoting Indian stereotypes on the football field, on the basketball court, in the school newspaper, on school stationery and in other areas?”

—John T. Benson

April 1, 1994

In many communities with Indian logos, inaccuracy of another form is common. Historical fabrications are created in order to incorporate Native American connections and characters into local history, e.g. “Chief Muk” and “Wa-ha-gunta” (otherwise known as “Chief Mosinee” and “The Patron Saint of Mosinee”) are referred to as if they were actually local historical figures in Mukwonago and Mosinee. Myths about Indian influences arise, become part of a community’s beliefs about its origins, and masquerade as reliable historical facts. The path to unlearning prejudice lies in truthful historical and contemporary education and respectful attitudes towards different groups of people.

As educators we are concerned about how these distorted portrayals impact on the identity formation of American Indian and non-Indian students. Does identification with a human mascot/logo impact a child more than if the logo is an animal, bird, object or force of nature? Does a pseudo-Indian identity make it hard for some students and school board members to hear statements by real Indian people living in their community that the logos, mascots and pseudo-Indian trappings are hurtful? Is the reason some alumni and students find it so hard to give up Indian logos because they believe on some level that they are the Indians, not the Ho-Chunks, Stockbridge-Munsees, Chippewas, Brothertons, Menominees, Oneidas, and Potawatomes? When non-Indian students repeatedly shout “We are the Indians, Mighty, Mighty, Indians” does some of this creep into their belief systems and impact their sense of identity? Perhaps the most insidious aspect of this war-like portrayal of Indians is that it sets up American Indian school children as targets for harassment. Because they are attached by ethnicity to these logos, Indian children are often seen as fierce, stoic fighters to be physically challenged by their peers.

People in school districts without Indian logos are exposed to the same stereotypes and identity obfuscation when teams with Indian logos participate in interscholastic competitions. Far from being encouraged to develop understanding and respect for diverse cultures, Wisconsin school children are systematically receiving hands-on lessons about how to perpetrate and promote stereotypes of a people’s ethnicity, religion, ancestry and race. When our schools condone such actions, they do injustice to our children by not preparing them to function well in an increasingly diverse society. Teaching children to look at others as less than human is deplorable in any circumstance, and is especially pernicious in our schools, where it is backed by governmental and religious institutions. When Indian stereotyping occurs in our schools, we, as adults, can not ignore the damage being done to our children. Schools must be places where all children, regardless of their religion, culture, abilities, ethnicity, or income level feel welcome to join in the learning. The use of Indian caricatures denies this inclusion to American Indian children, while at the same time teaching all Wisconsin school children to tolerate discrimination against Indian people, their heritage and cultures.

OUTCOME OF EFFORTS TO REMOVE INDIAN MASCOTS AND LOGOS.

Numerous Indian and non-Indian organizations have adopted resolutions to end the use of Indian logos, among these are: HONOR, The National Education Association, the American Indian

Language and Culture Education Board, the National Indian Education Association, the Wisconsin Indian Education Association, the Native American Rights Fund, the Great Lakes Inter-Tribal Council, the Wisconsin Conference of Churches, and the National Congress of American Indians, as well as the Tribes themselves.

In 1989, the State Legislature passed statutes requiring the schools to teach units in Wisconsin Indian History, sovereignty and Chippewa Treaty Rights. The Department of Public Instruction is providing accurate and enlightening ideas and materials to Wisconsin educators through conferences and workshops, most recently the American Indian Studies Summer Institute in June of this year, and through highly acclaimed publications, such as *Classroom Activities on Chippewa Treaty Rights*, by the University of Wisconsin-EauClaire Wisconsin Indian History, Culture, and Tribal Sovereignty Project, directed by Ronald N. Satz.

In 1992, Attorney General James Doyle wrote a legal opinion in response to Herbert Grover, then Superintendent of Public Instruction; the opinion indicated that Indian logos, mascots and nicknames come under the purview of the pupil nondiscrimination section of Wisconsin state statutes.

“Wisconsin Administrative Code chapter PI 9 is not ambiguous. The language is clear and direct . . . Section 118.13 prohibits discrimination against a member of a protected class in a program or activity approved or sponsored by the school board. The rule defines discrimination as any action, policy or practice of a school that affects a person or group of persons. This includes stereotyping and pupil harassment. The rule further defines stereotyping as attributing behavior, abilities, interests, values or roles to a protected class, and it defines pupil harassment as behavior toward a protected class which creates an intimidating, hostile or offensive school environment.”

–James E. Doyle
September 17, 1992

On October 15, 1992, State Superintendent of Public Instruction, Herbert Grover informed all Wisconsin public school districts that the pupil nondiscrimination statute could apply to Indian mascots, logos and nicknames and that Indian and non-Indian organizations were calling for elimination of the same. Grover urged school districts to review the Attorney General’s Opinion and “determine whether any change is in order.” On April 1, 1994, State Superintendent John Benson urged all schools with Indian logos to change them.

“I believe American Indian related mascots, logos and nicknames are entirely inappropriate for use in Wisconsin’s public schools. Again, I strongly encourage you to take steps to eliminate these in your school district if you have not already done so.”

–John T. Benson
Letter to Administrators of Wisconsin School Districts with Indian Logos

Over the years several school districts have changed their logos. The voice of reason prevailed in communities, like Verona, which changed its logo from Indians to Wildcats.

“We cannot assume that what offends us offends others or that what DOES NOT offend us DOES NOT offend others. Our views of the world are often culture bound. True respect for others is based on acknowledging the legitimacy of world views and perspectives other than

our own, even when we do not share them. We cannot decide for their people what is offensive to them. Nor can we mandate that they accept our good intentions, overlooking and denying their feelings and needs. Social justice demands more of us than that. This is not an issue which can be justly decided by a simple majority vote. By definition, the voice and needs of the minority would be forever silenced because they are fewer in numbers and have neither institutional tradition nor power to protect them.”

–William Shelton
Verona Area School District Mascot Committee Report
November 29, 1991

The results in other districts have been dismal. In communities where Indian people have filed pupil discrimination complaints, legal challenges have not yielded the removal of a single logo. Indian parents who filed discrimination complaints in Milton and Mukwonago found their families forced out of town. Indian students in Medford were singled out and harassed to the point of leaving the district to complete their education by obtaining High School equivalency programs in a less hostile environment. The School District of Mosinee remains divided and mired in a legal battle that started when an Indian student wrote a letter to her principal over five years ago. In the Menomonie School District, students voted to change from the Indians to the Mustangs. After the school board endorsed the students decision, a group of community members recalled three school board members who voted to change the logo. Ironically, the voice of the students, who have been educated in Wisconsin Indian history, culture, and tribal sovereignty, has been silenced by community members less educated on these issues. The upheaval over the issue leaves the community divided along generational lines.

The action of the legislature in adopting American Indian Studies requirements, the encouragement of two State Superintendents of Public Instruction, the support of religious leaders and human rights organizations, the resolve of Wisconsin Tribes, and the Attorney General’s opinion seem to bode well for eliminating Indian logos, mascots and nicknames from Wisconsin schools. However in communities resistant to change, people who raise the issue are not supported by current interpretations of the law. The trend seems to be that the Indians are removed and the logos remain.

In recent decisions, the Department of Public Instruction’s application of the reasonable person standard of the Civil Rights act of 1964 seems to assume the “reasonable person, one similarly situated to the complainant” to be a member of the local population who is for retention of an Indian logo, not another Indian parent or child residing in the community.

“It may be important to note that 27 of the 38 schools using Indian nicknames have fewer than 10 Indian students in their high schools. Complaints voiced by this small of a minority may be difficult for any one individual or small group to bring forward. Retaliation would be a concern.”

–Francis Steindorf
American Indian Studies Program
Department of Public Instruction
September 14, 1995

Not only does the current interpretation of the standard favor the portion of a community’s population opposing change over the civil rights of the Indian minority, it negates the testimony and actions of Indian people, Indian educators and Tribal governments, and the voices of reasonable and enlightened non-Indian community members, such as the dissenting school board members in

Menomonie and Mosinee who asked that the school's Mission Statement be upheld and the teachers in both communities who spoke in opposition to the logo. It also brings into question the reasonable nature of the twenty-one school boards that have changed Indian logos in the last six years. Finally, the weight of decision making has been with school board members, most of whom received their education prior to the enactment of the American Indian Studies Statutes in 1989. Many are, therefore, less educated about American Indian sovereignty, Wisconsin Indian history and current events than are the students in our schools today.

The DPI decisions in the Mukwonago and Mosinee cases favor the retention of more realistic depictions of Indians, such as the generic plains Indian warrior in full feathered headdress, which many people find attractive. To a Native person, this image is even more insidious and confusing than a less human-like caricature. The artistic acceptability and apparent non-offensiveness of these logos, belies the fact that they are still one culture's stereotypes defining another culture's meaning without its consent. Far from giving consent, Indian tribes and organizations throughout the United States strongly oppose the use of these images. American Indian opposition to these logos is on the grounds of race, ethnicity, ancestry and religion. The demeaning of Indian religions is little understood by many. Not only do Indian logos lead to profaning religious objects, such as drums, face-painting and the use of eagle feathers, but the full eagle feather headdress denotes a Lakota religious leader, not a warrior as many non-Indian people assume. Would we allow a similar depiction of a leader from another religion, such as an archbishop or a rabbi, to be used in such a manner? Meaningful change will require a stronger, more specific law or a legal interpretation that gives weight to the protected class in applying the reasonable person standard of the Civil Rights Act.

The Attorney General opined that Indian logos are not per se offensive and must be judged on a case-by-case basis. Taking the logo challenges on a case-by-case basis is costly to everyone involved, exemplifies oppression, and divides communities. To an American Indian, an Indian logo, by its very presence, signals an offensive and hostile environment; it indicates that the school district promotes inaccuracy about native cultures and is insensitive to and complacent about matters involving ethnic, religious, ancestral and racial diversity. WIEA will support the adoption of new legislation banning the use of any Indian logo, mascot or nickname in the schools.

The Attorney General's opinion states:

"In the application of this language to the question at hand, American Indians are a protected class that has been subjected to discrimination in the past. It is entirely possible that an American Indian logo, mascot or nickname could cause an American Indian harm by reinforcing a stereotype and/or creating an intimidating or offensive environment, thus perpetuating past discrimination. Therefore, the language of the statute and the rule is comprehensive enough that an American Indian logo, mascot or nickname used by a public school could be a violation of section 118.13."

—James E. Doyle
September 17, 1992

In the late 1980's and early 1990's, Wisconsin history was blighted by blatant hostility directed at Indian people during the Chippewa Treaty Rights conflict. During this period, Indian people throughout the state, regardless of tribal affiliation, experienced harassment and alienation. It is naive

to assume that the hostility of that period has been laid to rest, that all the scars are healed and trust between cultures has been restored. The sound of such phrases as "Kill a pregnant squaw, save two walleyes!" still rings in the ears, the sight of Mosinee "Indian" students hanging from trees and shouting racist epithets at Chippewa people asserting their treaty rights at the Eau Pleine boat landing, is still fresh in the mind. Such actions, so recently taken by Wisconsin residents, add a level of hypocrisy to the protestation that the logos are somehow "honoring" Indian people. The anti-Indian sentiment in the general population and in the schools became so bad that the American Indian Studies statutes had to be enacted as a corrective measure.

Adding to this history of discrimination, in 1995, the Assembly Education Committee entertained adopting AB488, a proposal which would have removed the right of Indian people to file discrimination complaints about the use of racial stereotypes in the schools. The bill was authored by Representative Scott Jensen, Assembly Majority Whip and a Mukwonago H.S. alumnus. The first hearing of this proposal was held on August 29, 1995 in the State Capitol. Twenty-one persons spoke against its adoption, only two spoke for the bill. A second hearing for AB488 was held in the Mukwonago High School Auditorium on November 11th. Even with the hearing in Mukwonago, support for and against the bill was evenly divided. Indian people from all over the state spoke and registered against the bill at both hearings. Since Indian people make up less than 1% of the state population, such a strong showing is remarkable. To most people in Mukwonago, the issue was about retaining a cherished school emblem; for Indian people what was at stake was the broader issue of educational facilities throughout the state condoning discrimination and stereotyping of a class of people. State Superintendent Benson visited Mukwonago High School on the day of that hearing. The DPI's decision in Pfaller vs. Mukwonago School District, was revealed in the press the morning after the hearing, even before the complainants had been informed. The Mukwonago case was decided several months before the Mosinee case, in spite of the fact that the Mosinee case was filed first, and it is the department's policy to take discrimination complaints in the order filed. While these events may be coincidental, they have the appearance of political chicanery and have shaken the trust that many of Wisconsin's Indian residents had placed in state government.

Native people have experienced generations of discrimination in schools. When we try to protect our children, our voices are not heard. It is insulting to our tribal members and institutions that so little weight is given to our expertise, born of experience, and to the seriousness with which we regard this issue. The following excerpt from the Oneida Tribe's complaint against the Mosinee School Board clearly articulates this frustration.

"These matters have been brought to the attention of the faculty, the administration and the Mosinee School Board repeatedly for over two years. During this time, the Oneida Tribe has responded in many ways. Our tribal chairpersons, our legislators, our educators and our legal staff have been involved in providing advocacy, support and education. We do not understand why the Mosinee School Board has failed to grasp the fact that its discriminatory practices do grave damage to our people. Nor do we understand why the Mosinee School Board does not recognize the sincerity of the Oneida Tribe's intent to protect our people wherever they may reside."

Oneida Tribe of Indians of Wisconsin vs. the School District of Mosinee
December 31, 1994

“People say that Indians have bigger problems than mascots and use of Native American images, but I disagree. If you can’t see me as an individual, then how can you understand the problems we have as a people? We have taken much heat, and the backlash has been tremendous, but we can take it. If our children do not have to endure the insults we have endured, then our efforts will have been worth it.”

—Frank Le Mere
Winnebago

The element of human suffering is lost in cases of discrimination involving Indian logo depictions. Instead of assessing the harm done to a child as a result of alienation and harassment in a hostile and offensive school environment, school board’s have returned decisions about whether to retain a sport’s team emblem. The issue of discrimination is completely ignored. Is this failure to empathize with human pain a result of being raised in the midst of a culture in which stereotypes of Indian people, including logos and mascots, are so pervasive that they are not seen as racist symbols?

Indian logos are anachronistic and will ultimately join black face Minstral Shows and Sambo’s restaurants in cultural oblivion. We cannot afford the loss in human potential being dealt to children, nor the mounting damage to inter-cultural relationships that continues to build as the issue moves along at its current glacial evolutionary pace. Some endorse the use of these stereotypes by pointing to the example being set by professional sports teams, but waiting for national sports teams to change first is irresponsible. That the sports industry is not interested in social change does not exempt ordinary citizens from taking responsible action in regard to discriminatory practices in our local schools.

WIEA POSITION AND APPEAL FOR SUPPORT.

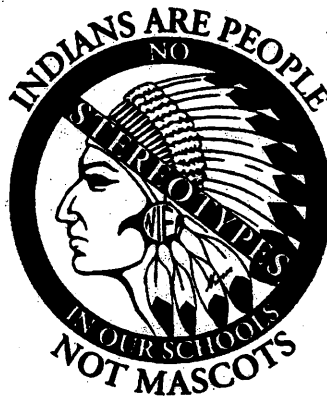
WIEA will seek the removal of Indian mascots and logos, alone and in concert with the efforts of others, through educational, political and legal means until Wisconsin schools are free of this form of religious, cultural, and racial discrimination.

Despite the prodigious efforts of many reasonable people, images of American Indians continue to be used as mascots and logos in our schools. Wisconsin schools should not be the vehicle for institutionalized discrimination. WIEA asks you to support an end to stereotyping of Indian people in Wisconsin schools. Join us in making our schools inviting and welcoming places in which all children can learn. You can have a significant, positive impact on cultural relationships in our schools and our communities.

“If not us, who? If not now, when?”

Ronald W. Reagan
2nd Inaugural Address

TEACH RESPECT



NOT RACISM

CHRONOLOGY OF ATTEMPTS TO REMOVE INDIAN MASCOTS AND LOGOS FROM WISCONSIN SCHOOLS.

1989

- Wisconsin State Legislature passes the American Indian Studies statutes requiring all public schools to provide instruction about Wisconsin Indian history, culture, and tribal sovereignty, including Chippewa treaty rights, and provide instruction in culture and value system differences and human relations.

1990

- April 24 - United Indian Nations In Oklahoma adopts resolution opposing use of mascots logos, and caricatures in schools and elsewhere.
- September 28 - Carol Hand writes letter of concern to administrator of Milton School District.
- October 7 - Ada Deer, Chairwoman of Native American Rights Fund writes to John Platts, Superintendent of Schools, Milton WI, urging the school district to remove the "Redmen" logo.
- November 27 - Milton School Board approves use of "Redman" logo.
- December 16 - HONOR letter to Wisconsin Superintendent of Public Instruction, Herbert Grover.

1991

- January 25 - Carol Hand files formal s.118.13 complaint with the Milton School District.
- February 27 - Milton School Board claims that Carol Hand's complaint has "No standing, not attending school" and therefore cannot file a complaint.
- March 13 - Carol Hand files an appeal of negative determination based on "standing" with the State Superintendent of Public Instruction.
- June 12 - Jacqueline Boynton becomes Carol Hand's representative.
- August 6 - Great Lakes Inter-tribal Council letter opposing Indian logos to Wisconsin Department of Public Instruction.
- December 2 - National Congress of American Indians adopts the United Indian Nations of Oklahoma Resolution #042490R-05.
- December 11 - Rock County Circuit Court order to DPI to "desist and refrain from taking any further action in the Carol Hand appeal."
- December - DPI's Robert Paul upholds Carol Hand's standing to file the complaint.
- National Education Association Representative Assembly adopts policy of discouraging "the initiation and continued use of prejudicial and derogatory names and symbols of ethnic groups for schools, sporting teams, and mascots."

1992

- February 25 - Wisconsin Indian Education Association adopts resolution calling for eliminating the use of "American Indian mascots and logos in all public and private schools in the State of Wisconsin."
- Spring - Hearing of Carol Hand's case is held in Janesville Circuit Court.
- Carol Hand moves to Lac du Flambeau.

- April 14 - Shawano H.S. changes its logo from "Indians" to Eagles.
- April 15 - Chris Munson, a senior at Mosinee High School writes a letter of complaint to Principal James DeBroux.
- April 22 - Letter from Principal DeBroux to Chris Munson, he expresses the hope that Mosinee HS "can erase the duplicity that allows us to cheer loudly for the "Indians" at athletic contests, and then turn our backs on your race or be hostile to its individuals because of the prejudice that exists."
- April 27 - Chris Munson to Pricipal DeBroux replies "if Mosinee plans to become culturally sensitive, the Indian name must be dropped."
- May 13 - DPI requests Attorney General's opinion.
- May 18 - American Indian Language Culture Education Board adopts a resolution.
- Fall - Parent of Menomonie High School student requests the district to discontinue use of the school's "Indian" mascot.
- September 17 - Attorney General, James Doyle's opinion finds that Indian mascots and logos come under the purview of 118.13 of the state statutes, and DPI has statutory authority to administer pupil nondiscrimination cases under Wisconsin Administration Code PI9.
- October 15 - Chris Munson writes to Mosinee HS Principal DeBroux, in response to article in the Milwaukee Sentinel quoting Superintendent Rislove as stating, "We certainly would change it if it was offensive to any particular group, but we have never had a single complaint." Chris writes, "The letters I wrote to you were complaints and I would like to know how Mr. Rislove could have ignored them. From what teachers have told me, the letter was read aloud at an inservice held on the 12th of May in 1992. I also remember giving you permission to read the letters and make copies for members of the school board."
- October 15 - State Superintendent, Herbert J. Grover writes to all Wisconsin public school districts suggesting review and informing them of the Attorney General's decision.
- October 20 - Letter to Chris Munson from Principal DeBroux.
- October 21 - Letter to Chris Munson from Superintendent Rislove.
- November - Menomonie School Board names 13 member (11 adults, 2 students) task force to examine issue of "Indian" mascot.
- November - Oneida Tribal Chairman, Richard Hill to Mosinee School Board in support of Chris Munson's request that logo be removed.
- November 10 - Stockbridge-Munsee Tribal Librarian, Barbara Shubinski, writes in support of Chris Munson.
- December - National Education Association passes resolution I-39, "The National Education Association deplores prejudice based on race, ethnicity, religion, sexual orientation, or gender and rejects the use of names, symbols, caricatures, emblems, logos, and mascots that promote such prejudice."
- HONOR publishes "*What is the point of all this protesting?...*" A Primer, to counter the use of Indian Mascots/Logos/Nicknames.

1993

- Frank Boyle, Representative, 73rd Assembly District introduces AJR27, a legislative joint resolution encouraging schools to re-examine their use of Indian mascots and logos. AJR27 passes the Assembly and the Senate Education Committee, but is not brought to a vote by the Senate leader.
- March 31 - Oneida Tribe of Indians adopts resolution "to support the University of Wisconsin-Madison Athletic Board policy.
- April 6 - WIEA adopts resolution that "to support the University of Wisconsin-Madison Athletic Board in development of a policy which prohibits the University's Intercollegiate teams from playing other teams, that have Tribal mascots, symbols, nicknames, or logos."
- April 13 - Great Lakes Inter Tribal Council adopts a resolution in opposition to the use of Indian logos, mascots and nicknames.
- May - Meomonie Task Force recommends discontinuation of "Indian" mascot and development of a new mascot under the direction of the high school Student Council. Also recommended that the school district develop a stronger cultural component to educate the school and community on multicultural and diversity issues. School Board ignores all but the last part of the request and keeps the Indian logo with instructions that it be used in a respectful way.
- May - Sharon Cloud, WIEA chairperson, teaches students in Mosinee elementary and H.S. about Indian logos from an American Indian perspective.

- June 4 - Medford Area School Board votes to remove the "Red Raider" logo.
- July - Dr. Grover's letter and Attorney General's opinion included in "Athletic Guidelines" published by WIAA.
- October 22 - Renee Pfaller, a teacher in the Mukwonago School District and an Oneida Indian woman, requests that the School Board remove Native American Indian logos from the district's athletic teams and sporting events because they are "demeaning, offensive and culturally insensitive to Indian peoples."
- November 1 - Mukwonago Area School Board moves to appoint an ad hoc committee to "develop information regarding the use of the Indian logo and review the practice of using the Indian logo."
- November 22 - Mukwonago Area School Board creates a committee of 14, including one American Indian, Renee Pfaller, to conduct information gathering and review.

1994

- March to May - Mukwonago Area School District Logo Review Committee conducts eight meetings.
- April 2 - Letter from Superintendent of Public Instruction, John Bensen to all school districts having Indian Mascots and Logos suggesting review.
- April 14 - Sharon Cloud, WIEA Chairperson, letter to Mosinee School Board in support of changing Indian logo.
- April 19 - Chris and Barb Munson request that the Mosinee School Board consider changing Indian logo. School Board votes 5-4 to retain the current logo.
- May 31 - Mukwonago Area School District Logo Review Committee votes 9-4 to recommend to the board that it retain the Mukwonago High School "Indian" logo.
- May 12 - Barbara Munson writes letter to Mosinee School Board asking that the board reconsider their decision.
- May 20 - Munson files formal 118.13 complaint at the district level, vs Mosinee School Board.
- May 12 - Sharon Metz, director of HONOR, writes letter in support of complainants to Dennis Rislove, Mosinee School District Superintendent.
- June 17 - Renee and John Pfaller file two letters of complaint with the Mukwonago School District Equal Opportunity Officer, Wil Herrmann. These letters concern nine incidents of discrimination against her son, who was a student at Park View Middle School during the 1993-94 school year.
- June 20 - Mukwonago Area School Board adopts the Logo Review Committee's recommendation and resolves to continue using the Mukwonago High School "Indian" logo and nickname.
- June 21 - Munson presents formal 118.13 discrimination complaint at district level. Mosinee School Board decides, 7-2, to retain "Indian" logo.
- July 12 - HONOR and WIEA sponsor Educational Forum at Mosinee H.S. for all school board members from districts with Indian logos. Among the presenters are seven Oneida Tribal members, parents, counselors, educators, Oneida Tribal Attorney's Office representative and students.
- July 15 - Munson files appeal of Mosinee School Board decision with the DPI.
- August 1 - Mukwonago School District Equal Opportunity Officer, Wil Herrmann, concludes that there was no racial discrimination under 118.13 of the state statutes or PI9 of the Wisconsin Administrative Code against "Student A due to the use of the Indian logo, However, inappropriate behaviors had been expressed by some of the Park View staff and students and that corrective measures were being taken to eliminate these kinds of behaviors.
- August 5 - Renee and John Pfaller formally appeal Herrmann's decision to the Mukwonago Area School Board.
- August 28 - The Pfallers' file a third letter of complaint concerning incidents that happened to their son on August 26 at and following a Mukwonago High School football game.
- August 29 - Mukwonago School Board moves "to continue to uphold the use of the Indian logo/name as recommended by the committee." This motion was the Board's response to the Pfallers' appeal of the Mukwonago School District Equal Opportunity Officer's decision in their complaint of pupil discrimination filed on August 5.
- August 31 - Mukwonago Equal Opportunity Officer, Herrmann responds to the Pfaller's complaint of August 28, stating that corrective steps were taken.
- September 16 - the Pfallers appeal the Mukwonago School Board determination of their August 5th complaint to the State Superintendent of Public Instruction.
- October 14 - two Oneida Tribal members were prevented by a Mukwonago School District security worker from taking pictures at a Mukwonago High School athletic event.

- October 25 - Mosinee Telephone Company agrees to remove verse and photo of Ka-Be-Nung-We-Way from its phone directory as a result of complaint filed with the USDA by Barbara Munson.
- November - A group of students, parents and an athletic school committee at Medford High School produce and sell T-shirts with the "Red Raider" logo on school property.
- November 15, Students at Medford H.S. organize a demonstration to reinstate the "Red Raider" logo. Demonstration was held at the school and was apparently condoned by the administration.
- November 16 - Brian Wycliffe quits school at Medford H.S. because of racial harassment.
- November 17 - Medford Area School Board develops process for reconsidering the logo issue due to requests for reinstatement of "Red Raider" logo.
- December 8 - Medford Area School Board meeting to discuss possible reinstatement of "Red Raider" logo.
- December - Wisconsin Conference of Churches adopts resolution opposing "Indian mascots or logos which are by their nature demeaning..."
- December 14 - HONOR files a complaint on the basis of race and religion with the Mukwonago Area School District in regard to actions observed at a high school football game on October 19, 1994.
- December 30 - Oneida Tribe of Indians of Wisconsin files 118.13 complaints at the district level in Mosinee and Mukwonago, on behalf of its tribal members residing in the two communities.

1995

- February 6 - Medford School district held an "Educational Forum: The School Logo." Speakers were Sonny Smart, Bad River Chippewa from the UW-Stevens Point and Dean Crist, anti-Indian activist from Minoqua.
- February 20 - Medford School board votes to reinstate the "Red Raider" Indian logo.
- May - DPI Equity Team investigates Mukwonago and Mosinee discrimination cases.
- June 27 - Nancy Wycliffe writes to Medford School Board about her son's experiences at the High school with the logo.
- August 1 - Nancy Wycliffe meets with Brian Kulas, Assistant District Administrator, Medford School District to discuss her "informal complaint on behalf of her son, Brian."
- August 23 - Brian Kulas, states in a letter to Ms. Wycliffe that he will request that the Medford School Board "review the consideration for dropping the Native American logo and to consider change to a different logo."
- August 23 - Nancy Wycliffe files a formal 118.13 complaint with the Medford Area School Board on behalf of her son.
- August 29 - Hearing for Assembly Bill 488 is held at the capitol in Madison. Over 60 people sign in opposition to the bill. AB488 would change the Pupil Nondiscrimination statute so that it would not apply to Indian logos, mascots or nicknames. The measure was written by Scott Jenson, Majority Whip, a Mukwonago graduate.
- S.P.I.R.I.T.S. (Indian students and teachers at UW-Stout in Menomonie, WI) requests Menomonie High School Student Council to work to eliminate the school's "Indian" mascot.
- September - Menomonie High School Student Council decides to study Indian mascot issue.
- September 18 - Renee Pfaller and her son leave the Mukwonago School district "because of ongoing racial harassment, complaint-related ostracism and stress, and the fact that the family believed the situation in the district would not improve." Throughout the 1994-1995 school year, the Pfaller's son was repeatedly verbally and physically harassed and threatened with bodily harm and harm to his family, and the family received threatening phone calls at home. These incidents were reported to the Department of Public Instruction Equity Team investigating the Pfaller appeal.
- October 4 - Medford School Board votes to retain the Indian logo and "Red Raider" nickname until after the Mosinee case is decided. Medford will reconsider the use of the logo at the next meeting after the Mosinee decision.
- October 23 - Nancy Wycliffe files an appeal of the Medford School Board decision with the DPI.
- November 1 - Second hearing on AB488 is held in Mukwonago H.S. auditorium. Indian people come from all over the state. Those in attendance register in equal numbers for and against AB488.
- November 2 - DPI renders decision in Pfaller vs. Mukwonago School District. Mukwonago found at fault in regard to discrimination, an elementary school logo is to be removed, but H.S. logo a "Plains Indian Warrior in feathered headdress" is retained.

1996

- January 23 - Brian Wycliffe receives H.S. Equivalency Diploma through North Central Technical College-West.
- January 25 - DPI determines that Wycliffe's appeal is premature because Medford Area School Board has not completed its administrative process.
- February - Menomonie HS Student Council reaches consensus that mascot issue should be carried forward to the whole school. They invite all students to join their discussion.
- March 12 - DPI delivers decision in Munson vs Mosinee School District, exonerating Mosinee School District and retaining the "Plains Indian Warrior in feathered headdress" logo and "Indians" nickname.
- March 24 - Open meeting for all Menomonie HS students and staff held to discuss the mascot issue.
- April 17 - Menomonie Student Council video representing the viewpoints of a variety of people who had participated in the consensus discussions is shown to all HS students. Student Council members make presentations in each classroom to answer questions and collect feedback from students.
- April 21 and April 28 - Menomonie HS Student Council invites all students, staff community members, alumni, and school board members to open meetings exploring the "Indian" mascot/logo issue. Those attending the April 28 meeting reach consensus that "Indian" name should be changed.
- June - Menomonie HS Student Council members present proposal to School Board that "Indian" mascot/logo/team name be changed.
- July - Menomonie School Board vote on Student Council proposal (three members absent) results in a 3 to 3 tie. Motion denied.
- June 20 - Medford Area School Board votes on a motion to "leave the logo and team name as it is." Motion defeated by majority vote.
- July 16 - Mosinee School Board votes to paint an "Indian" in the center of the new gym floor.
- August 12 - Menomonie School Board votes 6-3 to drop "Indian" nickname and logo. School Board charges the Student Council with carrying out the plan they proposed to select a new mascot/logo/team name by Spring of 1997, with the new one to take effect at the beginning of the '97-'98 school year.
- August 15 - Medford Area School Board decides to "temporarily allow the past school logo (Indian with Mohawk haircut with feather) and team nickname (Red Raiders) to exist until June 30, 1999." Task force formed to investigate the issue and present recommendation to the Board of Education on April 20, 1997.
- September - Menomonie, adults who want to keep the "Indian" mascot circulate petitions to "Save Our Indian Logo."
- September 11 - Notice to the State Superintendent that Nancy Wycliffe and Brian are going forward with their appeal of the Medford School Board decision.
- September 17 - Patricia Hinckley confronts Mosinee School Board about painting an Indian on gym floor.
- October 7 - A group of Menomonie residents present Menomonie School Board with a petition with 3,400 signatures asking the board to rescind its August decision and "reinstate the Menomonie Indians name and logo at the next school board meeting."
- October 29 - Mosinee School Board decides not to paint Indian on gym floor.
- November - Menomonie, "Advocates for Fairness" formed to work for recall of three School Board members who had served more than a year on the Board and had voted to abandon the "Indian" mascot. The other three members who voted with them had not served a year, so could not be recalled.

1997

- January - Dave Kruezer, clerk of the Menomonie School Board, rules that recall petitions are insufficient. Advocates for Fairness file a complaint with the state Elections Board challenging Kruezer's ruling.
- February 10 - Menomonie Student Mascot Committee facilitators, Tina Dahlke and Ryan Thomas present six alternatives for a new Menomonie team name to School Board for approval before students vote.

- February 26 - Menomonie HS Students vote on new mascot/team name. They choose Mustangs.
- February 27 - Wisconsin State Election Board allows election recall of three Menomonie School Board members.
- February 28 - Nancy Wycliffe files appeal of Medford School Board decision with the DPI.
- March 7 - Appeal of DPI decision in Munson vs. Mosinee School Board heard by Judge Grau in Marathon County Court. Judge Grau decides to uphold DPI decision and suggests that new legislation is needed.
- May 20 - Peter Hoover and Mary Lynn Ortner, two high school teachers and Chris and Barbara Munson present letters requesting that the Mosinee School Board reconsider changing the "Indian" logo.
- May 22 - Frank Boyle, Representative 73rd Assembly District introduces AB384, a bill to remove Indian mascots and logos from schools. AB384 is referred to the Assembly Education Committee.
- April - WIEA creates Indian Mascot and Logo Taskforce to seek innovative educational and legislative and legal means to eliminate the use of Indian mascots and logos from schools throughout the state.
- April 15 - Three Menomonie School Board incumbents recalled.
- May - Menomonie High School student, Kong Vang wins \$100.00 for his original design of the winning Mustang logo. That evening newly elected School Board reinstates the "Indian" as the official Menomonie logo/team name.
- July 21 - Barb Munson vs. Mosinee School District and DPI appeal filed in State of Wisconsin Court of Appeals, District III.
- July 30 - WIEA adopts resolution to seek elimination of all Indian mascots, logos, nicknames, emblems, symbols from all Wisconsin schools through educational, legal, and legislative means.
- September - Taskforce assists with advocacy at HONOR booth at Indian Summer Fest, Milwaukee.
- September 26 - WIEA Taskforce workshop proposal for National Indian Education Association Conference accepted by NIEA '97 Planning Committee.
- September - Oneida Tribe of Indians of Wisconsin offers to host a hearing for AB384.
- October 16 - WIEA Taskforce Position Paper sent to Governor Thompson with request for support of efforts to eliminate the use of "Indian" mascots, nicknames and logos from Wisconsin state supported educational facilities.
- October - WIEA Taskforce engages in information sharing with State Representatives and Senators about AB384 and its companion bill in the Senate.

TEACH RESPECT



NOT RACISM

**PANEL PRE-REGISTRATION
FOR SUPPORTERS OF
SB341**

①

Please fill out the form below and mail it to:
WIEA "Indian" Mascot and Logo Taskforce
231 Steeple Road
Mosinee, WI 54455

or FAX it to **(715) 693-1756**

or E-MAIL it to barb@munson.net

Pre-registration forms must be mailed no later than January 21, 1998.
After this deadline, you can still register at the hearing room at 10 AM
on the day of the hearing, January 28, 1998.

NAME OF ORGANIZATION

Wisconsin Indian Education Association
"Indian" Mascot and Logo Taskforce

CITY or COUNTY

NAMES OF PANEL MEMBERS

Barb Munson, Mosinee, Chair
Theresa Pushatenko, Stockbridge - Monroeville
Sharon Metz, HANOVER Ed Dept.
Jill Stanton, Menomonie WI
Bernadine Diquet, UWGB

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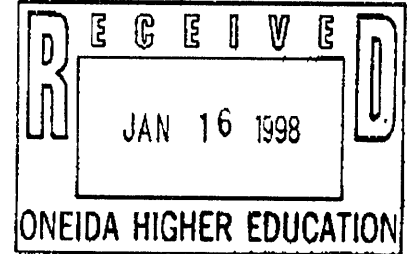
Vee ju

CONTACT PERSON, MAILING ADDRESS, PHONE NUMBER (and E-MAIL)

**PANEL PRE-REGISTRATION
FOR SUPPORTERS OF
SB341**

*Official (2)
Tribal
Representatives*

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NAME OF ORGANIZATION Oneida Tribe of Indians of WI

CITY or COUNTY Oneida

NAMES OF PANEL MEMBERS Ernie Stevens Jr - Business Committee Rep
Jeany Hill, Tribal Attorney
Bill Gallnich
Gallnich

CONTACT PERSON, MAILING ADDRESS, PHONE NUMBER (and E-MAIL)

Julie Denny
P.O. Box 365
Oneida WI 54155
920-869-4450

**PANEL PRE-REGISTRATION
FOR SUPPORTERS OF
SB341**

3

Please fill out the form below and mail it to:
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NAME OF ORGANIZATION

Wink Sheek, UW Madison

CITY or COUNTY

Madison

NAMES OF PANEL MEMBERS

OO gra ho

Okwabo Washinawatok

Katie Adley

Samantha House

Anthony Sendejo

Christine Munson

CONTACT PERSON, MAILING ADDRESS, PHONE NUMBER (and E-MAIL)

Munson / House

**PANEL PRE-REGISTRATION
FOR SUPPORTERS OF
SB341**

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on the day of the hearing, January 28, 1998.

NAME OF ORGANIZATION UW System
Multi Cultural Information Center

CITY or COUNTY Milwaukee

NAMES OF PANEL MEMBERS Gregory T. Ware
Ara ha klave
(Ara na ba yave)

CONTACT PERSON, MAILING ADDRESS, PHONE NUMBER (and E-MAIL)

PANEL PRE-REGISTRATION FOR SUPPORTERS OF SB341

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Mosinee, WI 54455

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on the day of the hearing, January 28, 1998.

NAME OF ORGANIZATION Recalled
~~Emmons~~ Menomonie Area Schools Board Members

CITY or COUNTY Dunn County

NAMES OF PANEL MEMBERS 1. Phillip M. Steans
2. David Thomas
?
3. Written testimony or additional
panelist

Panel of (3)

CONTACT PERSON, MAILING ADDRESS, PHONE NUMBER (and E-MAIL)

Phil Steans

393 Red Cedar St, Suite 10

Menomonie, WI 54751

715-235-3273 FAX 715-235-5506
pmssc@discover-net.net

ACLU - Peter Konieczny - Christ Amund
U.W. Stevens Point
Political Action Organization
AIRO

International Socialist Organization
UW-Madison
Alliance for Democracy
Midwest Treaty Network

Peter Hoover, Wisconsin, School Teacher

Buck Martin - (608) 238 4547
Tami McScott - UWEC

Janet Green deer
Omic Baldwin } WIER Board

UW Madison Law Students

Video - Chris Fawless - Oneida Tribe Communication

Audio - Lexi Townsend - WODB

**PANEL PRE-REGISTRATION
FOR SUPPORTERS OF
SB341**

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on the day of the hearing, January 28, 1998.

NAME OF ORGANIZATION

Ojibwa Tribe of Indians of WI

CITY or COUNTY

Patty Hoelt (organizer)

NAMES OF PANEL MEMBERS

Hugh Danforth

2 Buses (Mini Vans)

CONTACT PERSON, MAILING ADDRESS, PHONE NUMBER (and E-MAIL)

**PANEL PRE-REGISTRATION
FOR SUPPORTERS OF
SB341**

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Pre-registration forms must be mailed no later than January 21, 1998.
After this deadline, you can still register at the hearing room at 10 AM
on the day of the hearing, January 28, 1998.

NAME OF ORGANIZATION U. W. Stevens Point

CITY or COUNTY Political Action Organization

NAMES OF PANEL MEMBERS _____

CONTACT PERSON, MAILING ADDRESS, PHONE NUMBER (and E-MAIL)

**PANEL PRE-REGISTRATION
FOR SUPPORTERS OF
SB341**

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on the day of the hearing, January 28, 1998.

NAME OF ORGANIZATION

Mosinee High School - Spanish

CITY or COUNTY

MOSINEE

NAMES OF PANEL MEMBERS

Peter Hoover

CONTACT PERSON, MAILING ADDRESS, PHONE NUMBER (and E-MAIL)

The names listed below are those of Menomonie High & Middle School students.



We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME	GRADE
Josh Schutts	10
Tason Siler	10
Brian Weber	10
Chuck Smith	10
Chad Shepard	10
Jacob B. Verdun	10
Becki Stauner	10
Scott Sipple	10
Heather Dunkin	10
Gill Sommerfeld	10
Jeremy Smith	10
Dan Anderson	10
Wilkering	
Dustin Welch	10
Lee Coddington	9

NAME	GRADE
Matt Wayne	10
Jordan Plesed	10
Jaron Mutschler	10
Camelle Steinmeyer	10
Jim Olson	10
Ryan Waack	10
Brian Peterson	10
Neil Olson	9
Danny Nied	9
Joey Hsyes	9
Nick Feunoy	10
Debra Parker	12
Lula Bue	12
Heather Weber	10
Kimberly Kautz	9
SARA KALL	9
Lisa Lybert	9
Melissa Schmitter	9

These lists were created by Mike Quilling and Josh Schutts

Student →
Council Member



The names listed below are those of Menomonie High & Middle School students.



We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME	GRADE
Jeremy Schutte	7
Jimmy Stevens	7
Charlie Prochnow	8
Chryn Edwards	7
Melissa Marlett	
Melissa Marlett	7
Richard Dye	7
Tyler Varne	7
Jordan Timmons	7
Stephanie Micek	7
Jackie Stevens	7
Nathan Siler	7
Danny Stai	7
Kevin Hoff	7

NAME	GRADE
Kevin Waak	7
Ampere Kert	7
Lindsay Weber	7
Amy Otto	7
Liz Hanson	7
Dan Fisher	7
Kim Fenton	7
Jason Hendrickson	7
Leah Nicol	7
Jon Brun	8
Justin Jundowski	8
Tony Long	8
Mark Slinder	7
Brian Baras	7

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We, the students bring forth and execute our **DEMOCRATIC** right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME	GRADE
Becca Bird	10
Maui Kuis	10
Gary Hughes	10
Colleen Barber	11
Renee Parsons	11
Nick Holcomb	11
John Kuntz	11
Joseph Benjamin	11
Butt Hansen	11
Kevin Armstrong	11
Adam Smierko	11
Walter Kline	11
SPENCER NASON	12
Joe LoSca	11

NAME	GRADE
Rocky Jahn	12
Kevin Anderson	12
Jeremy Lehel	12
Mike Smith	12
Jeff Tule	12
David Gill	12
Tommy Thompson	12
Kevin King	12
Michael Yareck	12
Brandon May	12
John Lopez	12
Charly Cross	12
Adam Hayden	12
Amy Bern	12

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We, the students bring forth and execute our **DEMOCRATIC** right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME	GRADE
Nancy Kinney	10
Quinn Hake	12
Eric Buckell	11
Christie Nelson	12
John Nekoa	12
Kyley (W) Lindquist	11
Meredith Swanson	12
Lee Quilling	9
Austin Swanson	12
Nathan Fleisher	9
James Park	10
John Johnson	11
Quinn Price	9

NAME	GRADE
Matt Greene	9th
Adam Hender	7th
Kerwin Hake	7th
Lindsey Mistic	11
Mike Sime	11th
Jim Coonrod	8th
Kyle T Kadluk	8th
Corey Swanson	8th
Ch. G...	11
Brian...	11
Alex Brown	8th
Wesley Brown	8th
Eric...	11
Chelsea Stein	7th

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We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME	GRADE
Jessie Kruger	8
Nik Shepard	10
Emily Peterson	9
Reagan Huls	10
Stephanie	9
Michelle Miller	9
Cory Buss	9
Nicole	9
...	...
Aaron Hansen	11
Jessica Aldrich	10
...	...
...	9
...	9

Student Council
JR. SEC. →

NAME	GRADE
Macy Hesper	...
Cory Petrell	12
Brianne Straker	10
...	10
...	...
Ron Schuch	10
Brooke Knudson	10
Lucas Brooks	10
Chad Folkstad	10
...	11
...	...
...	...
Alison Woodford	...

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We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME	GRADE
Josh Sals	10
Adam Smiley	11
Steve Ritz	12
Chue Yao	11
Scott Schlosser	11
Jason Creason	11
John Wagner	11
Tim Taylor	9th
Scott Peterson	9th
Baranbar P...	9th
Travis Dornick	9th
Travis Scott	9th
Travis Swinkal	9th
Tim Miller	9th
Ryan Faber	9th
Lee Vang	10

NAME	GRADE
Allison Steneth	9
Brian Mitchell	12
Andy Bannell	12
Siri Annodt	11
Lindsay Steinmeier	9th
Johnnie Leroy	1
Erin Malavik	9
Brent Mork	9
Wesley Wilcox	9
Scott Herrick	10
Con Cook	9
Jared Scheel	9
Lacey Hoyt	12
Josh Zucello	10

Amanda Keys 10

Jeremy Musick 11

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We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME	GRADE
Nikki Schaefer	10
Neghan Goodell	10
Ryan Larrabee	10
Deric Wolf	10
Daniel Petrusky	10
Jud, Robert	10
Matt Jantel	11
Justin Upadel	9
Amanda Robich	11
Carmel Weber	10
Jesse (Jill)	11
Paul Dean	10
Tanya Prochman	9
Ashley Tilsen	10
Zachary	10
Matt [unclear]	9

NAME	GRADE
Brenda Keay	10
Jana Hudiger	10
Matt Arnold	10
Jesse [unclear]	10
Lucas House	10
Ben [unclear]	10
Megan Lind	10
Stephanie Keay	11
Shianne Bruce	11
Josh Pearson	11
Josh [unclear]	9
Ein Rosseter	10
Dan Michels	9
[unclear]	10
Kyle Rieger	9
Dan [unclear]	10
April Stark	11
John Howland	11

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We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the INDIAN LOGO/NICKNAME.

NAME	GRADE
LINDSAY STASHEK	10
Marko Bond, Jr	11
Jeff ...	11
Tyson ...	11
...	11
...	11
...	11
Michael Keller	9
...	9
...	1
Dave ...	11
...	12
Erin Paur	10

NAME	GRADE
Shawn Schettler	9th
Jon Weber	9
Andy ...	9
Mike ...	9
Deek ...	9
Mitch Kutyn	7
Brock Morinether	11
Buddy McCloskey	11
...	9
Brandon Kapala	9
...	9
...	9
...	9
...	9
...	9

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We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME	GRADE	NAME	GRADE
Ryan Husby	12	Jeff Campbell	12
Sam Smith	10	Kenneth Fausch	12
Sarah Stark	9	Harold Cochran	9
Ben Wagner	10	Will Riedinger	
Jonathan	12	Eric Fillion	12
Jason Jackson	12	Steph Miller	
Will Lutz	9	Phil Coleman	13
ROSE	11	Elizabeth Kane	11
Travel Anderson	11	Ben Harper	11
Mike Molnar	11	Matt Bergquist	10
Tom Pahl	10	Dustin Luthies	10
Will Prettig		Mike Weber	12
Jack Miller	11	Alexandria Pahl	10
Jason Jones	9	Shirley Olson	10

LARRY

They said there are 44 people to
speak and they are on 4 I think
What do you say to lunch?

Also, we set 6:00 to accommodate
church things. If the girls don't have
anything to do, we came all this
way, it would really suck to
leave.

Should we go to church?

I don't believe much will get
done till after we get back.

Just

Go to lunch - I join you
Will talk about staying
I think we should stay

J

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We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.



NAME	GRADE	NAME	GRADE
<u>Justine Cassellius</u>	<u>8th</u>	<u>Ashley Swensen</u>	<u>8th</u>
<u>Jamie Bressler</u>	<u>8th</u>	<u>Kristin Smith</u>	<u>8th</u>
<u>Vanessa Shefchik</u>	<u>8th</u>	<u>Lucy Florkovic</u>	<u>5th</u>
<u>Dustin Hicks</u>	<u>9th</u>	<u>Heather Bauer</u>	<u>8th</u>
<u>M. J. Gannon</u>	<u>5th</u>	<u>Cheryl Shepard</u>	<u>8th</u>
<u>Jan Tartt</u>	<u>8th</u>	<u>Amanda Mahor</u>	<u>8th</u>
<u>Jacob Pentmeester</u>	<u>8th</u>	<u>Mandy Schmirman</u>	<u>8th</u>
<u>Andrew Ellerman</u>	<u>8th</u>	<u>Heather Smith</u>	<u>8th</u>
<u>Ryan Wilson</u>	<u>8th</u>	<u>MEGHAN HENDRICKS</u>	<u>8th</u>
<u>Josh Feinon</u>	<u>8th</u>	<u>Joel Cohnak</u>	<u>8th</u>
<u>Christie Gibbis</u>	<u>8th</u>	<u>Ryan Aspin</u>	<u>8th</u>
<u>Dana Latti</u>	<u>8th</u>	<u>Sally Link</u>	<u>8th</u>
<u>Willie Hughes</u>	<u>8th</u>	<u>Kevin Chartier</u>	<u>8th</u>
<u>Angie Link</u>	<u>8th</u>	<u>Joshua</u>	<u>8th</u>

Student Council member

Student Council member

The names listed below are those of Menomonie High & Middle School students.



We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME	GRADE
Will Kunt	9
Simon Anderson	7th
Samuel Johnson	7
Linnie Sathre	7th
Jess Ecker	7th
Helen Dodge	7th
Both Zioli	7th
John Johnson	7
Jessie	7th
Jo Roberts	9th
Natalie Brahmer	8th
Rachel Martin	7th
Kelsey Bertelsen	9th
Frank Smith	11th

NAME	GRADE
Katie Latham	8th
Alannah Helke	8th
Jenni	8th
Jamie Miller	8th
Katie Kinney	8th
Mess Weber	7th
Andy Newman	11th
Dustin Walker	8
Eric Johnson	12th
John Johnson	7
Jose Wilby	8
Amy Burt	7th
Chris Kyle	8th
Mike & Kim	11th

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We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME GRADE

Liam Wilkey 9
Hilary Kealey 7

Liam Funderville 9

_____ 10

Sarah Boehmild 9

_____ 9

Nolan Langman 12

Eric Goni 10

_____ 11

Karee Klamm 10

Michelle L... 11

Amy Schwartz 10

NAME GRADE

Magic Zuko 12

Ericka Horland 10

Kris Howe 10

Brandi McQuisten 9

Nick ...

Jimmy King 10

Nelly McAnn 11

Andy Kerkow 9

Adam Schult 9

_____ 9

_____ 9

Luke Coatead 9

Evan Jordan 9

_____ 9

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We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME *GRADE*

NAME *GRADE*

Wendy ... 11

Evan Lynch 12

Bryce Anderson 12

Matt Feeney 12

Josh ... 10

Brandon Wayne 9

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We, the students bring forth and execute our DEMOCRATIC right to vote, and cast it for the **INDIAN LOGO/NICKNAME**.

NAME	GRADE
Kaitlin Anderson	7
Dan Soules	7
Reuth Dawson	7
Christina Meyer	7
Jessi Eckert	7
Stephanie Salky	7
Bobby Clark	7
Tim Fenton	
Pat Nielsen	7
Miriam Liu	7
Eric [unclear]	7

NAME	GRADE

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NAME	GRADE	NAME	GRADE
William Harder	7		
William Brumby	7		
Andy Hamon	7		
BRUCE KUCKO	7		
LENTIN JAHN	7		
Andy Burggraf	7		
BRUCE KUCKO	7		
Chad Zwerger	7		
Thomas "Ming"	7		
Victor "Hitcher"	7		
Garney Zwerger	7		