

POSO

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

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

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

Pt. 7

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

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

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

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

Thank - you
Wa-Way-nen



Midwest Treaty Network

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My name is Zoltan Grossman. I am representing the Midwest Treaty Network, an alliance of Indian and non-Indian grassroots groups supporting Native American sovereignty. I am also a member of one of those organizations, the Madison Treaty Rights Support Group, founded in 1987 to educate and organize non-Indians in support of Native American issues. Both groups strongly back SB 341 and AB 384 as one step toward healing the divisions between Native and non-Native communities that have been so prominent Wisconsin's history, as well as in our recent past.

We have been pleased that 21 Wisconsin schools have dropped their Indian mascots and logos to reflect a more respectful attitude toward Native Americans. We have been alarmed by the harassment of Native American students and parents in some of the other school districts that have kept their logos. SB 341 will make some people in those districts very angry; but it is better that they be angry at the state government than at the Indian family down the street. It is the role of government not only to reflect the wishes of the majority, but to protect the rights of the minority. Even a respectful mascot or logo of Native Americans is not acceptable, since the fans of the opposing team will still inevitably make chants and signs that are disrespectful to any Native families in the stands.

We feel that there is a double standard applied to Native Americans, particularly by those who contend that mascots and logos they "honor" Native American people and cultures.

*What if there was a team called the Boscobel Blacks, that had a mascot dressed as an African, and fans who wore blackface and played drums? No one would see that as honoring African Americans.

*What if there was a team called the Mauston Mexicans, whose mascot dressed as a bandit, and whose fans would wear sombreros? No one would see that as honoring the Latino community.

*What if there was a team called the Janesville Jews, that had a mascot of a rabbi, and a Star of David as their logo? No one would see that as honoring members of the Jewish faith.

*What if the New Orleans Saints adopted a mascot of the pope, who sprinkled holy water on the players, and passed out plastic crucifixes for fans to wave around? No one would see that as honoring Roman Catholics.

Why is it that racism against Native Americans is not seen as racism, but simply as a cultural misunderstanding, or a gap in historical perception? I would maintain it is because Native American cultures maintain a strong influence on the non-Indian imagination. Many Americans, such as those in the New Age movement, are desperately seeking some cultural or spiritual meaning in the modern world. Instead of exploring the richness of our own ethnic cultures, and our own relationship to the land, we instead latch on to someone else's culture, and pretend we are honoring it. In the process, we non-Indians hurt ourselves and our own cultural and religious perceptions, at the same time as we reduce another ancient culture to an inaccurate and offensive caricature.

Having turned Native Americans into objects, it is that much easier to throw rocks at them on the boat landings. It is that much easier to open a sulfide mine one mile upstream from their wild rice beds. It is that much easier to threaten to close down the basis of their economy, and throw thousands out of work. Why has Indian-bashing become a political sport in recent years and months in Wisconsin? It may be calculated to win votes, but it has only sullied the progressive image of our state in the national media.

It all starts with an attitude—acquired when we are very young—that we white people can help ourselves to anything that Indian people own. We can help ourselves to their land, their resources, their children, their political sovereignty, their economy and income, their spirituality, and (in the case of mascots) their culture. And we get very angry when Native people decide that maybe they should have a say over what happens to their communities and their image. Wisconsin's Sesquicentennial year is a fitting time to take a look back at our past mistakes, and build a more respectful relationship with Native American nations within our borders.

5/5/97

THOUGHTS ON THE INDIAN LOGO

As a Spanish language educator, a critical part of my job is not only to teach a second language, but also the varied cultures that go with the language. I'm constantly confronted with innocent but misguided stereotypes from "all Spanish speakers are Mexican" to "do they have cars in South America?"

My typical response to students who regard other countries' music, food or lifestyles as "weird" or "gross" is to explain that they are not better or worse than ours, just different. If I've done my job well, by the time we finish a cultural unit, students at least have gained a certain tolerance of and appreciation for others unlike themselves, and maybe even an ability to put themselves in those others' shoes. It's often a slow but rewarding process.

With all my day-to-day awareness of Hispanic cultures, it's really odd that I haven't been practicing what I preach in my non-classroom life. Just as innocent but misguided as my students, I've been all too accepting of the prevailing stereotypes surrounding me every day in "Indian Country."

Yes, I too bought the standard-issue Indians t-shirt, pounded my feet to the once M.H.S. and current Atlanta Braves "pow-wow" song and watched unfazed as the Indian mascot donned a buckskin skirt and moccasins while hopping about with the M.H.S. cheerleaders. These images were what Indians were all about, right?

WRONG. After taking some graduate classes, talking with some Native American people (including the Indian guy who used to be the Marquette Warriors mascot) and stopping to look at what was really going on, I realized that I had been subtly duped into thinking that we were honoring Indian people with these images. Our predominant culture created what we **thought** Indians were supposed to be and gave M.H.S. and hundreds of other schools Indian logos and mascots to be proud of.

The Mosinee Board of Education has studied and dealt with the logo issue, apparently dismissing it after a lengthy debate, DPI study and recent court ruling. Unfortunately, the two main proponents for changing the logo are themselves Native American, making it too easy for

the public (and perhaps a few board members) to vilify them as a hell-raising minority bent upon shoving an unwanted change down Mosinee's collective throats. Just because more people haven't come forward to contest the use of the Indian logo doesn't make it right nor educationally sound.

I, on the other hand, am not from a minority culture, yet I've come to firmly believe that the continued display and use of Anglo-generated, "homogenized" images of Indian peoples is subtly promoting the very stereotyping we're trying to eliminate in education. As a teacher I find this indefensible, and I can't help but wonder if the same needless hurt already experienced by former student Chris Munson isn't also knowing away at other Native American students in our schools (especially one of my current 8th grade students).

Do others recognize the logo issue as a problem? Look only as far as UW-LaCrosse, Marquette University and Marathon H.S., not to mention hundreds of other institutions nationwide that have viewed the change of their Indian logos not as a death knell, but an opportunity to do what's right. It's not a matter of trendy "political correctness," rather an "educational soundness" that remains unchanging.

I would even contend that Mosinee H.S. itself has recognized the Indian logo as passé. By eliminating the cheerleader mascot, pep band "war drums" and the Indian logo on school letterhead and football gear, M.H.S. has already acknowledged the day of the Indian logo is numbered. And despite the addition of a newly-painted gym logo, the early reviews on it haven't been exactly favorable.

It's taken me 11 years in Mosinee to wake up to what we've really been saying to our kids about Native peoples. I'm hopeful that the willingness is still there on the board's part to also continue learning just a little more and reconsider its previous position on the logo. After all, the financial cost of the change would be negligible, but the lasting educational payback to our community would be immeasurable.

A handwritten signature in black ink, reading "Peter Hovner". The signature is written in a cursive, flowing style with a large initial 'P'.

FIRE + ICE

JAN. 25-30

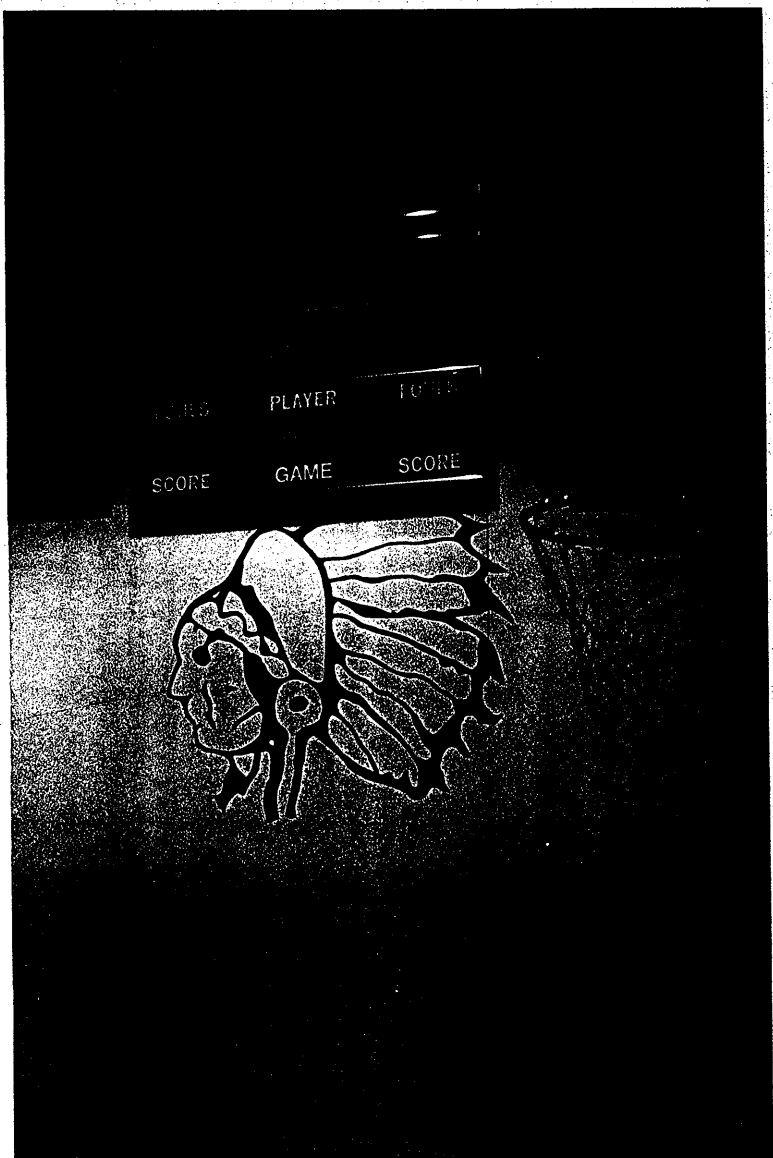
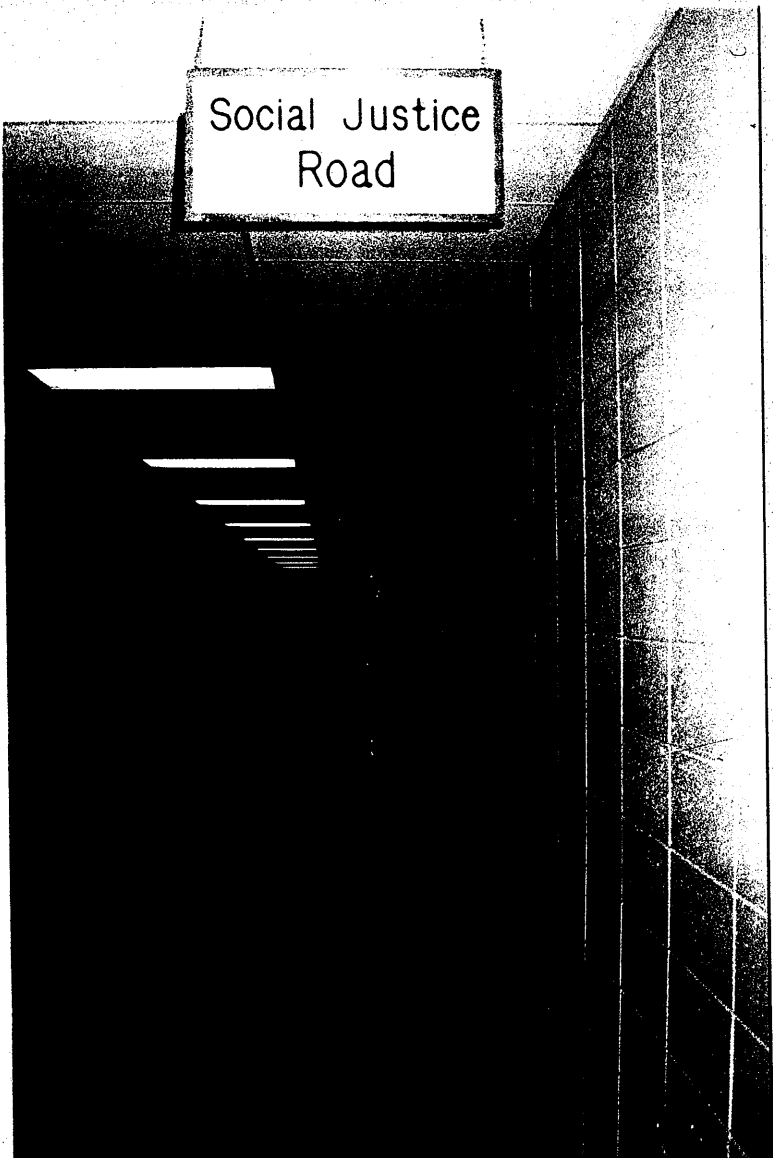
MONDAY: COWBOYS + INDIANS

TUESDAY: PUNK DAY

WEDNESDAY: SPICE GIRLS DAY

THURSDAY: DRESS-UP DAY

FRIDAY: FAVORITE SPORT DAY



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

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

CULTURAL PROPERTY

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

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

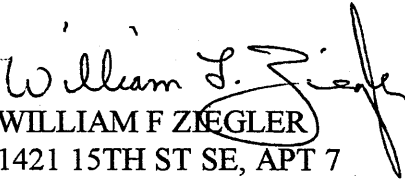
IT'S ALSO INTERESTING THAT WE CANNOT PUT RELIGIOUS SYMBOLS UP IN THE SCHOOLS EXCEPT NATIVE AMERICAN (HEADDRESS). ISN'T THIS ALSO AN ISSUE OF SEPARATION OF CHURCH AND STATE?

THE NEED FOR STATE GOVERNMENT ACTION

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

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

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


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

27 JANUARY 1998

SCHOOL DISTRICT OF OWEN-WITHEE

Gary Marine
District Administrator
Charles J. Deery
Jr. - Sr. High School Principal
Don Kuechler
Elementary Principal

Post Office Box 417 • 832 W. 3rd. St. • Owen, Wisconsin 54460

(715) 229-2151

January 26, 1998

Senator Cal Potter
P.O. Box 7882
Madison, WI 53707

Dear Senator Potter:

I am writing to express my opposition to Senate Bill 341, scheduled for a public hearing on Wednesday morning. I just received notice of this hearing, and given our distance from Madison will be unable to attend.

Some of my opposition stems from the age-old philosophy that values local control. I also believe that the proposed legislation is a simplistic solution to a complex problem; perhaps equal consideration should be given to potential discrimination against other ethnic groups.

Finally, and most importantly to our school, most simple solutions raise other questions and create unanticipated problems -- and we at Owen-Withee will have one if this bill becomes law. Is a Black Hawk different than a Blackhawk? Note the subtle, yet significant, difference in names. Our mascot is a bird -- the black hawk -- and NOT a reference to the famous Indian chief. To me, it seems ludicrous that our school mascot might be banned simply because it shares a nickname that has other connotations. I'm sure those schools whose "warrior" is a Trojan, rather than an Indian share a similar concern.

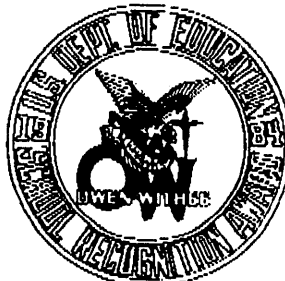
If, in fact, this legislation makes sense for some reason, I urge the committee to structure the language in such a manner that it leaves some flexibility for dealing with unique situations like ours. To lump us all together based on an arbitrary list of names seems to be the same sort of stereotyping the legislation is intended to eliminate.

Thank you for your consideration.

Sincerely,



Charles Deery
Principal, O.W.H.S.



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

My testimony is being written as both a parent of children who participated in sports in those conferences with schools that had Indian mascots and logos; and as a graduate of Shawano High School when they had an Indian mascots and logo.

Both of my sons attended the Howard-Suamico School District and participated in sports in the Bay Conference. The Bay Conference includes both Shawano and Seymour schools which both had Indian mascots and logos, until 1992. I saw my sons experience the racism that evolves out of use of Indians as mascots. Because my sons were highly visible Native Americans, they were the targets of stereotypes and racial slurs every time Bayport High School (BPHS) or Bayview Middle School played Shawano or Seymour.

For example, when Bayport High School hosted Shawano High School for its homecoming banners were place above my son's locker-he was a football plaer. He was taunted with stereotypes and racial slurs for the entire homecoming week. He would come home and ask what could be done. He was either angry or very distraught, losing sleep and wanting to avoid school. I consoled him and then suggested he see his counselor. The counselor did not understand how my son could be offended. He did not understand how another schools Indian mascot could make my son feel bad, angry and distraught. He knew my son was otherwise a very healthy minded individual as he was a class officer, on student council, and prom king.

As a parent, I also became very frustrated with the incidents. When both Shawano and Seymour held testimony we were there. It was the greatest feeling to hear that they voted to drop the "Indian" mascot and logo. Of course, my son was a Senior by then, but, no longer would other Native Americans be taunted for a whole week or longer because of these schools' mascots.

The mascots in Shawano and Seymour extended far beyond their school halls and into the conference at football games, wrestling matches, basketball games, track meets and other sports.

Please eliminate mascots statewide as this will create better race relations for all. Your children and our children will all learn to respect each other as humans. No human should ever be a "mascot" that is left to be taunted and humiliated by ignorant people.

As a 1967 graduate of Shawano High School and the "Shawano Indians" I felt firsthand on a daily basis the effects of the "mascot". Often I was told that I did not seem like an Indian. These were White Shawano students trying to tell me how to be an Indian-according to the stereotypes portrayed in the school, on TV and in other media. I always had my parents and fellow Menominee students to lean on and re-build my self-esteem and self-confidence. Imagine how it is for one (1) Indian student in an all white school, like Mosinee. That child would suffer greatly without a strong Indian support system.

Please eliminate Indian mascots and logos in all Wisconsin schools. It does not matter the size of the Indian population in the school. If just one Indian student is being killed emotionally and mentally with stereotypes, then the damage must be stopped.

Our Wisconsin public schools must strive to make all students knowledgeable of Wisconsin Indian History and the very important role we play in history and today. The allowance of Indian mascots defeats the purpose of having healthy minded, well educated children who can compete anywhere in the world knowing we have taught them to respect all humans. Again, please eliminate Indian mascots and logos and teach pride in Indian heritage.

Sincerely,



Sandra C. Fulwilder, Oneida/Menominee/Mohican

COPY

JANUARY 28, 1998

**LEGAL ARGUMENTS FOR PRESENTATION TO THE SENATE EDUCATION
COMMITTEE HEARINGS ON SB341- ELIMINATION OF INDIAN LOGOS**

Attorney Jacqueline Boynton, Milwaukee

ANATOMY OF A COMPLAINT AGAINST THE USE OF AN INDIAN LOGO BY A
PUBLIC SCHOOL SYSTEM (MOSINEE, WISCONSIN) BY A PARENT AND HER
THREE STUDENT/CHILDREN

Skip to the conclusion if you don't want to wade through this.

On September 17, 1992, the State Attorney General issued an opinion stating that a logo or nickname may be discriminatory under §118.13, Stats., and PI 9, Wis. Admin. Code. 80 OP Atty. Gen. 321. The Attorney General cautioned that the use of American Indian symbols could harm American Indians by reinforcing stereotypes or creating a hostile environment. . Where such harm perpetuates the effects of past discrimination, it violates the prohibition against student discrimination, even if no intent to discriminate may be shown.. The Attorney General noted that not all uses of American Indian images or nicknames are negative and advised that "whether or not a violation exists must be determined on a case-by-case basis."

On October 15, 1992 the State Superintendent issued a letter advising the school districts that used Indian mascots and logos to review their use. In response to these documents, the Mosinee School Board voted 9-0 to retain the Indian logo. Student B again exchanged letters with Dennis Rislove, the Mosinee School District Administrator, during October, 1992 objecting to the use of the Indian logo.

State Superintendent John Benson also considered the logo and nickname issue in an April 1, 1994 letter to the sixty-five Wisconsin School Districts that used American Indian symbols or nicknames at that time. One of these letters went directly to Mosinee administrator, Dennis Rislove.. The Superintendent argued that regardless of the legal status of American Indian symbols, schools should stop using them because they are "entirely inappropriate". The Superintendent stated that many American Indian groups objected to the use of the American Indian-related symbols as a violation of the principle that the Wisconsin public schools should not promote stereotypes about any religious, ethnic or other protected groups. He requested that school districts "take steps to eliminate these in your school district if you have not already done so." (R. 6, M.15:2).

On April 19, 1994, Barbara Munson and Student B went before the Mosinee School Board to request that the Indian logo and nickname be eliminated. Student B

testified about her experiences while she was attending Mosinee High School which included being called many names, including "stupid Indian," and that during the spearing season she heard almost daily taunts such as "the Indians should be killed, not the fish." She testified that it was difficult for her to understand how the same people who hate the Indian race so much could then go to an athletic event and scream "Go Indians" with such vigor. Barbara Munson also testified about how, as a Native American parent, the use of the Indian logo negatively impacted her family. She also discussed the psychological damage such caricatures can have on Native American children, especially in an educational setting.

On May 20, 1994, Barbara Munson filed a formal complaint alleging discrimination on the basis of race, national origin and ancestry under §118.13, Stats. She requested that the Indian logo and nickname be removed from all Mosinee schools. On June 21, 1994 the Mosinee School Board spent 27 minutes discussing and voting on the continued use of the Indian logo. The Board voted seven to two to retain the Indian logo.

American Indian groups have been united in opposition to Indian nicknames and logos. On November 30, 1992 Richard Hill, the Oneida Tribal Chair, sent a letter to Dennis Rislove in support of the removal of the Mosinee Indian logo. A letter from a member of the Oneida Nation to the Mosinee School Board dated June 20, 1994 "condemned the use of Indian mascots in any form for any purpose." The Oneida Tribe of Indians of Wisconsin filed a formal complaint with the Mosinee School District under §118.13 objecting to the District's use of the Indian logo on December 30, 1994.

Section 118.13, Stats. is entitled "Pupil Discrimination Prohibited" and states as follows:

No person may be denied admission to any public school or be denied participation in, be denied the benefits of or be discriminated against in any curricular, extracurricular, pupil services, recreational or other program or activity because of the person's sex, race, religion, national origin, ancestry, creed, pregnancy, marital or parental status, sexual orientation or physical, mental, emotional or learning disability.

The purpose of the statute is to ensure that public school students are not discriminated against for impermissible reasons.

Wis. Admin. Code Chapter PI 9 provides definition for this statute:

(5) "Discrimination" means any action, policy or practice including bias, stereotyping and pupil harassment, which is detrimental to a person or group of persons and differentiates or distinguishes among persons, or which limits or denies a person or group of persons opportunities, privileges, rules or rewards based, in whole or in part, on ... race, national origin, ancestry, ... or which perpetuates the effects of past discrimination.

...

(9) "Pupil Harassment" means behavior towards pupils based, in whole or in part, on ... race, national origin, ancestry,... which substantially interferes with a pupil's school performance or creates an intimidating hostile or offensive school environment. ...

(14) "Stereotyping" means attributing behaviors, abilities, interest, values and roles to a person or group of persons on the basis in whole or in part, of their... race, national origin, ancestry...

When the petitioners were unsuccessful in their attempt to have the Mosinee School Board overturn the use of the logo, they filed a formal complaint with the DPI on May 20, 1994. The complaint was augmented with affidavits from Barbara Munson and Student B on August 12, 1994.

In determining whether the Mosinee School Board violated §118.13, Stats., and PI 9, Wis. Admin. Code which prohibits pupil discrimination through the approval and use of Indian logos, nicknames, and mascots, DPI applied the "reasonable person similarly situated standard". The DPI decision states:

The Mosinee High School logo depicts an Indian wearing a full feather headdress or "war bonnet" in the "Plains Indian Style". This logo is not an accurate depiction of an American Indian from any particular tribe. Moreover, this logo is clearly offensive to the appellant and her children. However, the reasonable person standard must be followed. In applying this standard to the Mosinee "Indian" logo, the Department concludes that it is not clear that a reasonable person, similarly situated to the appellant, would find that the logo presents a negative stereotype of American Indians.

The "reasonable person" is used both for assessing whether the logo presents a negative stereotype and whether the use of the logo creates a hostile environment. If the DPI and the Circuit Court had applied the proper definition for a "reasonable person" in the school context, they would have found that there was both a hostile environment and proper notice of incidents of racial harassment.

Title VI of the Civil Rights Act of 1964 42 U.S.C. § 2000 d (1988), prohibits the discrimination on the basis of race, color, or national origin in any program or activity receiving federal funds. The Department of Education's Office for Civil Rights (OCR) has interpreted Title VI as prohibiting schools from creating, encouraging, tolerating, or leaving uncorrected a racially hostile environment. 59 Fed. Reg. 11,448 (1994). Under this approach a school violates Title VI if it has created or is responsible for a racially hostile environment (i.e., harassing conduct whether physical, verbal, graphic, or written) that is sufficiently severe, pervasive, or persistent so as to interfere or limit a student's ability to participate in or benefit from the services, activities or privileges it provides. Id

at 11,449. A school may not effectively cause, encourage, accept, tolerate, or fail to correct a racially hostile environment in which it has actual or constructive notice. *Id.*

OCR's investigation and analysis of hostile environment cases rely, to a large extent, on case law developed under Title VII of the Civil Rights Act. Because no court has decided a case under OCR's standards, it is important to understand how the hostile environment standard translates from Title VII to Title VI. The Equal Employment Opportunity Commission (EEOC) is the agency charged with administering Title VII. The EEOC employs a "reasonable person in similar circumstances" standard to determine if the conduct in a work place is sufficiently severe or pervasive to alter the conditions of employment and to be intimidating, hostile, or abusive. 58 Fed. Reg. 51,266, 51,267 (1993). Recent case law on this issue emphasizes the importance of considering the perspective of the victim of the harassment, rather than adopting notions of acceptable behavior that may prevail in a particular work place. A 1991 ninth circuit Federal Court decision pertaining to a sexual harassment claim expanded the definition of a reasonable person subject to a hostile environment. The Court stated:

Next, we believe that in evaluating the severity and pervasiveness of sexual harassment, we should focus on the perspective of the victim. If we only examined whether a reasonable person could engage in allegedly harassing conduct, we would run the risk of reinforcing the level of discrimination. Harassers could continue to harass merely because a particular discriminatory practice was common, and victims of harassment would have no remedy. Ellison v. Brady, 924 F.2d 872, 878 (9th Cir. 1991)

The standard adopted in Ellison v. Brady, has been dubbed the "reasonable women" standard, although the court portrayed the standard as that of the "reasonable victim". The Court stated that "[a] complete understanding of the victim's view requires, among other things, an analysis of the different perspectives of men and women. In Ellison, the victim happen to be a woman, and therefore, the court held that the proper perspective for viewing the sexual harassment issue was that of a reasonable woman. The court stated that they adopted the use of the reasonable woman's perspective because a "sex-blind reasonable person standard tends to be male-biased and tends to systematically ignore the experiences of women." This analysis is particularly useful because of the nature of the complaining victims in the case at bar--Native American minors and students. Their view of what constitutes a hostile environment is very different than the generic "reasonable person" standard the DPI and the Court employed.

If the standard of the reasonable victim is to be used in the analysis of whether the use of a mascot creates a racially hostile environment, consideration must be given in particular to the primary and secondary school environment. Like employees, primary and secondary school students have little control over their environments. Patricia H. v. Berkeley Unified Sch. Dist., 830 F. Supp 1288, 1292-93 (N.D. Cal 1993). That case

incorporates the idea that a student should have the same protection in school that an employee has in the workplace. The Court reasoned that "the distinctions between the school environment and the workplace served only to emphasize the need for zealous protection against sex discrimination in the school."

The importance and function of environment is different in academia than in the workplace... a non-discriminatory environment is essential to maximum intellectual growth and is therefore an integral part of the educational benefits that a student receives. A sexually abusive environment inhibits, if not prevents, the harassed student from developing her full intellectual potential and receiving the most from the academic program.

The same reasoning applies when considering the Native American student's perspective when bombarded by caricatures of Indians and the use of Indians cheers (or jeers) at a sporting event.

Like employees, primary and secondary school student's attendance at school is mandatory, and their appearance and behavior are dictated by their superiors. However, because primary and secondary school students are minors, the duty of the school exceeds the duty that an employer owes to an employee. A school must assume the duty of supervision and care for the minor children in its custody. Additionally, most states legally require students between the ages of 7 and 16 to attend school. Students do not have the opportunity to avoid the harassment at school because they are required to attend the institution and do not have alternatives to the school where they are harassed. As such, students are a captive audience to a school using a mascot that fosters a racially hostile environment, because a student's youth restricts his or her independence in ways not affecting adult employees. The differences between the primary and secondary schools and the employment environment justifies the use of an even higher standard for students.

The above considerations must be applied when analyzing a claim of hostile environment using the OCR standards. The DPI, in its decision, merely states that it is applying the standard and "that it is not clear that a reasonable person, similarly situated to the appellant, would find that the logo presents a negative stereotype of American Indians." From the record it appears that DPI failed to correctly apply the "reasonable person similarly situated standard" by not fully considering all elements of the standard. Specifically it failed to fully contemplate how an American Indian student, similarly situated, would react given the circumstances.

Twenty-three students enrolled in the Mosinee School District were interviewed during the DPI investigation. Only one student's family identified itself as belonging to a particular Indian tribe and having a personally meaningful Indian identity. Students from this family would represent a comparable reasonable victim for the purposes of

determining both whether the logo presents a negative stereotype and whether a hostile environment exists. Twenty one of the twenty three students interviewed were white, as is at least 95% of the Mosinee School District population.

The petitioners were especially careful to include evidence from Wisconsin and all over the nation, supplied by Indian tribes and Indian organizations, for the DPI to consider in its investigation. This evidence supports that there is unified agreement among Indian people that Indian logos are discriminatory. Specifically, the petitioners are enrolled members of the Oneida Tribe. The Oneida complaint filed against the Mosinee School District cites numerous ways in which the use of Indian logos harms Indian people, including the appellants. The Oneida complaint should have been considered directly as evidence by the DPI and the Court in its analysis of a reasonable person similarly situated.

It is the combination of the Native American perspective with the secondary school student perspective which should be adopted when assessing whether a hostile environment exists. It is the appellants' position that this heightened standard, using the perspective of the "reasonable victim" should be considered by the Court when analyzing how the "reasonable person" would react to his or her environment inundated by the use of Indian logos, nicknames and mascots. .

In determining that the Mosinee School Board did not discriminate against Students A, B, and C the DPI stated that they examined the totality of the circumstances. However, in its determination that the department could not find a severe, persistent and pervasive pattern of racially hostile acts directing at the appellants' children, the DPI cites to a case which took place at the University of Illinois at Urbana-Champaign, to demonstrate how OCR has dealt with the problem of limited incidents over an extended period of time. (Chief Illiniwek) The University of Illinois case is analytically different and distinguishable from the Mosinee case. The most obvious difference is that the incidents took place at the university level. The maturity of primary and secondary school children differs significantly from that of a college-aged adult. Adult students enjoy much more independence and control over their environments than do employees or minor students. Colleges and universities lack dominion and control over adult students that is exerted by employers and school administrators. The effects of harassment are likely to be greater on children than on adults. The OCR guidelines address the differences:

The reasonable person standard as applied to a child must incorporate the age, intelligence and experience of a person under like circumstances to take into account the developmental differences in maturity and perception due to age. 59 Fed. Reg. 11,449 (1994)

By relying on the Chief Illiniwek case, DPI is again demonstrating its failure to apply a

"similarly situated person" standard in the instant case.

DPI's Findings of Fact in the Mosinee decision support a conclusion that the Indian logo creates a persistent racially hostile environment. The Circuit Court in Marathon County agreed that the facts found by the department cited numerous incidents of racial harassment. The findings describe the harmful effects of the logo and the School District's knowledge of its negative impact. The following are examples based upon the records and the DPI's investigation of the school and the "community":

#5. "The Mosinee High School has curtailed the use of the logo over the last few years....Presently, only the basketball suits still retain the Indian logo. Furthermore, the logo has been removed from the school stationary."

#6. "...The mascot (woman dressed in white fringed "Indian" costume) is no longer used by the school's athletic teams."

#7. "...the cheerleaders have been told by the athletic department not to use cheers with the word 'Indian' in them....Some students do the 'tomahawk chop', although if the principal notices it, he will ask the student(s) to stop."

#8-16 Numerous examples of Student B's efforts to describe why the logo use harmed her and harms the community.

#22-28 Numerous examples of Barbara Munson's efforts to educate the school board and community about why the logo creates a racially hostile environment.

#20 "...the 8th graders had investigated the logo issue and had decided that the Mosinee 'Eagles' would be a good nickname."

#21. At the April 19, 1994 school board meeting, four of the nine members voted to **not** retain the logo.

#27 and 36. Evidence submitted from numerous Indian tribes and organizations unanimously opposed to the use of Indian logos.

#34 and 35. Teachers, students, administrators and the community are **all** divided about the continued use of the logo, with more examples from those in opposition to the Indian logo and in support of the notion that its use creates an offensive environment.

To assert that the above examples do not serve notice on the administration that there is a pervasive problem with the District's use of the Indian logo is absurd.

The purpose of §118.13, Stats., is to provide a non-discriminatory educational environment. If discriminatory conduct causes a racially hostile environment that affects access to the educational system for the students being harassed, and if the school has actual or constructive notice of a hostile environment, the school is required to take appropriate responsive action. Chapter PI 9, Wis. Admin. Code, provides the procedure for filing a complaint. Barbara Munson and Student B both stated that they were never informed of any formal complaint procedure for the first two years that they were objecting to the Indian logo.. Because the school did not inform the students or the parents of a formal complaint procedure, there was not a complaint filed until two years after the issue was first raised with school authorities.

DPI concludes that the school district had not received notice to constitute a severe enough pattern of racially hostile acts. It is the appellants' position that the DPI and the Circuit Court did not apply the correct standard for notice. The standard is that the district receive notice or that constructive notice existed. 59 Fed. Reg. 11,448, 11,450 (1994). Actual notice did in fact occur. DPI acknowledges that student B did inform one of her teachers of an incident. Also, as a senior, student B notified the principal of the hostile educational environment. DPI has concluded that given the totality of the circumstances this was not enough notice. However, this analysis fails to take into account the fact that the parent or students had no way to know there was a complaint procedure. It also assumes a level of sophistication that would not ordinarily be found in high school students. As one court put it:

The distinctions between the [primary and secondary] school environment and workplace serve only to emphasize the need for zealous protection against ... discrimination in the schools 'Parents, guardians, and the children themselves have little choice but to rely on the school officials for some measure of protection and security while in school and can reasonably expect that the state will provide a safe school environment. To hold otherwise would call into question the constitutionality of compulsory school attendance statutes, for we would be permitting a state to compel parents to surrender their offspring to the tender mercies of school officials without exacting some assurance from the state that school officials will undertake the role of guardian that parents might not otherwise relinquish, even temporarily.'" Patricia H. v. Berkeley Unified School District, 830 F. Supp. 1288, 1292-93 (N.D. Cal. 1993)


Students are a captive audience to a school using a mascot that fosters a racially hostile environment. It should not be expected that when there are Native American students in a school using an Indian mascot that a higher level of notice is required. To require some higher level of notice from the student to the school district when student handbooks, in violation PI 9.05(3) Wis. Admin. Code, failed to outline a formal complaint procedure, is unconscionable.

CONCLUSION

It should be clear from the above ad nauseam argument (which is basically the same argument made to the Wisconsin Court of Appeals and is currently pending a decision) that the internal conservatism of the legal system has been unable to look the logo issue in the face and see discrimination for what it is. Even though Wisconsin has a very good law on the books concerning Pupil Discrimination the advocates for the demise of Indian logos, up to this point, have been unable to apply it toward the abolition of the

Indian logo. School districts do not want to be told what to do and it will take more education of all citizens for the majority to see that the use of these ridiculous and misplaced images is unfair and demeaning for everybody. These hearings are another step in that direction and hopefully will lead to more individuals raising these issues locally.

January 27, 1998.


Jacqueline Boynton

2266 North Prospect Ave. Ste.505
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January 26, 1998

"Why Do You Hate the Native American, When Will You Stop?"
Testimony by Matthew Richter and Clem Iron Wing of IRON WING'S
CHILDREN, for State of Wisconsin Senate Education Committee
Hearing of SB341, Held on January 28, 1998.

To the makers of law and policy in public schools. The Native American wants to know why you allow the public schools to breed religious and ethnic bigotry among your children? Why aren't you ashamed to show your faces in public when you know that you are doing to another people, their families and their religion something you would never stand for doing to your selves.

No people in this land, founded on religious freedom, should ever have their children, families and ancestors made into mascots. You will nit pick this word mascot, hedging it with nickname or logo and a dozen other efforts to minimize the fact that schools have made the Native American into their mascot to serve on a level with the animals. You have made our people and our religious symbols into your entertainment objects, just as you have made the Black American into the slave as a your beast of burden. You have assigned the Native American a false history, mocked his religious symbols such as the eagle feather and told him to go away when he asks you, "Why do you hate us?".

You have told the Native American, "We own God in this country. Your religion has no meaning to me, I will do what I want to with your religious symbols. You are not going to receive our true respect we will only give you false promises on paper and lies to your face. We will see to it that your children's dignity is taken from them in our schools, for in order to go to our schools you must submit to the mockery of your religion, your family and your ancestors. You will be our mascot but know we will never make mascots of our own people"

To the Black American: When will you stand up to the racial supremacist in this country and say stop making mascots of the Native American? Where is the dignity of the black family? Perhaps you think this is OK? If you really believe it is acceptable for the red race to be a mascot, stand up in public and say, "These Indians are getting all the honor, I want my people to be mascots too!" Why do we NEVER hear a single black American say, "Make my race and my family into mascots, we want to be the fighting blackskins for the white majority"? Are you hypocrites doing to another race what you would never accept for your own?

To the Jew: The Native American has suffered a holocaust of unbelievable proportion, and you have been silent. There is now only 5 in 100 surviving after the contact with Europeans. While the Nazi empire fell far short in their desire to exterminate Europe's Jews, the United States has come very close to their objective to kill all Native Americans. Yet, Jews in America have been silent about the genocide against the Native people. You have allowed the public schools to mock Native American children and their religion just as the fascists did to your people while they were being stripped of their dignity, worked to death and murdered. You have allowed public schools to lie about our history and religion calling us barbarians, savages, and noble redskins. You have allowed public schools to rewrite the truth of America's treatment for Native Americans and to brainwash impressionable young children with false history. Don't you remember what the fascists did with the lies about your people's history?

Can you imagine Germany of today making mascots of Jews and telling them they are being honored? But you know this is exactly what has happened in the United States. Even as American citizens would you ever stand for this? Why do you let your government who systematically hunted down and killed Native Americans in their homes mock the living survivors? Why do you allow public schools who separated children from their parents and sent them to far off boarding schools in order to destroy the relationships of families with their own children to continue to force children to segregate from their families by taking up the abuse of their racial cultural and religious identities? If you are a real Jew and you have any respect for what happened to your own families and ancestors you will stop this mockery of Native Americans and their religion.

If you cannot, it is time for the American Jews to stand up and say, "These Indians are getting all the honor, I want my race and religion to be made into mascots too!"

To the Christian: We have wondered why the Christian can even show his face in public at all when a Native American tells him to stop abusing his children and their religion in public school. Is this how the people who came to America looking for religious freedom are determined to treat those who on a Thanksgiving not too long ago welcomed and fed the Christian who was ignorant of how to survive and starving. The kindness that the Native Americans gave to desperate Christians was returned by death and destruction. Now in the dawn of the twenty first century we see the Christian is still controlled by those who do not know how to respect any religion including their own. Are Christians just

sheep without morals who will take the religious symbols of the eagle feather, which is protected as a religious symbol by the United States government, and play with it as a toy at sporting events? Or is the Christian truly a person with out respect for America's principles of freedom of religion? Why does the Christian take the image of the honored Native American man who wears the headdress made from a lifetime of serving his people and play with him like an animal in a sport arena. Why will the Christian who knows nothing of the true meaning of the eagle feather and who knows nothing of the true significance of a Chief or a warrior, make up his own convenient stories and embrace the stereotypes of a hateful past.

If the Christian sees any dignity in making the religious symbols of a living people into entertainment objects it is time for the so called Christian to stand up and say, "Take my religion whether you know anything about it or not and let's have some fun with it in today's sporting event. You can take my religious symbols and do what you will with them as long as you don't teach any body that they are religious or do anything spiritual with them. How about we dress up the cheerleaders in revealing nun outfits so we can see those young girls march around! How about an authentic Christian minister outfit for one of the students to wear during pep rallies and at half time! If it's authentic then it's OK with me. Please paint a nice picture of Jesus on the center court so we have some thing to bounce a ball on while shooting hoops?"

If the Christian cannot give respect for another religion how does he expect to ever gain respect for his own. Or is that what Christianity is about? Is respect for religion only something that Christians are entitled to and all the others cannot have it? Do you have a working knowledge of how to define religious bigotry?

You have a choice, you can stop making Native Americans into mascots or you can prove you are not hypocrites and ask that you and your family be made into mascots. Which do you choose?

Iron Wing's Children, publishing address,
1131 Iron Horse,
McPherson, KS 67460,
telephone, 316-241-7240



"For these are all our children . . .
we will all profit by, or pay for,
whatever they become." James Baldwin

Testimony before the Senate Education Committee
On 1997 SB 376: Technical College for Certain Wisconsin Works Participants

By Carol W. Medaris, Project Attorney
January 28, 1997

1997 Senate Bill 376 would increase opportunities for participants in Wisconsin Works (W-2) to go to technical college in partial satisfaction of their work requirements. Currently post-secondary students may count only 10 to 12 hours per week of schooling to satisfy their W-2 requirements. This leaves 28 to 30 hours of other work activities which they must satisfy in order to qualify for W-2 benefits. The Bill would allow participants to go to school for up to 25 to 27 hours per week. The W-2 agency could then assign other work activities to bring total weekly hours up to 40.

Under the bill, only hours spent in class and time spent travelling to and from class would count as school hours. In many cases school hours will not total more than 20 hours per week, leaving W-2 agencies the option of assigning a half-time job in addition to school attendance. As a practical matter, this change would allow students to go to school full time, which is generally not possible under the current 10 to 12 hour limits. They could still be required to participate in a substantial amount of actual work activities.

In order for the student's educational activities to count, he or she would have to be in a program which the W-2 agency determined likely to lead to employment. In addition, the student would have to maintain full-time status, regularly attend classes, and maintain at least a 2.0 grade point average.

In order to count in satisfaction of federal work participation requirements, the post-secondary schooling would be limited to one year. However, since overall the state is obligated to satisfy work participation requirement for only 50% of its single parent caseload (and that not until the year 2002) there is the flexibility to allow some students to pursue two-year programs if appropriate and if they continue to satisfy statutory requirements (full-time status, regular attendance, and a 2.0 GPA in a program likely to lead to employment).

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Finally, the bill's provisions would apply only to those who were able to fund their educational program with outside grants and loans. There is no provision in the bill for any W-2 funds to pay educational expenses.

Why is it important to provide an opportunity for some W-2 participants to go to school full-time? First, as a practical matter, school loans and grants often depend upon full-time attendance. By limiting the hours as is the case under current law, the opportunity for financial help to attend school is greatly diminished.

But more important is the fact that with increased education comes greater potential for achieving family self-sufficiency. Many studies have correlated increased family income with increases in educational attainment. For a recent study see "Family Income by Educational Attainment 1959 to 1996," Vol. No. 64, Postsecondary Education Opportunity, October 1997.¹ When these statistics are considered beside the relatively poor wages earned by recent welfare recipients and the frequency with which workers with the lowest wages return to welfare,² the argument for at least allowing technical school education for those motivated to pursue it is compelling.

The study noted above shows that with each increment in educational achievement, family income increases. A companion study in the same issue shows that as family income increases, the chance for college among 18 and 24 year old dependent family members increases as well. "High School Graduation, College Continuation and Chance for College by Family Income."³

This means that as we facilitate higher earnings through additional training for welfare recipients, we court higher educational achievement and earnings for their children, as well.

¹ The study is based upon census figures collected by the federal Census Bureau in its March 1997 Current Population Survey.

² See e.g. recent study by John Pawasarat, University of Wisconsin-Milwaukee Employment and Training Institute, "Employment and Earnings of Milwaukee County Single Parent AFDC families: Establishing Benchmarks for Measuring Employment Outcomes Under "W-2."

³ The data used in this report is from information collected by the federal Census Bureau in its October 1995 Current Population Survey.

Testimony for Wisconsin State Joint Committee on Finance *Chambers*

Wednesday, January 28, 1998 – 10 a.m.

119 Martin Luther King Blvd., Madison, Wisconsin

By: Mary L. Cuene, Instructor of Business and Marketing

Northeast Wisconsin Technical College, Green Bay, Wisconsin

As an Instructor at NWTC in Green Bay for the last ten years, it has been my privilege to work with many fine students. My specialty is teaching "soft skills" in the Office Systems Department, and I meet dozens of newly enrolled adults every semester. While we, as faculty, are not informed of a student's financial status, I have been fortunate enough to become closely acquainted with most of my students and learn of their personal circumstances. Please keep in mind that when I use the word "students," I am speaking of (for the most part) women ranging in age from 18 to 70, with the average campus age being 30. Of these students, there are many amazing stories of women who have achieved great success under extreme duress; and they could not have reached these heights without financial assistance. Let me read to you the letter of just one: (attached). Another former NWTC student, Julie Pries, is here to testify as well.

Julie and Cheryl represent the six to seven hundred persons who had attended NWTC in an average year as AFDC recipients. Their stories represent those of our graduates who came to learn a skill and have succeeded in becoming self-sufficient, tax paying citizens. Could they have reached this status without training? No. The availability of education made possible through the JOBS program, before W2, enabled them to become financially free. Today, that option would not be available to them.

I myself returned to college after my children were born. Without my education, I would not be here talking with you today. Education is the key in today's society, and that will not change. The Wisconsin Technical College System proudly boasts of over 90 percent of its graduates being hired into jobs in their field of study. And, as in the NWTC District, most of these graduates stay in their hometown, working to build the tax base and a stronger community.

Allowing W2 recipients to go full-time to a Technical College for two years just makes sense. A strong and educated workforce is the backbone of any economy. That is why our state is prospering today. Wisconsin has a long-standing tradition of supporting its residents. Our Technical College System has and is prepared to continue training people for today's job. Granting W2 recipients the opportunity to better themselves is the right thing to do.

Thank you for your time.

Cheryl Klarkowski
314 S. Quincy St.
Green Bay, WI 54301

January 19, 1998

To the Wisconsin Legislature:

I am writing on behalf of increased educational benefits being included in the W-2 program. After being a housewife and mother for seventeen years, a divorce forced me to seek help from the state.

I was a single mother with three child and no career to support my family. I knew I would not be able to rejoin the workforce at more than minimum wage without updating my education. Without the funding available at the time I would not have been able to go back to school. I enrolled in a two year program at the technical college and was able to upgrade my skills and learned a profession that enabled me to get back into the workforce. I am now employed at a medical clinic, at a good wage, with benefits that allow me to provide for my family.

I am very proud of what I was able to accomplish. The self-satisfaction of getting off of AFDC was worth the effort. Being in school again showed my children that continuing their education would always benefit them. I was fortunate to be able to set that kind of example to my family. It would only benefit others to have the resources available to them to be able to do the same.

Thank you for your time,



Cheryl Klarkowski

Education has been the key factor in helping me become self supportive. I had spent 16 years on State welfare, and 23 years on County (for any one counting that was 39 years on the system) up until 1995. Having had seven children, and being a single parent, I have always tried to support my own. The only jobs I was qualified for with a high school diploma was restaurant work as a front line cook and waitress. Throughout the 39 years I was employed, often 2-3 jobs at a time at minimum wage. The money was never good enough to take care of my family's needs, so therefore I was always eligible for government benefits.

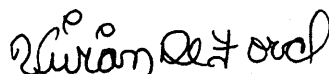
My main goal had always been to go to college, but the words "not mandatory" always came up when I discussed education with my social workers. So after 20 years of having the type of employment I was qualified for with no health insurance, no retirement fund, no job security, I decided I definitely wanted more in my future than I had in my past. The decision to go back to school was enormous because it had been 25 years since I had earned my high school diploma.

With the help of a Department of Human Services Worker and a DVR agent, I applied at Chippewa Valley Technical College in Eau Claire, WI and was accepted in September, 1993. When I had one year left in my program, Human Services told me that after one more semester I would have to seek employment. I had a semester left and foresaw no diploma that I worked hard to achieve. It happened that I had applied for SSI because of multiple disabilities and at the same time I was told I would have to seek employment I was found eligible for SSI.

In December of 1996 I received my Associate Degree in Marketing from CVTC. Since then I have been a Special Needs Assistant at CVTC, a position I created. I have received no AFDC and no cash payment from SSI since graduation. Without the college degree none of my dreams would be coming true. Education was never designed only for the rich, and with W-2 lower income people don't have a lot of hope of furthering their education. People are going to wind up working at places like those that I worked at where I had no hope of advancement. W-2 as it now stands is not going to turn out self sufficient and productive people. Education has got to be a part of W-2 or we are starting a new chain of problems in that our children will follow in our footsteps on a path of low paying dead end jobs.

I am proof of what education can do. I was given a chance, and I became successful. Education enabled me to get off the system and it will keep me off it. I want to see education implemented into W-2 and give those a chance for success that I was given. There are thousands trapped in the cycle of poverty and dependence who could break out of the cycle if they had the opportunity that education offers.

Thank you for the opportunity to present my views.



Vivian De Ford
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KNOWLEDGE
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President Richard T. Anderson, Ed.D

January 27, 1997

Dear Senators,

As a Counselor who has worked for over 17 years with single parents and displaced homemakers, I would like to offer you a brief glimpse into the reality that many of our students have faced. The majority of the individuals I serve are economically disadvantaged; many of them, until the recent past, have received public assistance. My job has always been to help them explore career and educational options in order to attain the skills necessary for self-sufficiency. In that process, we carefully examine the financial needs of each individual's situation, determining the necessary wage for full family support as well as the cost and benefit of technical preparation. For those individuals who determine that technical training is the best option, it has meant two or more years of intense pressure, maintaining themselves academically, attending to their families' needs, and never having enough money. But, for them, the struggle was worth it. They were on their way to a promising future, to a more secure economic position for their families, and to becoming contributing members of our workforce and society.

Graduation evening has allowed me to applaud these individuals as they move forward in fields such as electronics, nursing, marketing, accounting, and computer information systems. Most of those students, I rarely hear from anymore; unless it's an update on their most recent accomplishment. One such student is Donna, who moved from low paying factory and receptionist jobs, earning slightly more than minimum wage, to a career in marketing, earning a salary high enough to support her family.

Today, the individuals I still hear from are some of those 616 former students who could not complete their training due to full-time work requirements. They call to ask me if I know how they can get help because their \$6.25 hourly wage doesn't cover their rent (now that their rent assistance was lowered), nor does it stretch to cover their child care and medical co-payments, not to mention food or bus passes.

I strongly urge you to consider allowing time spent in technical training to count in people's work requirement. The workforce you will be preparing will possess skills on which they can build and depend. The families you will be helping will live a life of pride and promise rather than at the edge of poverty. This is what I would like to offer to the next former student who calls me asking 'what can I do?'

Thank you for listening to my comments.

Sincerely,

A handwritten signature in black ink that reads "Miki Martin-Erschnig". The signature is written in a cursive style.

Miki Martin-Erschnig, M.S., C.P.C.
Counselor
Women's Development Center

WCTC is dedicated to providing students with a quality learning environment for occupational and personal growth.

Equal Opportunity Affirmative Action Employer/Educator



Recycled Paper

January 27, 1998

Dear Senators,

Receiving my technical degree from Waukesha County Technical College was a beginning to a brighter future for both my daughter and myself. While attending school, I realized that this opportunity might not come around again since I now had the responsibility of raising a child. I didn't want to fail or have to quit once I got started. I worked very hard to get good grades so that, as each semester passed, I had more confidence and motivation to keep going full speed ahead. I knew that building a strong educational background would be the key to a successful career.

During my schooling, I chose to work on campus to help ease my transition into the workforce. I was fortunate to have started school when my daughter was eight months old. If I had started a semester or two later, I would have been told that I would have to quit and find employment. Without my educational skills I would have been stuck in a low paying, dead end job struggling just to survive. Now I'm very close to total self-sufficiency and it feels great to be able to provide for my family on my own! I have an opportunity to advance within my workplace and to further my education.

I feel that my technical degree is a main part of my foundation. I'll continue to build on it, to keep it as strong as possible because it can only lead to better opportunities, security and stability, and continual growth. Today I have a positive attitude, self confidence, self esteem, motivation, and determination because I can see more clearly the light at the end of the tunnel.

Thank you for listening.

Juana Murphy

January 27, 1998

Dear Sir:

In 1991 I found myself a single parent responsible for raising my three year old son by myself. I began working in a small factory at minimum wage and a short time later changed jobs and became a receptionist. At that time I was earning \$5.25 per hour. It very quickly became apparent that, with the cost of childcare, I was unable to earn enough to support my son and myself.

I looked for what options I could find to increase my skills for the job market. Through assessment testing at the Women's Development Center at Waukesha Technical College I was able to learn what my strengths and weaknesses were and what type of work I would be good at and enjoy doing.

It was at this point that I decided that the best choice I could make would be to go back to school for an Associate Degree. I had some college credits that were accepted by WCTC and was able to finish my Marketing degree in a year and a half. I would not have been able to do this if the funding for school had not been available through AFDC and BEST programs.

Getting my degree did much more for me than just increase my earning power and ability to get a job. It gave me hope for my future, self confidence and belief in myself and my abilities. It taught me the importance of setting and achieving goals and striving for excellence in all that I do. Most important, it instilled a desire to continue learning in all areas of my life.

Sincerely,
Donna Redmer

Suzanne Zipperer
3480 N. Pierce St.
Milwaukee, WI 53212

January 28, 1998

To Wisconsin State Senate Education Committee

A recent study undertaken by the UWM Employment and Training Institute shows us what is really happening to families which leave the welfare rolls. (It is a pity that the public had to rely on a charitable foundation to fund such a study, since one would assume that responsible legislators would require tracking of these families in exchange for the \$10 million in additional tax dollars W-2 is costing.)

As those of us who know people on welfare suspected, the majority did not get the "hand up" out of poverty promised by W-2. In fact, only one out of six families that left welfare earned more than poverty level wages. The study showed that exactly 16.2% of 25,125 families earned above the poverty line, 38.4% worked full time at minimum wage jobs, and 34.3% showed no earnings whatsoever.

What does this mean to me, as a taxpayer who lives in Senator Gwen Moore's district of Milwaukee? It means, precisely, that the families moving off welfare are not the families which will be buying homes in Milwaukee and keeping my property values up and taxes down. It means they are not the families which will be able to support the businesses on Capitol Drive near my home so that they stay in business and I don't have to drive across town to do my shopping. It means that I have to worry more about children, who have grown up in the midst of American consumerism, committing crimes in my neighborhood to get the things their parents can't buy for them. It means that there are still many, many families who burden the tax system and are not tax payers because they are still eligible for poverty assistance programs, even though they are working full time!

When I became a single parent at the age of 33, I realized one thing: that I needed to earn more money in order to support my child. I had worked since I was 16. I had never been fired from a job and had excellent references. But without a college degree, my earnings would be limited. So I did what many single mothers would like to do; I went back to school to finish the degree I had not completed the first time I started college. Within a year and a half, I had earned my degree. Within three years, I had begun to earn enough to support my family. I am now also a taxpayer and home owner.

High skills = high wages has been the mantra of the '90s and will continue to be so in the next century. We are closing the door to thousands of WOMEN (and yes, this is a women's issue) who could benefit from education if we do not pass this bill to change W-2 and allow an educational component.

Please support families and Senate Bill 371

Thank you,

A handwritten signature in cursive script, appearing to read "Suzanne Zipperer".

Suzanne Zipperer

Senate

Record of Committee Proceedings

Committee on Education

Senate Bill 341

Relating to: prohibiting school boards from using certain American Indian names, nicknames, logos and mascots.

By Senators Moore and Burke; cosponsored by Representatives Boyle, Turner, Morris-Tatum, Baldwin and L. Young.

November 4, 1997 Referred to committee on Education.

January 28, 1998 **PUBLIC HEARING HELD**

Present: (8) Senators C. Potter, Jauch, Shibilski,
Grobschmidt, Darling, Huelsman, Roessler and
Fitzgerald.

Absent: (0) None.

Appearances for

- (See Committee Slips)

Appearances against

- (See Committee Slips)

Appearances for Information Only

- (See Committee Slips)

Registrations for

- (See Committee Slips)

Registrations against

- (See Committee Slips)

March 26, 1998 **Failed to pass pursuant to Senate Joint Resolution 1.**

Paul Rusk
Committee Clerk