

Testimony for Senate Education Committee Hearing of SB341, Heard on January 28, 1998

My name is Leslie Klatt and I am a freshman at Menomonie High School. I am reading this testimony prepared by my mother, Lynn Klatt, who was a board member of the Menomonie School District. Last April she was recalled because of her decision to change the school mascot /logo from the Menomonie Indians to the Menomonie Mustangs. She was unable to attend this hearing today because of work obligations.

I am in support of this bill for the following reasons:

After working on the logo/mascot issue in Menomonie for the past several years I have come to the conclusion that it needs to be decided at the state level instead of the local level. When I decided to run for the school board in March 1995, I took the position that I was genuinely concerned about the education of the students in our community. I wanted to make sure that we were doing the best job possible in preparing our young people to be life long learners. I never had imagined that when I ran for the school board that my term would end abruptly due to my position on the "Indian" logo. Nor did I ever imagine that my children would be harassed to the extent that they were. My daughter, who was in eighth grade at the time, was told that her mother should be killed because of her views on the logo issue. Community members would call with concerns, which I always appreciated but there is a line drawn between concerns and being told that I am nothing but a racist and I should be ashamed of myself. My husband has been ridiculed because of his wife's position on the logo issue. Even though my term ended in April, 1997, my son who is in fifth grade is still being harassed on occasion not by fellow students but by an adult. My local church has lost members in part because the pastor preached on the community upheaval and that it needed to stop and we as Christians needed to begin the healing process.

After researching the issue extensively the student council tried very very hard to educate the community as to the reasons why we need to change our logo only to be degraded and insulted publicly.

Menomonie is now in the process of bringing in Erickson Mediation Institute of Minneapolis to get the community to look to the future. My hope is that it will be successful but there are some very strong barriers to get through. School board members recently signed a letter of agreement that the logo issue will not be a part of their campaigning in the upcoming election. A community referendum is scheduled at the same time as the school board election in April to decide whether or not to retain the "Indian" logo. I am ashamed that the community would even consider voting on an issue such as this. Many of the tribes have gone on record in support of dropping Indian logos/mascots. Why do we not honor their request if they are in fact offended?

Communities can not afford to go through this type of controversy in the future. Use Menomonie as your example and support this bill to the very end. This divisiveness gets in the way of education which should be the main focus in any community. Until all schools are mandated to change I see no end in sight.



Lynn Klatt
N5090 Cty Rd K
Menomonie, WI 54751

Pt. 6



LUTHERAN OFFICE FOR PUBLIC POLICY IN WISCONSIN

SENATE EDUCATION COMMITTEE

Hearing on Senate Bill 341

"Prohibiting School Boards From Using American Indian Nicknames and Logos"

10:00 A.M., January 28, 1998

119 Martin Luther King, Jr, Blvd., Madison, WI

Senator Potter, and Education Committee Members;

Thank you for inviting testimony on S.B. 341, prohibiting school boards from using certain American Indian names, nicknames, logos and mascots. I am Rev. Sue Moline Larson, director of the Lutheran Office for Public Policy in Wisconsin, the legislative advocacy office of the six judicatories of the Evangelical Lutheran Church in America with congregations in Wisconsin.

The ELCA policy statement, "Freed in Christ, Race, Ethnicity and Culture," adopted in 1989, states that too often, we react fearfully or grudgingly to the diversity of cultures. The social, economic, and political dimensions of racism are acute, and indications of that abound. Acts of intimidation can be as blatant as the burning African-American churches, but many other barriers in our society are more subtle and insidious.

The question that continues to be debated in Wisconsin, of eliminating ethnic mascots and logos, illustrates the less blatant, but more pervasive, elements of racism enduring in our schools and communities. Demeaning caricatures of American Indian people as "mascots" or logos deny Native people the dignity and respect they deserve. They can be especially troublesome in a public school setting. The Department of Public Instruction's report released in 1995 pointed out the damage of stereotypical and sometimes derogatory images which set American Indian students apart as different from, or inferior to, their classmates and others not personally affected.

As a denomination with strong immigrant roots, the ELCA is committed to cultural diversity, and recognizes that racism and prejudice undermine and deform relationships, and diminish the possibility to build healthy communities. Leaders committed to healthy schools will not wish to perpetuate unfair messages to some students while tacitly teaching all students that indifference to offensive school symbols is an acceptable community value.

Both socially, and politically, ethnic identity does create barriers for some, and privilege for others who are in the majority. It behooves school officials and school board members entrusted with authority to take the lead in practicing integrity in the face of popular bias. In this way, the heritage that all races bring to the school and community will be valued and upheld, regardless of dominance or minority status. When this value is recognized and practiced, fairness in public education in Wisconsin will take a giant step forward. That can be a promising sign of wisdom and maturity for educational leaders to exhibit in this sesquicentennial year.

On behalf of the synods of the Evangelical Lutheran Church in America in Wisconsin, I urge your support for S.B. 341. Thank you.

322 East Washington Avenue Madison, Wisconsin 53703-2834 608/255/7399

*Advocating justice for disempowered people and responsible stewardship of creation
A ministry of the Evangelical Lutheran Church in America
Division for Church in Society, in partnership with
Northern Great Lakes Synod Northwest Synod of Wisconsin
East-Central Synod of Wisconsin Greater Milwaukee Synod
South-Central Synod of Wisconsin La Crosse Area Synod*



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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
Jason 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
Don Wilkening	10
Dustin Welch	10
Lee Coddington	9

NAME	GRADE
Matt Wayne	10
Jordan Ross	10
Jaron Mutschler	10
Qanelle Steinmeyer	10
Jim Olson	10
Ryan Waack	10
Brian Peterson	10
Neil Olson	9
Danny Nied	9
Joey Hsyas	9
Nick Feunoy	10
Debra Parker	12
Lula Bue	12
Heather Weber	10
Lindsay Kautz	9
SARA KALL	9
Lisa Lybert	9
Melissa Schwaner	9

These lists were created by Mike Quilling and Josh Schutts

Student →
Council Member



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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
Jeremy Schutte	7
Jimmy Stevens	7
Charlie Prochnow	8
Chryn Edwards	7
Melissa Marlett	
Melissa Marlett	7
Richard Dye	7
Tyler Varne	7
Jordan Fontana	7
Stephanie Micek	7
Jackie Stevens	7
Nathan Silen	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 Kendrickson	7
Leah Nicol	7
Jon Bror	8
Zach Zundenski	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
Mauro Kucic	10
Gary Hughes	10
Colleen Barber	11
Renee Parsons	11
Nick Holcomb	11
John Hunter	11
Leigh Bryan	11
But Bauer	11
Kevin Hunter	11
Adam Smirky	11
Walter H. Hirsch	11
SPENCER NELSON	12
Jon LoSca	11

NAME	GRADE
Brody Stahl	12
Ray Anderson	12
Jeremy Scheel	12
Mike Smith	12
Jeff Tule	12
Joe Gill	12
Rob Thompson	12
Kevin Prang	12
Michael Yarek	12
Bryan Way	12
Jason Lopez	12
Charly Cropp	12
Adam Hayden	12
Amy Bern	12

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NAME	GRADE
Anna Kinner	10
Quinn Baker	12
Eric Buckell	11
Christa Peterson	12
John Nelson	12
	12
Katelyn (H) ...	11
Meredith ...	12
Lee Quilling	9
Austin ...	9
Nathan Flesberg	9
John ...	10
John Johnson	11
Josh Price	9

NAME	GRADE
Matt Greene	9th
Adam ...	7th
Kerwin ...	7th
Lindsey
Mike
Jim ...	8th
Kyle ...	8th
Corey ...	8th
Ch ...	11
Brian
Jack ...	8th
...	...
...	...
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
Jason Kruger	9
Nik Shepard	10
Tim Peterson	9
Ryan Huls	10
Stephanie	9
Wendy Miller	9
Cory Reiss	9
Natalie	9
Daron Hansen	11
Jessica Adkins	10
Crystal	9
MT Sloan	9
Shirley	9

student
Council
JR. SEC. →

NAME	GRADE
Macy Hephner	9
Cory Petrelli	12
Brianne Straker	10
Michelle	10
Wendy	9
Ron Schup	10
Brooke Knudson	10
Lucas Brakke	10
Chad Folketal	10
Craig Pless	11
Alison Woodford	

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NAME	GRADE
Josh Gals	10
Adrian Smiley	11
Steve Roth	12
Chae Gao	11
Scott Schlosser	11
Jason Creason	11
Mike Weyer	11
Tim Tapp	9 th
Scott Peterson	9 th
Barabara P.	9 th
Bridget Dornick	9 th
Travis Scott	9 th
Travis Swindal	9 th
Tim Miller	9 th
Ryan Faber	9 th
Lee Vang	10

NAME	GRADE
Allison Stenseth	9
Brian Mitchell	12
Andy Bunnell	12
Siri Starnedt	11
Lindsay Steinmeier	9 th
Johnnie Lery	9
Erin Malanta	9
Brent Mork	9
Wesley Miller	9
Scott Herrick	10
Cam Cook	9
David School	9
Lacey Hart	12
Josh Zwallo	10

Amanda Keys 10
 Jeremy Mussier 11

These lists were created by Mike Quilling and Josh Schutt

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NAME	GRADE
Nikki Schaefer	10
Neghan Woodell	10
Ryan Larabee	10
Deric Wolf	10
Daniel Petresky	10
Jed Lambert	10
Math Jantel	11
Justin Utpatel	9
Amanda Robich	11
Carmel Weber	10
Jesse (Gib)	11
Paul Dean	10
Tanya Prockman	9
Ashley Tilsen	10
Zachary	10
Matt Simon	9

NAME	GRADE
Branda Kaup	10
Jana Rudiger	10
Matt Simud	10
Jesse West	10
Lucas House	10
Brian [unclear]	10
Megan Lind	10
Stephanie Keguel	11
Shianne Bruce	11
Ed [unclear]	11
Josh Mohr	9
Ein Rosseter	10
Dan Michels	9
[unclear]	10
Kyle Rieger	9
Dan Solomon	10
April Stark	11
John Houlard	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	16
Marko...	11
Will...	11
Tomasz Andrzejko	11
	11
	11
	11
	11
Michael Keller	9
Tim...	9
E. ...	1
Dave...	11
Brad...	12
Erin Paur	10

NAME	GRADE
Shawn Schetter	9th
Jon Weber	9
Andy...	8
Mike...	9
Deek...	9
Mich Kutyn	7
Brock Morinether	11
Buddy McCool	11
Pepi...	9
Brandon Kupala	9
Paul...	9
Tim...	9
Phil Norman	9
Nate Sundby	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
Ryan Husby	12
Jon Smith	10
Sarah Stark	9
Brian Wagner	10
Jon Smith	12
Jon Erickson	12
Will Hui	9
ROSCO	11
Travis Anderson	11
Mike Molnar	11
Tom Smith	10
Mike Smith	
Jon Smith	11
Jon Smith	9

NAME	GRADE
John Campbell	12
Harold Fangel	12
Harold Cochran	9
Willie Riedtz	11
Eric Fillion	12
Sam Miller	
Phil Coleman	13
Elizabeth Kane	11
Keith Harper	11
Matt Bismarck	10
Dustin Luthies	10
Mike Weber	12
Stephanie Pabai	12
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
<u>Justine Cassellius</u>	<u>8th</u>
<u>Jamie Bressler</u>	<u>8th</u>
<u>Vanessa Shafchik</u>	<u>8th</u> <i>Student Council member</i>
<u>Dustin Hicks</u>	<u>8th</u>
<u>M. A. Gaiman</u>	<u>8th</u>
<u>Jan Tartt</u>	<u>8th</u>
<u>Jacob Pentmeester</u>	<u>8th</u>
<u>Andrew Ellerman</u>	<u>8th</u>
<u>Ryan Wilson</u>	<u>8th</u>
<u>Josh Feinson</u>	<u>8th</u>
<u>Christie Gibbis</u>	<u>8th</u>
<u>Dana Latti</u>	<u>8th</u>
<u>Willie Hughes</u>	<u>8th</u>
<u>Angie Link</u>	<u>8th</u>

NAME	GRADE
<u>Ashley Swensen</u>	<u>8th</u>
<u>Kristina Slick</u>	<u>8th</u> <i>Student Council member</i>
<u>Lucy Florkovic</u>	<u>8th</u>
<u>Heather Bauer</u>	<u>8th</u>
<u>Cheryl Sheperd</u>	<u>8th</u>
<u>Amanda Manor</u>	<u>8th</u>
<u>Mandy Schmirman</u>	<u>8th</u>
<u>Krystal Dorn</u>	<u>8th</u>
<u>MEGHAN HENDRICKS</u>	<u>8th</u>
<u>Joel Cochran</u>	<u>8th</u>
<u>Ryan Aspin</u>	<u>8th</u>
<u>Sally Link</u>	<u>8th</u>
<u>Kevin Chartier</u>	<u>8th</u>
<u>Joshua</u>	<u>8th</u>

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NAME	GRADE
Will Kurt	9
[unclear]	7th
[unclear]	7
Linnie Sathre	7th
Jess Ecker	7th
Heidi Dodge	7th
Boh Zioli	7th
[unclear]	7
Jessie	[unclear]
Jo Roberts	9th
Natalie Brahmer	8th
Rachel Martin	7th
Kelsey Bertelsen	9th
Jenny Smith	11th

NAME	GRADE
Katie Lafan	8th
Almonds Hlke	8th
Jenni	[unclear]
Jamie	8th
Katie Kinney	8th
Tress Weber	7th
Andy Newman	11th
Dustin Walker	8
[unclear]	12th
[unclear]	7th
Jack	8
Amy	7th
Chris	8th
[unclear]	[unclear]

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NAME GRADE

Liam Wilcox 9
Hilary Kealey 7

Chad Funderville 9

_____ 10

Sarah Boehmhold 9

Alexa B... 9

Aaron Langman 12

Eric Boni 10

Ben Blom 11

Karee Klamm 10

Michelle L... 11

Amy Schwartz 10

NAME GRADE

Magic Zeno 12

Ericka Horland 10

Kris Howe 10

Brandi McSwieten 9

Nice N...

Jimmy Kiff 10

Helly McAnn 11

Alex Kerkonen 9

Adam Schult 9

_____ 9

_____ 9

Luke Crawford 9

Evan Jordan 9

_____ 9

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NAME *GRADE*

NAME *GRADE*

MONA Cane 11

Evan Lynch 12

Bryce Anderson 12

Matt Feeney 12

Cash Filmonen 10

Kimberly Wayne 9

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NAME GRADE

Alan Mann 11

Kevin Hoyt 11

Ryan ... 11

Sam Anderson 10

Justin Wagner 11

...

...

Justin ... 11

NAME GRADE

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NAME	GRADE
Nelson Harder	7
William Brumby	7
Andy Hamon	7
RYCE KUCKO	7
LENTIN John	7
Andy Burggraf	7
Chad Zwickler	7
Thomas ...	7
Victor ...	7
Barney ...	7

NAME	GRADE

**TESTIMONY FOR SENATE EDUCATION COMMITTEE
HEARING OF SB341
JANUARY 28, 1998
MARTIN LUTHER KING JR. BLVD.**

People choose to be cowboys, and historically they chose to be pirates or buccaneers, or Vikings. Indians, however are born Indians. And that they continue to be born today, seems somehow to be lost on those who choose to make them--or caricatures of them--mascots. There seems to be a desire to fix-frame this race of people into a 1950's "B" Western movie and hold this up as a symbol of who they are supposed to be. This is wrong! And, if it were any other race of people it would be considered an outrage. But, America's history relative to American Indians has been different.

When we use Indian people as symbols, what are we symbolizing? The University of Illinois has the Illini. They were, by archeological accounts, an agrarian people with a decentralized egalitarian form of government. They are now extinct, and an image of a fighting chief, Illiniwik, represents them and the University. A Siouan dressed character dances to a song developed by the band director, and the message is that this is a prideful image showing respect. Respect for what? A decimated race of people? Poor farmers driven to extinction? What?

I have been honored to speak on the topic of mascots before the Wisconsin Assembly on another occasion. At that time I provided the committee with an article published in the Wisconsin School News. I took a rather tongue-in-cheek look at the flip side of the issue. How would Wisconsinites feel if Indian schools were to hang a respectful picture of a generic white person in their halls, name their teams the Destroyers or the fighting pale skins, and hold that up as a symbol of pride for any non-Indian who might attend.

I wish now, however, to speak more seriously of this issue. The mascots which define REAL Indians are images of the past with no history attached. Schools do not do a comprehensive job of teaching their students what Indians were fighting for. Often neglected from the curriculum is an understanding that every foot of land in Wisconsin was acquired by treaty and not by conquest. The land that is now Wisconsin was closer to stolen than acquired through glorious battle. Many of the fights between the Indian governments and the federal and state governments took place in the courts rather than on the battlefield. But, it is accurate that the tribal governments usually lost. Is this what is commemorated by the logos and mascots?

By relegating the injustices to the past, we don't have to think about what is going on today. We can speak to Indians in feathers, and how unfortunate it was that they lost virtually everything. But, to the victors go the spoils, and so it is. My people, Oneidas, brought food to Washington's army at Valley Forge when the Colonies were wavering in their commitment to the War. Our men served as officers as well as soldiers in Washington's army. This country was won by our blood as much as anyone else's. There is pride in that. We were warriors. But there is also pride in the fact that two hundred years later we are still Oneidas. After American policies outlawed

our languages, sent us to boarding schools where punishment for cultural practice and language usage was mandated, after most of our lands were taken (legally and otherwise), we are still Oneidas. That is how much of the spoils went to our people.

I recall comedian, Charlie Hill, who spoke of traveling on a plane and being seated in the center seat. With good-sized non-Indian passengers on either side, Hill fought for the armrests. He commented, "You took my land, you took my language, you took my religion, you denied me my birthright, but your not getting these armrests. Today, clearly, Indians need to be warriors on a number of fronts.

At the turn of the Century, Wisconsin illegally denied the rights of the Ojibwe to the hunting, fishing, and gathering that had been guaranteed them under the treaties which extended about one-third of Wisconsin's land base. Did they fight? Yes. They went to state court. The state court without jurisdiction handed down a decision that the state had the right to do so. The Indians lost. Is this what we commemorate with our logos? These fighting Ojibwa who lost their rights.

How about today? The Indian Gaming Regulatory Act makes it clear that a state can recover costs associated with regulation as mutually agreed in the compact. The funds which gaming generates in Wisconsin pays for our school, library, museum, road improvement, water towers, police force, etc. Our economy exists because of these dollars. Yet, because Wisconsin for the purpose of HONORING sees Indians as a past tense people who lost everything, we are free to continue to attempt to strip them of their rights, their resources, and their authorities.

Many in our state government speak to local control. The school district should be able to decide on whatever symbol it chooses. To some, that is not unlike a Middle Eastern flag burning episode. It rallies the people. It is a local control issue. And, the fact that the United States doesn't like it has no relevance because it is popular among the majority of the people of that country.

Committee members, our schools should be teaching what is real. They should be recognizing that destroying our economies of today is not unlike what has happened to Indian governments since the arrival of the European. For over 500 years, Indian people have undertaken the noble effort to survive. They have to this point succeeded. The economic attacks today, however, are no less significant than those of our past. And to trivialize a race of people and their governments through logos and mascots which diminish or misrepresent these people and this history is not correct anywhere...and certainly not is the public institutions who are preparing our children of all races to work cooperatively.

Do the right thing. Take appropriate action. End Indian mascots and logos in Wisconsin. If school wish to honor American Indian people, let them do so as they do for other notables. Name schools, and not sports teams after them. Let the curriculum teach the real relationships, let the images of Indian people be the actual images of Indian people. Bring honor to this process.

Mascots and Logos: A View from Indian Country

BY

William Gollnick

■ *Gollnick is the director of legislative affairs for the Oneida Nation. He has chaired the American Indian Language and Culture Education Board, to which he was appointed by Gov. Tommy Thompson, and he currently serves as a Presidential appointee to the National Advisory Council on Indian Education.*

We watch the Cleveland Indians with their ridiculous logo and the Atlanta Braves with their "chop." We hear about how the Washington Redskins really are honoring American Indian people.

Sometimes in our schools we see logos and mascots and hear songs and chants that mirror these national sports teams. We note, if the press chooses to cover it, that there are native people protesting against these images and activities.

As long as our conscience is driven by economics and the public is satisfied to exploit, dehumanize, and trivialize American Indians, there will be a businessperson who will continue to capitalize on the prevailing attitude.

Our schools, however, are not businesses. Their mission is to prepare the next generation for a better community, state, nation, and world. As educators, how can we exploit a people in the name of school tradition or school spirit? Will this make for better citizens?

Some would argue that retaining mascots and logos is intended to be prideful and honor American Indians, and, therefore, Indians should not be offended.

Does a big-nosed cartoon with a broken feather and a spear instill pride? Some would say so. What about those districts that have chosen to make the images "more respectful"? Isn't a "proud Indian"

image acceptable? Why can't a generic stereotypical prideful Indian image in a Plains headdress be acceptable?

Let's create a hypothetical situation. Let's imagine that American Indians had not been decimated by disease and had acted on their initial reaction to Europeans, which was to allow them to share in their lands and resources. The Indian nations might today have teaching institutions where possibly a few non-Indians attend. Let's think about how that might manifest itself in a society that puts status quo ahead of accuracy.

Images of a proud but generic gentleman in a white wig could be placed in our Washington, Jefferson, or Madison schools. Pick a leader; after all they were all white. And, as we all know, white people all look the same. Moreover, everybody knows that they would dress the same today as they did in the 1700s.

They were real warriors back in those days. Perhaps the team names could be the Fighting White Skins. For what President Washington did to the Oneidas, who were his allies, all presidents have been known to the Oneidas by the same title, the "Destroyer." Maybe other Indian nations would choose to honor white people in the same way. They could name their teams after these leaders.

Respectful images of old presidents or reasonable facsimiles could be hung in the school hallways. They really

MASCOTS AND LOGOS ...

FROM PAGE 5

"If schools exist to educate our children, then the mascots and logos — no matter how well-intentioned — must go."

would be respected. Their greatness, however, would relate only to their past military prowess. Although one-dimensional (it is insignificant that they had families, had governments, had thoughts), they were great warriors.

We must create caricatures of the presidents to show our respect. Do you think it would be offensive to make Washington's wooden teeth, high heeled shoes, and powdered wig stand out? How about if he waived a flag in one hand and a cross in the other while doing a war polka? Is this what white students should aspire to?

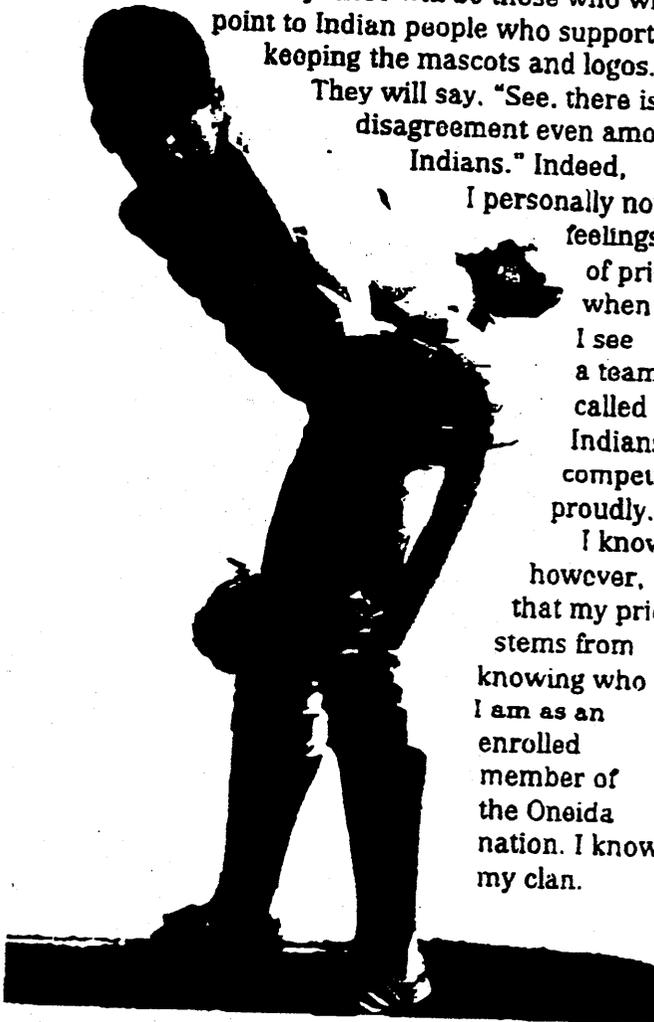
Viewed from an American Indian perspective, one might see how even well-intended images, mascots, and logos could be less than flattering.

Certainly there will be those who will point to Indian people who support keeping the mascots and logos.

They will say, "See, there is disagreement even among Indians." Indeed,

I personally note feelings of pride when I see a team called the Indians competing proudly.

I know, however, that my pride stems from knowing who I am as an enrolled member of the Oneida nation. I know my clan.



I know my ceremonies. I live on a reservation that is progressive and growing while simultaneously committed to Oneida language and culture preservation. I know that my people fought on behalf of the colonies in the Revolutionary War, and Washington said, "Were it not for the aid of the Indians, the war would have been lost." We brought corn to Washington's starving army when his "country" would not.

Hollywood war whoops from the stands and mascots doing offensive dances to complement the bands' melodies are not in keeping with assertions of pride. The waving of sacred symbols by mascots who have no knowledge of them and shouting slogans that call for the scalping or maiming of either team have little to do with the reality of Wisconsin's Indian nations.

If schools exist to educate our children, then the mascots and logos — no matter how well-intentioned — must go.

Perhaps schools that are honest about wanting to honor Indian people should look to the model advanced by the Madison School District. There they have named schools and not sports teams after notable Indian people. It is a long tradition for America's schools to do so for other notables. Will other Wisconsin districts take up the challenge to do the right thing?

If there is pride, let it be shown in the curriculum. If there is some other justification, at least districts should honestly state what it is.

Under a bill now being proposed, districts would not have to worry about this form of discrimination. The Department of Public Instruction would have no voice. If this legislation passes, I have the unhappy feeling that many districts will choose to simply let the issue drop.

I call on the education community to seriously think about what I have shared. Whether it is the DPI or conscientious school board members who advance the cause, the reality is that there continues to be a need to acknowledge the truth and recognize the inappropriateness of the stereotypes being perpetuated in our schools. @

Testimony of
Barbara A. Bitters, Director Equity Mission Team
Department of Public Instruction

before
Senate Education Committee

January 28, 1997

Good morning, Chairperson Potter and members of the Senate Education Committee. Thank you for the opportunity to testify on this important bill.

My name is Barbara Bitters, Director of the Equity Mission Team and this is Hal Menéndez, Consultant for Pupil Nondiscrimination Programs. On behalf of the State Superintendent and Department of Public Instruction we are pleased to testify for information on SB 341 "Prohibiting school boards from using certain American Indian names, nicknames, logos and mascots."

- The purpose of our testimony today is to provide the committee with information about the department's experience with school districts, since 1990, related to the use of American Indian logos and mascots. The state superintendent has spoken out on this issue previously. He cares deeply that schools and communities review their logos and mascots and make changes where appropriate.
- With respect to pupil nondiscrimination and the logo issue, DPI has two roles -
 - Educational leadership
 - Adjudication of appeals

Educational Leadership

- Since 1990, DPI has, and continues to, encourage the elimination of public school district symbols, logos, mascots and nicknames that discriminate against American Indians by reinforcing detrimental stereotyping or creating/contributing to a hostile educational environment to the detriment of pupils as they are protected by s. 118.13 Wis. Stats. and PI 9. This statute and rule require a process for residents and aggrieved persons to file complaints with local school districts and provide for an appeal of a negative determination to the State Superintendent so that concerns regarding nondiscrimination can be raised.
- Letters to local school districts from the State Superintendent
 - October 15, 1992 Superintendent Herbert J. Grover sent the September 17, 1992 Attorney General's (AG) Opinion to each public school district. These

materials were also published as part of the 1993 edition of "The Pupil Nondiscrimination Guidelines for Athletics," a joint DPI-WIAA publication.

April 1, 1994 Superintendent John T. Benson issued a letter to 65 districts identified by the WIAA as potentially having an American Indian related mascot and/or logo. Benson urged districts to undertake a review of their schools mascot and logo and to take steps to change the mascot to one which is both ethnic and gender sensitive. He reminded districts of the AG's opinion and the numerous resolutions by tribal, intertribal, and other organizations.

- State statute 121.02(1)(L)4 Wis. Stats. requires all schools in the state to provide instruction in the history, culture, and tribal sovereignty of the federally recognized tribes and bands in the state of Wisconsin. The DPI American Indian Studies Program exists to provide information and technical assistance to districts with the development and implementation of accurate, authentic instruction in this and related areas by:

- Collecting information on educational best practices and disseminating it upon request.
- Conducting presentations and workshops at state and national conferences.
- Working with the Wisconsin Indian Education Association "Indian Mascot/Logo Task Force to develop curriculum on stereotyping, bias, and discrimination in general and with regard to mascots and logos.

- DPI supported the 1993 Assembly Joint Resolution 27 which passed the Assembly in June of 1993, passed the Senate Education Committee in January 1994 with the full Senate failing to concur. This resolution called upon school districts to examine logos, mascots and nicknames, with the help of Indian people and organizations, to determine whether the usage could cause an American Indian person harm by reinforcing a stereotype or creating an intimidating or offensive environment, thus perpetuating past discrimination. The department testified against 1995 AB 488 which proposed that s. 118.13 and PI 9 would not restrict the use of any logo, mascot or nickname by any public school district.

- On August 24 and 25, 1995 staff of the Equity Mission Team at the DPI polled, by telephone, the Wisconsin public schools which do have or have had American Indian related nicknames and logos. The findings reveal that many districts are taking this issue seriously and changes are occurring. There were over 60 high schools using Indian names and logos as recently as 1991. Since that time:

- 9 schools have changed to non-Indian names and logos.

- 18 schools have kept the name but dropped their use of Indian images.

- 36 schools in Wisconsin currently use Indian names and logos.

Adjudicating Appeals

- State statute s.118.13 and PI 9 charge the State Superintendent of Public Instruction with the responsibility to decide appeals of complaints filed under s. 118.13. These decisions are subject to judicial review under ch. 227.
- Since 1991 DPI has received four appeals relating to American Indian logos, mascots, and/or nicknames. [Milton-March 1991, Mosinee-July 1994, Mukwonago-September 1994.] One of these is currently pending and has yet to be decided. [Medford-September 1996.]
- The first appeal involved the Milton School District. Circuit court enjoined DPI (Rock Co. Circuit Court.) from resolving the appeal. The court in that case questioned whether the logo issue came within the scope of the statute, and DPI's authority to hear appeals relating to logos, mascots, and/or nicknames.
- The Milton decision prompted State Superintendent Herbert J. Grover to request on May 13, 1992 an opinion from the Attorney General.
- AG's Opinion-September 17, 1992: Conclusions:
 - *The use of American Indian logos, mascots or nicknames falls within the scope of the pupil nondiscrimination statute (118.13), and that DPI's administrative rules defining "discrimination," "pupil harassment" and stereotyping" are consistent with the legislature's intent in enacting 118.13
 - *The use of an American Indian logo, mascot, or nickname is not per se a violation of 118.13.
 - *Any question as to whether a particular logo, mascot or nickname is discriminatory in violation of 118.13 must be determined on a case-by-case basis, on the particular facts of each case.
- Since the AG's opinion, DPI has decided two more appeals (Mukwonago and Mosinee), applying the case-by-case, fact-specific analysis prescribed by the AG.
- DPI employed US Department of Education Office for Civil Rights legal standards in both cases. An American Indian logo, nickname or mascot may be discriminatory if it causes a student harm by reinforcing a negative stereotype and/or results in an environment which substantially interferes with a pupil's school performance or constitutes an intimidating, hostile or offensive school environment. The legal standard is "whether a reasonable person, one similarly situated to the appellant or her children, would find that the logo depicts such a negative stereotype that it is detrimental or harmful to a protected class or person."

Note: The OCR will find a violation of Title VI of the Civil Rights Act of 1964 if it finds that (1) a racially hostile environment exists, (2) of which a [school district] has actual or

constructive notice (3) and where the [school district] has not taken action reasonably calculated to redress the hostile environment. A "racially hostile environment" is defined as an environment where "racially harassing conduct of a physical, verbal, graphic, or written nature is sufficiently severe, pervasive, or persistent as to interfere with or limit the ability of an individual to participate in or benefit from the [school district's] services, benefits, activities, or privileges." (*OCR Investigative Guidance on Racial Incidents and Harassment Against Students*, Federal Register, Vol. 59, No. 47. Thursday, March 10, 1994).

- DPI will continue to review appeals involving logos, mascots and nicknames consistent with the AG's opinion and the "reasonable person" legal standard, an objective standard that has been accepted by a reviewing circuit court (Mosinee 227 review - Marathon Co Circ. Ct.) (This decision was appealed to the Court of Appeals of Wisconsin District III on September 4, 1997)
- Under current law, as interpreted by the AG, decisions relating to the use of American Indian logos, mascots and nicknames are left to local school boards, with the expectation that due consideration will be given to 118.13, PI 9 and previous "logo" appeal decisions and to the effects that the use of a particular logo, mascot or nickname may have on pupils. Where a complaint or appeal involving discrimination arises, it is to be decided based on the facts peculiar to the logo, mascot or nickname in question and its use. In the case of a complaint the decision is made by the school district, in the case of an appeal the decision is made by State Superintendent
- Current statute and administrative rule provide a complaint and appeal process for residents and aggrieved persons to bring concerns and complaints forward. It has been the department's experience that the current complaint and appeal process related to school logos, names, nicknames and mascots can be extremely divisive, disruptive and expensive for school districts and communities. (Examples include the four communities that have had complaints and appeals and Menomonie.)
- Current law allows for inconsistency from district to district with a particular logo or image. School districts may be confused by differing findings made with respect to identical or similar logos. Finally, school districts choosing to retain an Indian-related logo are subject to ongoing complaints about their logo and its use.

In conclusion, the State Superintendent, while continuing to provide state leadership rather than a mandate, and while adjudicating appeals on a case by case basis under current statute, believes that local school districts should be the responsible unit of government for making determinations on appropriate logo, nickname and mascot use.

Mr. Menéndez and I would be happy to try and answer any questions.

January 28, 1998

TESTIMONY ON SB 341

Attn: Committee Clerk: Please include in Official Record

Chairman Potter and Committee Members:

HONOR is a ten years old national human rights organization focused on American Indian issues. It has members in all fifty states and eight foreign countries. I serve on the Board of Directors and am presenting this testimony on behalf of HONOR (Honor Our Neighbors Origins and Rights).



ADVISORY COMMITTEE

Dr. Owanah P. Anderson
(Choctow)
Ray Apodaca
(Pueblo Ysleta del Sur)
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Lloyd Powless
(Wisconsin Oneida)
Lorenda T. Sanchez
(Paiute)
Harold Tarbell
(Mohawk)

SB 341 is one step toward eliminating stereotypes that, for any other minority, would be unacceptable - both to the affected group and by the general public. Indians have become fair game for jokes, jests, and jeers at National League sports events, at locations ("Squaw Valley, Squaw Point, etc."), and in public schools. Minnesota has already addressed the latter two issues through strong legislative and administrative actions with good results. Wisconsin is far behind.

The arguments most often presented by legislators who believe they are not affected by continued use of stereotypes follow certain themes; "This is not a subject serious enough for state legislation," "I love Indians, I am honoring them by using Indian logos", and, "It doesn't bother me, why should it bother them?"

SPECIAL FIELD ADVISORS

Patricia Locke
(Hunkpapa Lakota Anishinabi -
Mississippi Band)
Sue Erickson

Let me respond to these arguments in order. Having been a legislator myself and now reading accounts of the subject matter of some of the bills, it seems that a human rights measure that affects an entire ethnic population - using public money - is at least as serious as designating a state rock. It is a serious subject around which American Indians have developed a consensus and one that deserves serious attention.

**Honor Our Neighbors
Origins and Rights, Inc.**

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Bayfield, WI 54814
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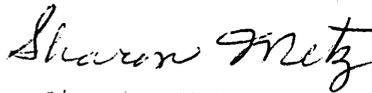
In terms of "honoring" people by giving them nicknames and portraying them in ways that are offensive, the dictionary says; honor: 1. to respect greatly; regard highly, 2. to show great respect or high regard for., 3. to worship, 4. to confer an honor on., 5. to bring honor to.

When we wish to "respect greatly" or "regard them highly," doesn't it follow that would include the opinions, feelings, and initiatives of the affected group?. Would your constituents vote against you if you simply followed the Golden Rule and respected the simplest of requests by American Indian people...stop using public money to demean them?

Finally, while legislators THINK you are not affected, you are. Your children are too. Children imitate their parents. Wearing chicken feather headdresses and face paint, doing the "tomahawk chop", imitating Indian dances and dress, and referring to Indians in jokes and jeers says a lot to your children and grandchildren. They will do exactly the same thing.

On the other hand those who have the courage to say "this is not right. I am hurting others when I do these things" will prompt the next generation to carry on your initiative even if you fail. You are the example. When my grandchildren tell stories about this situation I want them to put it in the past context of, "When I was young people made fun of Indians - even in the public schools - and even though Indian people asked them to stop." I want their grandchildren to be hear this story as what used to be, not what is. You are affected. So are your children. Granted, it is a different effect than the direct pain experienced by Indian children, but an important effect nevertheless. If you cannot vote for this bill for American Indian children, then vote for it because of your own.

Submitted by,



Sharon Metz
for

Honor Our Neighbors Origins and Rights, Inc. (HONOR)

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:

The University of Wisconsin System - Multicultural Information Center

161 West Wisconsin Avenue, Suite 6000

Milwaukee, WI 53203-2602

1 800 633-4535

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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 portrays, 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.

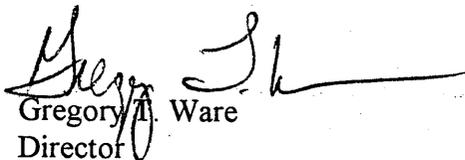
We had hoped that this would set the tone for other educational institutions, at least those within the La Crosse area, to follow suit--nevertheless there was not enough community support to also get a neighboring high school to commit to the elimination of using native peoples as its mascot/logo as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

Hugh Dorf
874 Silver Creek Dr.
Oneida, WI 54155
920-869-1762

Resolutions

8/23/95

Please consider the following resolutions on Indian mascots:

- The Oneida Tribe of Indians of Wisconsin passed Resolution #3-31-93-A by *unanimous* vote. It "*condemned* the use of Indian mascot in any form for any purpose especially athletic teams."
- The Great Lakes Inter-Tribal Council, Inc., a consortium whose membership is composed of twelve federally recognized Indian tribal governments, eleven of which reside within the exterior boundaries of the State of Wisconsin. It also represents all the tribal governments in the State of Wisconsin, with the Tribal Chairpersons serving as the organization's Board of Directors. It passed by *unanimous* vote Resolution #4-13-2-93, which, "*condemns* the use of Indian mascots, symbols, nicknames and logos."
- The United Indian Nations of Oklahoma, a coalition of twenty-six tribes and nations passed by *unanimous* vote resolution #042490R-05, to "*abandon* caricatures of American Indians that promote negative images and racism."
- The National Congress of American Indians, the oldest and largest national tribal organization in the United States, through Resolution SF-91-60, "*adopts*" the United Indians Nations of Oklahoma Resolution #04-24-R-05.
- The Wisconsin Indian Education Association Board of Directors, passed by *unanimous* vote Resolution #92-1 calls for the "*banishment* of all current American Indian related mascots and logos."

These local, regional, state and national Indian organizations and tribes are major organizations and represent more than just "many" Native Americans. They represent the a big majority. They passed resolutions "condemning" and calling for the "elimination" of Indians mascots. These resolutions appear to indicate that Indian mascots, logos and nicknames do not honor the Native American people and their culture.

Oneida Tribe of Indians of Wisconsin

Post Office Box 365

Phone: 869-2214

3-31-93
Oneida, WI 54155



Oneidas bringing several hundred bags of corn to Washington's starving army at Valley Forge, after the colonists had considerably refused to aid them.

mascot



UGWA DEMOLUM YATENE
Because of the heroism of this Oneida Chief in cementing a friendship between the Six Nations and the Colony of Pennsylvania, a new nation, the United States was made possible.

RESOLUTION # 3-31-93-A

- WHEREAS, the Oneida Tribe of Indians of Wisconsin is a federally recognized Tribal government and a treaty tribe recognized by the laws of the United States, and
 - WHEREAS, the Oneida General Tribal Council is the governing body of the Oneida Tribe of Indians of Wisconsin, and
 - WHEREAS, the Oneida Business Committee has been delegated the authority of Article IV, Section 1 of the Oneida Tribal Constitution by the Oneida General Tribal Council, and
 - WHEREAS, the Tribal People are the first Americans in the State of Wisconsin and a very important part of the Wisconsin community, and are concerned how their culture and traditions are being used and misused and concerned about their concerns getting respect from the rest of the Wisconsin Communities, and
 - WHEREAS, the Oneida Tribe has condemned the use of Indian mascots in any form for any purpose especially athletic teams, as being disrespectful and racist in implication and destructive of the self-esteem of Indian people and their children, and
 - WHEREAS, many enlightened civic leaders, politicians and citizens understand the real concerns of Tribal people regarding this sensitive issue and acted on their beliefs to change these offensive mascot names and images to the benefit of all and detriment to no one, and
 - WHEREAS, the Oneida Tribe is dedicated to join other tribes, Tribal entities and others in fighting the cynical practice of using Tribal people for commercial and other purposes not in keeping with our human rights.
- NOW THEREFORE BE IT RESOLVED: That the Oneida Tribe hereby declares its intent, alone or in concert with other tribes and nations, organizations and people to support the University of Wisconsin-Madison Athletic Board in the development of a policy which prohibits the University's Intercollegiate teams from playing other teams, that have Tribal mascots, symbols, nicknames, or logos.

RESOLUTION NO. 3-31-93-A
Page 2

C E R T I F I C A T I O N

I, the undersigned, as Secretary of the Oneida Business Committee, hereby certify that the Oneida Business Committee is composed of 9 members of whom 5 members constitute a quorum. 8 members were present at a meeting duly called, noticed and held on the 31ST day of MARCH, 1993; that the foregoing resolution was duly adopted at such meeting by a vote of 7 members for; 0 members against, and 0 members not voting; and that said resolution has not been rescinded or amended in any way.



Amelia Cornelius, Tribal Secretary
Oneida Business Committee



Ojibway • Oneida • Potawatomi • Stockbridge-Munsee • Winnebago • Menominee

GLITC INC: GREAT LAKES INTER-TRIBAL COUNCIL INC.

POST OFFICE BOX 9 LAC DU FLAMBEAU, WISCONSIN 54638 PHONE (715) 588-3324

RESOLUTION NO. 4-13-2-93

WHEREAS, the Great Lakes Inter-Tribal Council, Inc. is a consortium whose membership is comprised of twelve federally recognized Indian tribal governments, of whom eleven reside within the exterior boundaries of the State of Wisconsin and are identified as follows:

1. Bad River Band of Lake Superior Chippewa
2. Forest County Potawatomi Tribe
3. Lac Courte Oreilles Band of Lake Superior Chippewa
4. Lac du Flambeau Band of Lake Superior Chippewa
5. Menominee Tribe of Wisconsin
6. Oneida Tribe of Wisconsin
7. Red Cliff Band of Lake Superior Chippewa
8. St. Croix Band of Lake Superior Chippewa
9. Sokaogon (Mole Lake) Band of Lake Superior Chippewa
10. Stockbridge-Munsee Tribe
11. Wisconsin Winnebago Tribe, and

WHEREAS, the Tribal Chairpersons serve as the organization's Board of Directors and are responsible as a unit for the establishment of programs and policies which are designed to result in a better way of life for all Indian people, and

WHEREAS, the Great Lakes Inter-Tribal Council, Inc. is aware of and condemns the use of Indian mascots, symbols, nicknames, and logos used by non-tribal entities, including the University of Wisconsin-Madison athletic opponents and finds this offensive, disrespectful, racist and demeaning, and aiding in the creation of a mockery to Indian people and their culture and traditions; And sees their usage contributing to an incriminating and oppressive environment for Indian people viewing those athletic events, and feels strongly this is destructive to the self-esteem of Indian people, and

WHEREAS, by participating in an athletic event with a team named the "Scalping Braves" only perpetuates the myth that Indian people were violent when in truth, it was the Europeans who brought the practice of scalping to this country; That the symbol used by University of Illinois (Chief Illiniwak) is a mockery and insult of Indian dance and traditions, and that the Sioux people would prefer to be known in ways different than the "Fighting Sioux", and by playing athletic teams using these and similar titles, nicknames, and logos, the University of Wisconsin is perpetuating an injustice to Indian people, and

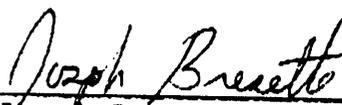
WHEREAS, the Great Lakes Inter-Tribal Council, Inc. recognizes the University of Wisconsin-Madison's efforts to begin a process to address this issue, and also recognizes the University of Wisconsin has a great opportunity to take a leadership role in the Big Ten conference as well as within the NCAA on the Indian mascot issue.

NOW THEREFORE BE IT RESOLVED, the Great Lakes Inter-Tribal Council, Inc. hereby requests the University of Wisconsin-Madison and its Athletic Board to adopt policies and undertake a lead role directed toward the elimination of the use of Indian related logos, mascots, and like symbols, and as part of this policy, refuse to participate in athletic events with those teams who retain a useage of this type of symbol, nickname, logo, or mascot, whether the event is in or outside the Big Ten conference, a preseason, season, or post season event, a home or away game, or any other type of activity with another institution, and

BE IT FURTHER RESOLVED, for the University of Wisconsin-Madison Athletic Department agrees to undertake a dialogue with the Big Ten Conference and NCAA on this same issue.

CERTIFICATION

I, the undersigned, as Executive Director of the Great Lakes Inter-Tribal Council, Inc. do hereby certify that the organization's Board of Directors is comprised of the Chairpersons of twelve tribal governments, of whom 11 were represented at a meeting duly called, noticed, convened and held on the 13 day of April, 1993, and that the foregoing resolution was adopted at said meeting by an affirmative vote of 11 members for, 0 members against and 0 members abstaining.



Joseph Bresette
Executive Director



United Indian Nations In Oklahoma

Post Office Box 38

Concho, OK 73022

UNITED INDIAN NATIONS IN OKLAHOMA
REGULAR MEETING, APRIL 24, 1990
SADDLEBACK INN, OKLAHOMA CITY, OKLAHOMA

CHAIRMAN
JUANITA LEARNED
Cheyenne-Arapaho Tribe

SECRETARY
WANDA STONIE
Kew Tribe

TREASURER
DOROTHY L. DAILEY
Osage-Muscogee Tribe

RESOLUTION #042490R-05

A resolution urging educational institutions, businesses, and organizations to abandon caricatures of American Indians that promote negative images and racism,

WHEREAS, the United Indian Nations in Oklahoma (U.I.N.O.) is a coalition of twenty-six (26) Tribes and Nations in Oklahoma, and

WHEREAS, the Inter-tribal Council of U.I.N.O. is the governing body of U.I.N.O.'s Policy and Procedure, and

WHEREAS, Sports team mascots (Atlanta Braves, Washington Redskins, University of Illinois-Chief Illinwek), automobiles and travel trailers (Comanche, Pontiac and Winnebago), chewing tobacco (Redman), are symbols that seem innocuous to some, are offensive to Indians, and

WHEREAS, Indian organizations, scholars, educators, and tribal leaders say such borrowing and commercialization of their lifeways and traditions has a degrading and de-humanizing effect, and

WHEREAS, extreme caricatures such as the Cleveland Indians, Chief Illinwek (University of Illinois), and the Tecumseh Savages promote ignorance and misunderstandings that are the basis for racism, and

WHEREAS, Being Indian involves not only race, but also being part of a political and governmental unit of a tribe, Pueblo, or village. Therefore racism as experienced by Native Americans involves a form of "Nationalism" or the failure of the dominant society to recognize the sovereign powers of Indian Governments, and

WHEREAS, When a nation can celebrate the "Earth Day", "Save the Whales" and boycott furriers, this nation need recognize the contributions of American Indians to the perception of modern day democracy, environmental health and the world food supply, so we may truly co-exist in this pluristic society.

NOW, THEREFORE BE IT RESOLVED, that the United Indian Nations in Oklahoma urges schools, educational institutions, and organizations to abandon these mascots and promote positive cultural diversity through positive imagery.

- MEMBER TRIBES
- AISINIPPE-SHAWANNE TRIBE
- APACHE TRIBE
- CADDO TRIBE
- CHEROKEE-ARAPACHO TRIBE
- CHICKSAW NATION
- COMANCHE TRIBE
- DELEWARE (HASTERS) TRIBE
- IOWA TRIBE
- KAW TRIBE
- MUSCOGEE-CREEK NATION
- OSAGE-MUSCOGEE TRIBE
- PONCA TRIBE
- SAC AND FOX TRIBE
- SENONONIA NATION
- SENeca CAYUGA TRIBES
- SIKOTHELOCO TRIBAL TOWN
- TOKLAWA TRIBE
- WESTERN DELAWARE TRIBE
- WYANDOTTE TRIBE
- FOUR SELL APACHE TRIBE
- CHEROKES NATION OF OKLAHOMA



United Indian Nations In Oklahoma

Post Office Box 38

Concho, OK 73022

CHAIRMAN
JUNITA LEARNED
Cheyenne-Arapaho Tribe

SECRETARY
WANDA STONE
Kaw Tribe

TREASURER
WBYL DAILBY
Missouri Tribe

MEMBER TRIBES

- MISSOURI TRIBE
- PACHE TRIBE
- ADDI TRIBE
- CHEYENNE-ARAPAHO TRIBES
- IASAW NATION
- MANICHE TRIBE
- ARK (EASTERN) TRIBE
- IOWA TRIBE
- KAW TRIBE
- OSAGE (CREEK) NATION
- MISSOURIA TRIBE
- PONCA TRIBE
- RED FOX TRIBE
- SCOTLAND NATION
- SA CAYUGA TRIBES
- WOCOCO TRIBAL TOWN
- ONEAWA TRIBE
- INDIAN WARR TRIBE
- ANDOTHI TRIBE
- APACHE TRIBE
- ROYAL NATION OF OKLAHOMA

PASSED AND APPROVED BY THE INTER-TRIBAL COUNCIL OF THE UNITED INDIAN NATIONS IN OKLAHOMA (UINO) ON THE 24TH DAY OF APRIL 1990, MEETING AT THE SADDLEBACK INN, OKLAHOMA CITY, OKLAHOMA BY A UNANIMOUS VOTE OF ALL TRIBES IN FAVOR WITH A QUORUM BEING PRESENT.

Junita L. Learned
JUNITA L. LEARNED,
CHAIRPERSON

Wanda Stone
WANDA STONE,
SECRETARY

National Congress of American Indians

Est 1944

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

EXECUTIVE COMMITTEE

SF-91-60

President
Galashkibos
Chippewa

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

First Vice President
Joseph Goombi
Klowa

Recording Secretary
Rachel Joseph
Shoshone-Paiute-Mono

Treasurer
William Ron Allen
Jamestown Klallam

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

AREA VICE PRESIDENTS

Aberdeen Area
Terry Fiddler
Cheyenne River Sioux

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

Albuquerque Area
Raymond Apodaca
Tigua

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

Anadarko Area
Elmer Manatowa
Sac & Fox

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

Billings Area
Earl Old Person
Blackfeet

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

Juneau Area
Edward K. Thomas
Tlingit-Haida

Minneapolis Area
James Crawford
Forest County Potawatomi

Muskogee Area
S. Diane Kelley
Cherokee

Northeastern Area
J.C. Seneca
Seneca

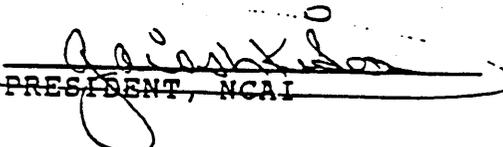
Phoenix Area
Mary Ann Antone
Tohono O'odham

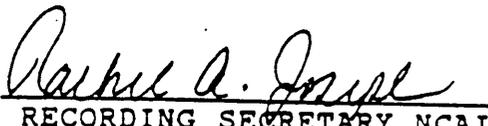
Portland Area
Bruce Wynne
Spokane

Sacramento Area
Susan Masten
Yurok

Southeastern Area
A. Bruce Jones
Lumbee

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


PRESIDENT, NCAI


RECORDING SECRETARY, NCAI

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



RESOLUTION 92-1

WHEREAS, the Wisconsin Indian Education Association Board of Directors recognizes the stereotypic and discriminatory practices associated with the usage of American Indian mascots and logos by public and private schools in the State of Wisconsin, and

WHEREAS, the Wisconsin Indian Education Association Board of Directors recommends the Wisconsin Department of Public Instruction and the Wisconsin Interscholastic Athletic Association (WIAA) take immediate action in conjunction with tribal organizations and local schools to begin a review of the use of American Indian mascots and logos, and

WHEREAS, the Wisconsin Indian Education Association calls upon all tribal councils, tribal and educational organizations, the media, and individual citizens of the State of Wisconsin to call for the banishment of all current American Indian related mascots and logos used by public and private schools in the State of Wisconsin, and

WHEREAS, the Wisconsin Indian Education Association Board of Directors has identified such problems which impact and interfere with American Indian people realizing their full potential in the educational institution and the damage to their self-esteem and cultural identity.

NOW THEREFORE BE IT RESOLVED, the Wisconsin Indian Education Association Board of Directors calls for the elimination of use of American Indian mascots and logos in all public and private schools in the State of Wisconsin, and

BE IT FURTHER RESOLVED, that the Wisconsin Indian Education Association Board of Directors calls upon the Wisconsin Department of Public Instruction and the Wisconsin Interscholastic Athletic Association for immediate adoption of policies and rules eliminating the usage of American Indian mascots and logos for school programs, and

BE IT FURTHER RESOLVED, that the recommendations be adopted for implementation with the accompanying action plan:

Motion to approve: Chris Manydeeds Second: Edward Benton-Benai

Voting members: 8 aye 0 nay 0 abstentions

I certify that the above resolution 92-1 the WIEA Board of Directors was duly adopted this 25th day of February, 19 92.

Alan J. Caldwell President

WIEA Secretary

January 28, 1998

LEGISLATIVE HEARING ON INDIAN MASCOTS, LOGOS AND NICKNAMES

The problem:

1. The use of these images in Wisconsin public schools promotes the use of stereotypes about American Indian.
2. Indian students experience unwelcome negative attention and a negative self-consciousness about their heritage as well as general embarrassment from these practices. This has happened to me as a youth, to my children and my nephews and nieces and to countless other American Indian children. Simply put, it hurts when our culture and spirituality is displayed in inappropriate situations and in inaccurate ways [stereotypes]. We do not have the Wittenberg Whitemen, the Janesville Jews nor the Neenah Negroes as mascots represented by other races and we ought not to be practicing this with Indians. We should also not be using aspects of other peoples spirituality as entertainment at sporting events in Wisconsin public schools [drums, songs, dances and eagle feathers are a few examples of current practices].

This damages the self-esteem of Indian children and promotes drop-outs of a specific group which already has a high drop out rate.

3. Through current practices, non-Indian children are learning that it is OK to think this way about Indian images and thus Indians. By ignoring the legitimate voices of American Indian people, we are telling these children loud and clear that we don't have to listen to people from Indian groups when they talk about legitimate pain and hurt. Is that what we want to be learned in Wisconsin public schools?

We already have a history in this country and in this state of ignoring the pain, the hurt, the voices and the needs of American Indians. This is one positive step to eliminate one highly visible source of this hurt.

4. Act 31 addresses how students could learn legitimate information that would promote understanding and respect for the many Indian cultures we have in this state. During my five years as a DPI consultant, it was painfully aware to me that our K-12 teachers are ill prepared for teaching this important area of study.

The solution:

1. Pass this legislation.
2. Put some of the tax surplus dollars into the school districts to prepare the teachers adequately in this area of study.

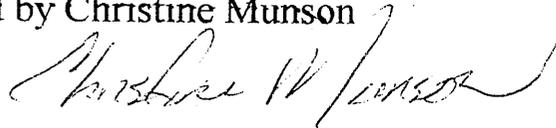
Schools and colleges that have made "the change" still have school spirit and they still win football and basketball games. But they no longer offend a race of people. You can help make this change complete in Wisconsin by passing this bill.

Respectfully submitted by: Francis Steindorf, p.o. box 5273, Madison, Wi 53705

Testimony for Senate Education Committee Hearing of SB341

January 28, 1998

Presented by Christine Munson

A handwritten signature in cursive script, appearing to read "Christine W. Munson".

Imagine living in a world composed of stereotypes. In this world of stereotypes, there would be many racial and ethnic peoples - niggers, coons, redskins, tree niggers, gooks, slopeheads, spics, wetbacks, and kikes (these are only a few of the many mongrel-blooded people who inhabit this world). In this world, these people would be lazy, or smell bad, or have greasy or dirty hair, be dishonest and untrustful, commit criminal acts, have no family values or family skills, use alcohol and drugs, be greedy and selfish, of lowly intelligence - and, the darker the skin, the more dangerous the individual. In this world of stereotypes, people will be judged by how they *look* - if their skin is too black, too brown or too red, if their noses are too flat or too wide, if their lips are too big, if they speak English differently. You would always remember who these stereotypes were by the visual/mental imagery created of them via art and literature. Now, imagine yourself being the stereotype (DesJarlait, 1993, pp. 2).

Native Americans are continuously being subjected to this world via mascots, logos, and nicknames (m/l/n) with an "Indian" motif. The most insensitive, and harmful place that this action is allowed is in the education system. In this testimony, I will probe the effects of Indian mascots, logos, and nicknames on Native American children and non-Native children and why the use of these stereotypical images continues today

Effects of Indian Mascots, Logos, and Nicknames on Native American and Non-Native Children

It is important to define what constitutes a stereotype and institutionalized racism. Furthermore, why are "Indian" m/l/n examples of stereotypes and institutionalized racism? Finally, how is this pertinent to a child in a school district with an "Indian" m/l/n?

Stereotypes

A stereotype is a generalization or an exaggerated image of a group of people (Reyhner, 1992). Stereotypes lump people together without regard for differences in qualities or characteristics, having the effect of dehumanizing and demeaning the cultural group, race, or gender (DesJarlait, 1993). According to DesJarlait, there are two forms of stereotypes, visual images and mental images. Visual images are created through art and pictures. Mental images are created through words and books. Visual and mental images perpetuate stereotypes because they are generalizations based on misconceptions which transform into believed racial traits, customs, and beliefs. Stereotypes are, therefore, self-perpetuating and the real histories of the stereotyped people are hidden beneath the generalized images and words (1993).

The stereotyping of Indians began with the inception of the word itself. When Columbus met the Arawak and referred to them as *Indios* he began the long legacy of categorizing a variety of cultures as one, Indians. At the beginning of contact, the generalization of cultures and societies was due to ignorance. Today, the continuation of stereotyping and generalizing Native peoples is out of convenience (Berkhofer 1978). The use of "Indian", which pervades our lives on a daily basis, lapses into a stereotype because it is a concept that denies and misrepresents the social, linguistic, cultural, and other differences among Indigenous people. To accompany the word, are the images.

The images behind the word is "wild men"....[a] child of nature who existed halfway between humanity and animality. Lacking civilized knowledge or will, he lived a life of bestial self-fulfillment, directed by instinct, and ignorant of God and morality. Isolated from other humans in woods, caves, and clefts, he hunted animals or gathered plants for his food (Berkhofer, 1978).

Despite the vast differences in linguistics, tribal structure, and regional diversity, Reyhner states Native Americans have been stereotyped into at least three general images: 1) the noble savage, the Iroquois people often serving as a model; they have been portrayed as good, honest, and fair, yet uncivilized and savage, 2) the conquered savage, as illustrated by the Cherokee; conquered people who have been assimilated for the most part and are now mostly civilized, and 3) the savage, such as the Sioux; these Indians were neither noble nor civilized, rather, they waged wars and massacred white people. This image was used to justify hostility towards Indians (1992).

Some believe there are good stereotypes, those that perpetuate positive images and thoughts, and bad stereotypes, those that cause harm and are unrealistic. In a recent court ruling on the "Indian" m/l/n issue, the Wisconsin State Superintendent of Public Instruction, stated that the logo in question was an inaccurate depiction, but not an overly negative or detrimental stereotype to pupils, according to the *reasonable persons* standard (Lathrop and Clark, 1996). The school district was allowed to keep their Plains Indian logo and mascot.

There are many people who feel that there is no such thing as a "positive" stereotype. Due to the nature of the act, that being generalizing, misconceiving, demeaning, and dehumanizing, even beautiful images are detrimental stereotypes. Susan Shown Harjo (HONOR, 1997, pp11) states that, "Even if the imaging were totally positive, glorifying it wouldn't be healthy. There's no such thing as a useful stereotype because it's dehumanizing. It's objectifying." In *Common Themes* (1994), Barbara Munson writes,

Both attractive and ugly depictions present and maintain stereotypes. Both firmly place Indian people in the past, separate from our contemporary cultural experience...The logos keep us marginalized and are a barrier to our contributing here and now. Finally, depictions of mighty warriors of the past emphasize a tragic part of our history: focusing on a wartime survival they deny the strength, order, and beauty of our cultures during times of peace.

Institutionalized Racism

Institutionalized racism is a subtle phenomena. James Jones states that it is the by product of institutional practices which restrict choices, rights, mobility, and access of groups of individuals based on race (1972). Institutionalized cultural racism exists when racist images permeate beliefs, norms, and values, or when a group is completely absent in the culture. Negative, racist images can be found in texts, storybooks, movies, television, figures of speech, and advertisement campaigns which portray Native Americans as mascots or trademarks (Beuf, 1977).

Previously, I stated that use of "Indian" logos, mascots and nicknames was most insensitive, and harmful when they are allowed in the education system. When a school district allows this portrayal of Native Americans, they are letting the logo teach culturally abusive behavior to the students in the district, those that come in contact with the school via visiting and away games, teachers, staff, and administration, and the larger community where the school is located. If a school has an "Indian" m/l/n, people are learning to tolerate racism. It is unconscionable that schools serve as the vehicle for institutional racism (Munson, 1994).

Affects of Stereotyping and Institutionalized Racism on Children

When dealing with the “Indian” m/l/n issue, people against change, or who simply don’t understand the concerns, often feel the names and images honor Indians. Other justifications, as found in the *Handbook on Indian Logos - HONOR Manual for Advocacy* are: We have always been proud of our “Indians”, Why is the term “Indian” offensive?, We never intended to cause harm, We are paying tribute to Indians, This is not an important issue, We are helping preserve your culture, The logo issue is just about political correctness, and Why is retaining an “Indian” logo a hypocrisy?

All of these questions, concerns, and misunderstandings have been addressed by Native American leaders from many tribes, tribal chairmen, newspaper publishers, state superintendents, members of the American Indian Movement, university professors and officials, religious groups, Native and non-Native community members, writers, advocates, and educators (Munson 1997). The wide array of backgrounds, professions, and interests illustrate the support for ridding schools of “Indian” mascots, logos and nicknames. The impetus for involvement is rooted in the effects that stereotyping and institutionalized racism have on children.

Sociological studies have shown that racial awareness and identity begin at a young age, and by the age of five, racial prejudices can be well formed (Goodman, in Johnson and Eck, pp. 74). Many Native American children internalize the stereotypes of their culture along with the hostile attitudes toward Indians. A counselor for a group of Native American boys in Oklahoma was cited in Johnson and Eck, reporting that to some of these children, the stereotypical images of Indians seemed so real that they believed they were suppose to wear “war paint” and “scalp” people.

Arthur Stine of the Michigan Department of Civil Rights notes that racist and stereotypic depictions can erode the self-image of Native Americans, hamper their achievements, and trivialize sacred and religious customs (Johnson and Eck). Low self-esteem contributes to health risks, increased rates of suicide, homicide, and alcohol abuse (Johnson and Eck, Beuf, 1977). Further, stereotypes become a self-fulfilling prophecy, which becomes a generational problem.

When the detrimental images and feelings are integrated with the schools systems, as mascots are, racism and stereotyping becomes institutionalized, and people that are part of a minority group are labeled as inferior to whites.

“The way to develop positive attitudes towards his or her own race in the minority-group child is to provide that child with a view of society in which the hierarchy of power is not correlated with race. When the minority child perceives a world where his or her people are well represented in all roles, especially those which bring with them respect and self-determination, as well as a diminishing of prejudice, we will find minority-group children who truly value their racial membership and actively identify with it (Beuf, 1977).”

It is important to remember that inaccurate depictions of Native people is not only harmful to Native children, but also non-Native children. “For the child who is never given the opportunity to learn about the many diverse Indian cultures, lifestyles and religions, the “Indian” can take on a frightening connotation with no relevance to the real world... These children are denied access to a vast amount of knowledge applicable to modern life (Johnson and Eck).”

Socioeconomic concerns also emerge when looking at institutionalized racism and discrimination that occurs in the education system. Students who are discriminated against, or are forced to partake in an environment where they are viewed as less able or inferior, are not adequately prepared to enter the work force or attend post-secondary learning institutions. Many will not even attain a high school diploma or GED. According to the 1990 US Census data, between 29 and 36 percent of Native students both on and off the reservations are dropping out of high school (Reyhner 1992). This has affects at the individual economic level and as the macroeconomic level. People who are not employed or do not earn wages large enough to support themselves or their families must deal with issues related to poverty. On the macroeconomic level, when there is discrimination in education and in the labor market, society as a whole suffers due to a loss of potential human capital. Total output of goods and services is less when discrimination occurs than if it were absent (Schiller 1995).

Why Have Stereotypical Images Remained in our Society and in the Educational System

The term "Indian" to define the people in the New World originated in 1492. The term was used to define very distinct societies and cultures as one. Today, in 1997, the word is still widely used and accepted even though there has been increased understanding that the people generalized as Indians comprise over 500 different tribes, hundreds of linguistic groups, different religions, societal and family structures, and cultures. Why has the term "Indian" survived the test of time? Why do stereotypical images of Native Americans continue to permeate through American culture? Why are "Indian" mascots, logos, and nicknames still allowed in our educational systems throughout the nation?

Survival of the word "Indian"

In *The White Man's Indian*, Robert Berkhofer states that even during the first episodes of contact between Europeans and the inhabitants of the New World, differences among the "Indian" societies were noted. Further, as White knowledge increased, the ability to differentiate between tribes increased, and yet, the general term "Indian" was still used (1978). Berkhofer feels this is in part due to the judgement made by Europeans regarding continents other than their own. Europeans used collective terms to describe the inhabitants of a particular continent. Therefore, although differences were noted among the Native societies, they were all on the continent of America and were collectively referred to as Indians, or a synonym (heathen, barbarian, pagan, savage, etc). "Even among themselves and the peoples they had long known well, Europeans correlated whole nationalities with uniform moral and intellectual attributes; it should be no surprise that they should stereotype the new peoples they met elsewhere (Berkhofer 1978).

The stereotyping of national and continental characteristics may also be explained by the intertwining of culture and biology. Social heritage and biological heredity were not separated until the twentieth century. Since nations, races, and cultures were all lumped into one interchangeable category, individuals were judged as the group they belonged to, not as a separate human (Berkhofer 1978). For these reasons, Whites used the term "Indian" because it made sense to use general terms that embraced stereotyped characteristics of the Native people.

Continued Use and Acceptance of Stereotypical Images of Native Americans in American Culture

Generalization of Native Americans by Whites has resulted in several persistent practices. First, there has been a generalization from one tribe's society and culture to all other Indian tribes. Today, Whites who use the term "Indian" have little idea of either specific tribal peoples or individual Native Americans to render their stereotype. Second, Indian ways of life are described as what is lacking from the White way of life rather than being described within their own cultural framework. This created a negative prototype of the deficient Indian. The third practice is using moral evaluation as a description of Indians rather than science. As Berkhofer says, "If ideology was fused with ethnography in firsthand sources, then those images held by Whites who never had experience with Native Americans were usually little more than stereotype and moral judgement (1978)." .

In addition to these three persistent practices it is of interest to note that Whites often used counter images of themselves to describe Indians and they used counter images of Indians to describe themselves. Using Indians as a negative reference group helped define the White identity and prove superiority (Berkhofer 1978). Understanding this thought process helps explain why stereotypic imagery of Native Americans continues in today's society. Indians were, and continue to be the antithesis of Whites, and civilization and Indianess would be forever opposites. If Indians changed and adopted White values, it made them less Indian and more accepted in White society (Berkhofer 1978). At the time of the Revolutionary War, new images of the Indian came about. The first, and most prevalent was that of the vanishing race. Indians were being conquered by the superior White race and would soon be no more. Those that survived or didn't assimilate, became degraded or reservation Indians.

These images, feelings, and thoughts regarding Native American cultures and White ideals continue to exist today. That is why the word "Indian" is still accepted and used, even by Native people. The stereotypes are so deeply entrenched and intertwined with identity, that the White culture relies on the existence of the Indian simply to define themselves. Although the reasoning exists, and makes sense, it does not make stereotyping an acceptable act. Sometimes tradition needs to change.

Why are "Indian" Mascots, Logos, and Nicknames Still Allowed in Our Educational Systems Throughout the Nation?

Generalizing Native Americans through art, literature, history, and images has been ingrained as acceptable since Columbus. Also, the Indian is thought of as stoic and a picture of the past. Native cultures do not exist as they did at the time of contact, therefore, White culture can do with them what they like without being offensive or hurtful. In *The White Man's Indian*, Berkhofer writes, "In spite of centuries of contact and the changed conditions of Native American lives, Whites picture the "real" Indians as the ones before contact or during the early period of that contact (1978)." In reality, Native cultures are just as dynamic as White cultures and should be expected to change with time and contact with innovations and technologies. Native American cultures, societies, political structures, religions, and languages still exist and it is not acceptable for the dominant society to continue perpetuating stereotypes of Native peoples. Education and healing is needed for both Native people living in this country and dominant society regarding the

affects of stereotypes and where stereotypes of Native people exist. It is especially important to remove "Indian" mascots, logos and nicknames from our educational institutions, otherwise we are creating a more confusing situation than already exists. By allowing stereotypic images of a group of people to exist in the same institutions that embrace cultural diversity, respect of differences, and equal opportunity for education a great hypocrisy is created.

When discussing the "Indian" m/l/n it becomes apparent that some people truly believe the images and actions in question are not stereotypes or hurtful to the development of a child's self-esteem. Although mascots, logos, and nicknames seem extremely prejudicial to many Native Americans, many Americans do not realize these stereotypes are even derogatory. "A total of 86% of Michigan residents surveyed by the *Detroit Free Press* did not find names such as "Redskins", "Braves", or "Chiefs" offensive. Some participants actually considered these images to be a compliment to Native Americans (Johnson and Eck)."

Solutions

When raising the issue of "Indian" m/l/n, explaining the pain of discrimination and racism is often hard to convey to people of a different cultural background. People need to understand, listen, and respect what is being told to them and act responsibly, especially if it is a child bringing up the concern. Further, removal of the mascot, logo, or nickname is only the beginning of the process. Multi-cultural curriculum is needed in the schools, as well as cultural diversity training for staff and administration. Finally, advocacy for change and support of Native people is crucial in this issue. The number of Native Americans is frighteningly small and they have little political pull. Members of White American culture are needed to stand with Native people on these issues which in reality affect all people.

Community members are rooted in their tradition of cheering for their "Indians" and find it preposterous that someone would try to take their "Indian" away from them. On one level, recognizing and advocating the removal of "Indian" mascots, logos, and nicknames is a matter of respect. If that is not enough, then it becomes important to understand a different cultural perspective, which is more difficult. "Insight and understanding of that [other] culture will require interaction, listening, observing, and a willingness to learn (Munson 1995)."

Gary Howard writes that as the population of the United States shifts to larger numbers of marginalized groups, White Americans need to reassess their changing role in society. This will take place through education and through psychological shifts. Howard continues that there is denial, hostility, fear, and guilt which prevent the embracement of multiculturalism and a shifting of roles. However, those feelings threaten national unity, equality, freedom, and justice for all people. To assist White Americans in the coming years, four suggestions are made by Howard. First, the past and the present need to be approached with a new sense of honesty. Second, use multicultural curriculum to show how the United States is going through a transition and change should not be threatening. Third, humility and respect are needed to combat racism. Howard concludes by suggesting people in the dominant society reach back and find their cultural roots to help them redefine their identity (1993).

The population of Native Americans went through a drastic decline after contact with Europeans due to disease, warfare, and genocide (Snipp 1992). Although numbers have been increasing since the 1950s, according to the 1990 US Census data, 0.8% of the total population of the US identifies themselves as Native American (Reyhner 1992) Native people still have a small voice politically, and it takes a lot of effort for concerns to be heard. That does not mean the concerns are not significant. It means there is a need for advocacy by members of the dominant society who are willing to model thoughtfulness, courage, and respect for others in the community, and most importantly, the children.

The State of Wisconsin has a unique opportunity at their hands. I encourage those in power to recognize the harm that is inflicted upon Native children and non-Native children who are learning how to stereotype a living group of diverse people. In terms of education, Wisconsin has previously been in the forefront at all levels. The issue of "Indian" mascots, logos, and nicknames in schools has become a national concern, supported by a national coalition. Wisconsin can again be at the forefront of setting standards in education by eliminating the use of "Indian" logos, mascots and nicknames from the public schools in the state.

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