

☞ **07hr_sb0132_SC-Ed_pt02**



Details: Public Hearing – October 18, 2007

(FORM UPDATED: 07/12/2010)

**WISCONSIN STATE LEGISLATURE ...
PUBLIC HEARING - COMMITTEE RECORDS**

2007-08

(session year)

Senate

(Assembly, Senate or Joint)

Committee on ... Education (SC-Ed)

COMMITTEE NOTICES ...

- Committee Reports ... **CR**
- Executive Sessions ... **ES**
- Public Hearings ... **PH**
- Record of Comm. Proceedings ... **RCP**

INFORMATION COLLECTED BY COMMITTEE FOR AND AGAINST PROPOSAL

- Appointments ... **Appt**
 - Clearinghouse Rules ... **CRule**
 - Hearing Records ... bills and resolutions
 - (**ab** = Assembly Bill) (**ar** = Assembly Resolution)
 - (**sb** = Senate Bill) (**sr** = Senate Resolution)
 - Miscellaneous ... **Misc**
- (**ajr** = Assembly Joint Resolution)
(**sjr** = Senate Joint Resolution)

MB

SB 132?
Date ?

FR: RICHIE PLASS

What Does Your Indian Look Like?

DESCRIPTION

For many generations names and images of Native Americans have been used by schools, universities and professional teams. The most common reason given by many of these organizations is, "To give and show honor to all Native Americans." Even though many of these institutions probably had good intentions when this process began, times have changed.

This presentation is brought to you by Richie Plass, a Menominee, Stockbridge-Munsee Indian from northern Wisconsin. Richie was a school mascot at Shawano Senior High School in Shawano, Wisconsin in the winter of 1968. Because of the bad experiences Richie was addressed to, he has been an advocate to get the names, images and logos removed ever since.

The main goal of this presentation is to educate the audience how and why this practice is not acceptable to the traditional Indian people across the United States. Richie uses pictures, posters, visual aid and even music and videos to get his point across. A common outcome from his past presentations is there are usually members of the audience who say, "You know, I never looked at it this way before. I think I feel differently now." Plus, when he makes his presentations in grade schools, middle and high schools, the students always come out learning something they never knew about Native Americans.

Richie draws off his Menominee history and heritage and then combines it with the common feelings of traditional people across the country. Many students (at every level of education) have never been told or shown the similarities of Native people.

Richie has been doing this work since 1968. He is a published poet and writer, entertainer, traditional dancer, public speaker, taught Native American Studies at Kent State University and writes for five different tribal paper across the country. You can check out his program and work at:

www.racismagainstindians.org "Indian 101" and www.changingwinds.org

FORMAT

Richie's format has always been a "freewheeling" affair. Overheads, posters and other visual items are used and Richie always speaks to and with the audience. There are several portions of the presentation when Richie will ask for comments, debate and discussion. Richie always shares his e-mail address for follow-up work and uses humor in his work. The audiences range from all Native Americans to all non-Native Americans and everything in between. Questions

and comments are always welcome during his presentations. Plus, Richie does have some classroom activities that have been used at various schools.

CONFERENCE PROGRAM SUMMARY

The NCAA has made a decision for universities who use Native American names and images as school mascots and logos to change them. The state of Wisconsin Education Department has done the same. "What Does Your Indian Look Like" is one person's story as to how and why this practice is not acceptable to many traditional Indian people. Education is key in teaching diversity here in the twenty first and this presentation, by a Menominee Indian from Wisconsin who was a school mascot in 1968, shows why all names and images must be removed.

Richie Plass

W1127 Park Drive #406

Oneida, WI. 54155

(920)833-9363

e-mail: richieplass@yahoo.com

Fr: RICHIE PLASS

“Bittersweet Winds”
A Traveling Exhibit on Native
American Imagery



Changing Winds Advocacy
Center

PO Box 801

Fairfield, CT. 06824

203-256-9720

Changing Winds Advocacy Center

PO Box 801

Fairfield, CT. 06824

203-256-9720

“Bittersweet Winds” began as an idea/concept to exhibit Native American imagery as it relates to schools in Wisconsin. Mr. Randy Gunter of Verona, WI., who owns and operates a graphic arts/advertising company contacted Christine Rose and Richie Plass of his idea and interest. His thought was that having an exhibit showing Native Americans in different aspects of their lives and then the contrast of stereotypical images might help educate the general public. Once the exhibit was discussed further, the exhibit came to life.

The exhibit lives and breathes. It grows every week. People, Native and non-Native from across the United States continue to contribute items to the exhibit. You will see art work, craft work, photographs, antique post cards, marketing items and other printed material. Over 100 items are displayed of how images of Native Americans were and still to this day are used in various marketing and media venues.

The main goal of this exhibit is education. As you walk through it, observe and read the material and then try to be able to explain to other people your thoughts, feelings and ideas. No member of, “Changing Winds Advocacy” will attempt to sway or direct your thoughts. Our goal is that through the work of this training session, all participants will share and learn about stereotyping, racism and prejudice.



Native Americans are the oldest human inhabitants of the United States. If history's timetable really began in 1492, Native Americans have been here for over 500 years. Even though we are now in the 21st century, Native Americans are still looked at as second class citizens. Our population has gone from 14 to 22 million in 1492 to just under 2 million in 2002.

American society still looks at Native Americans as those stoic images from the 18th and 19th centuries. Why? That is just one question, "Bittersweet Winds" attempts to address.

Stereotypes come in many shapes, colors and genres. How these barriers are faced and addressed also takes many forms. "Bittersweet Winds" is a unique avenue in addressing the Native American perspective. But all the facets of the exhibit can be directly related to all of these barriers.

Thank you for your participation and we truly hope you find this session and the exhibit a benefit to your educational plan. Our goal, as we stated earlier is education. Please feel free to use this workbook and material as you feel.

Christine Rose

Richie Plass

PENNSTATE



College of Communications
Department of Journalism
The Pennsylvania State University
501 Carnegie Building
University Park, PA 16802-5101

Mr. Ritchie Plass
Oneida Reservation
Oneida, Wisconsin

Dear Mr. Plass,

I would like to personally thank you for collecting and arranging the Bittersweet Winds project. It is one of the finest collections of contemporary Americana that shows how many people today still buy into stereotypes and prejudice that continue to have a unpleasant affect on American Indian cultures.

Many people in the United States and in foreign countries still think that American Indians wear beads and feathers or that in order to be an American Indian... should. This exhibit shows and explains the reasons why and at the same time shows reasons why people in the 21st Century should have more respect for American Indians cultures.

Mr. Plass just a few words of thanks for your dedication to this project and for working for a change that will only have a positive outcome for both Native and Non-native people in and out of the United States.

Sincerely,

John Sanchez, Associate Professor
College of Communications
Penn State University

College of Communications

An Equal Opportunity University

For Booking Contact:

Richie Plass

W142 State Hwy 54

Oneida, Wi. 54155

(920)569-6431

Email: richieplass@yahoo



TEACH RESPECT



NOT RACISM



FR: BARB MUNSON



Mon, Mar 21, 2005

State should address

Indian issue

I'm writing to comment on the Daily Herald's March 16 editorial, in which the newspaper said the state Legislature shouldn't follow the Great Lakes Tribal Council's advice and ban the use of Indian names and logos by schools.

I personally have experienced this issue. I grew up and attended school in Mosinee, where I experienced racism, discrimination, inequity, and hostility. I was called a "stupid Indian." In the halls I heard "Kill the Indians." In art class, a student wanted to print a shirt with the phrase "Kill a Pregnant Squaw, Save Two Walleye." Mosinee had an Indian logo and nickname.

As an American Indian student, I did not feel honored and I was not proud of Mosinee's logo or nickname. I saw hypocrisy at my school. At one moment, students were talking about protesting the spear fishing at the Big Eau Pleine Reservoir boat landing - the same boat landing where the National Guard was called in to address the extreme violence, which included the use of guns, that protesters took against families supporting the spearers. At another moment, my peers were chanting in a pep rally, "We are the Indians, the mighty, mighty Indians!" I did not participate. Rather, I thought about the hatred I experienced and the hypocrisy I saw, and I took a stand against it.

As a senior, I wrote a letter to my principal and told him the comments I heard and that I personally found the "Indian" name used by Mosinee to be offensive. I told him that social justice, respect, and equality (all words painted on the gymnasium wall) were not being upheld in Mosinee High School. I spoke at school board meetings. I helped with in-service trainings for school board members. I worked with students who saw the same things I did and we wrote letters to the editor. I went to classrooms around the state and talked about the Indian mascot and logo issue. I and many others, Native and non-Native, actively have worked on what the Daily Herald suggested in its editorial - speaking to individual schools, students and communities; explaining why names like Mosinee Indians, Auburndale Apaches, and Wisconsin Rapids Red Raiders are offensive; and questioning why schools are not named Central High Caucasians, Mosinee Polacks, Auburndale Dagos, or the Wisconsin Rapids Kikes. Were we effective? Yes and no. Some schools have retired their Indian mascot, nickname and logo. However, 38 schools with Indian references remain. That means there are 38 communities in Wisconsin actively teaching racial stereotyping and that have failed to listen to American Indian groups, religious leaders, and civil rights organizations that oppose these practices. There are 38 communities not adequately teaching young people how to respectfully interact with people from other cultures.

The issue of schools using Indian mascots, logos, and nicknames has been in the news since the 1960s. Forty-five years have passed. If communities have not yet voluntarily retired their stereotypic images of American Indian people, perhaps it is time for the state Legislature to get involved.

Christine Munson of Stevens Point is a member of the Oneida Nation.

Wausau Daily Herald
February 2, 2006

Barbara E. Munson (Oneida)

Mosinee, it's time to retire the faux 'Indian' with honor, while there is still some honor to be had.

Elizabeth Burmaster is the third State Superintendent of Public Instruction to ask schools to discontinue the use of American Indian logos, mascots and names and to find appropriate alternatives. During the years, the case for change has gained support of research proving that exposure to Indian stereotypes harms the self esteem of American Indian students; that attractive stereotypes cause as much harm as cartoon stereotypes; that American Indian students who approve the use of Indian logos, mascots and names experience more harm than do American Indian students who oppose the use of such imagery; and that European-American students exposed to Indian stereotypes experience a boost in self esteem. The latter is not what one would expect from bias-free material.

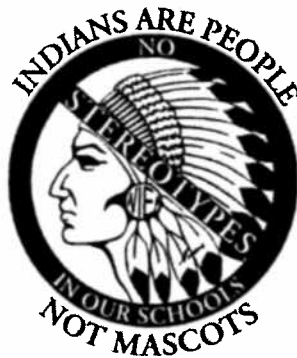
The research proves what Indian parents and educators know from experience: Indian logos, mascots and names harm our children and prevent us from being included as community members and neighbors involved in working toward common goals and solutions with the rest of society. The Indian logo/mascot/name issue speaks to a core issue of education policy involving pupil nondiscrimination. I am confident that the Mosinee School Board will explore this issue with thoughtfulness and thoroughness and that its members will deliberate carefully with the greatest good for all students in mind.

When dealing with vestiges of racism, there is no better time to change than the present. One cannot undo the past, but one can cease and desist immediately. The time has come to change an archaic form of race-based stereotyping that should have left our culture along with blackface minstrel shows and Sambo's restaurants. Twenty-four school districts in Wisconsin alone have changed an Indian logo, including Oshkosh, a town that really was named after a historic Indian person who lived in the vicinity.

The question is not if these symbols will pass into cultural oblivion, but when and how each school will achieve change. It is time to change a long-overlooked and misunderstood barrier to some of society's members that once again is being raised for consideration. To wait for the next round and the next is to become entrenched in outdated thinking while graduating class after class of students confused about the issue, who think it's all right to stereotype a group of people on the basis of race, ethnicity and religion.

We can, instead, be in the forefront of creating important social change. Let us embrace this opportunity, commit to change and enjoy the process of choosing a new symbol for our school. One that is both fun and that harms no living race of people. Let's do it because in every way it is the right thing to do.

TEACH RESPECT



NOT RACISM

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

© 1997 Barbara E. Munson, a woman of the Oneida Nation, living in Mosinee, WI

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"What do you mean, there is hypocrisy involved in retaining an "Indian" logo?" Imagine that you are a child in a society where your people are variously depicted as stoic, brave, honest, a mighty warrior, fierce, savage, stupid, dirty, drunken, and only good when dead. Imagine going to a school where many of your classmates refer to your people as "Dirty Squaws" and "Timber Niggers". Imagine hearing your peers freely, loudly and frequently say such things as "Spear an Indian, Save a Walleye", or more picturesquely proclaim "Spear a Pregnant Squaw, Save a Walleye". Imagine that the teachers and administration do not forbid this kind of behavior. Imagine that this same school holds aloft an attractive depiction of a Plains Indian Chieftain and cheers on its "Indian" team. Imagine that in homecoming displays, cheers, and artwork you see your people depicted inaccurately in ways that demean your cultural and religious practices. Imagine that when you bring your experiences to the attention of your school board and request change, they simply ignore you and decide to continue business as usual. Imagine that the same school board states publicly that it opposes discriminatory practices, provides equal educational opportunity and supports respect for cultural differences.

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

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

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

Wisconsin Indian Education Association "Indian" Mascot and Logo Taskforce
Barbara E. Munson, Chair
231 Steeple Road, Mosinee, WI 54455
Phone (715) 693-6238 ♦ FAX (715) 693-1756
E-mail: Barb@Munson.net ♦ Web-site: <http://pages.prodigy.net/munson>

United States Commission on Civil Rights

Statement on the Use of Native American Images and Nicknames as Sports Symbols

Issued: April 13, 2001

The U.S. Commission on Civil Rights calls for an end to the use of Native American images and team names by non-Native schools. The Commission deeply respects the rights of all Americans to freedom of expression under the First Amendment and in no way would attempt to prescribe how people can express themselves. However, the Commission believes that the use of Native American images and nicknames in school is insensitive and should be avoided. In addition, some Native American and civil rights advocates maintain that these mascots may violate anti-discrimination laws. These references, whether mascots and their performances, logos, or names, are disrespectful and offensive to American Indians and others who are offended by such stereotyping. They are particularly inappropriate and insensitive in light of the long history of forced assimilation that American Indian people have endured in this country.

Since the civil rights movement of the 1960s many overtly derogatory symbols and images offensive to African-Americans have been eliminated. However, many secondary schools, post-secondary institutions, and a number of professional sports teams continue to use Native American nicknames and imagery. Since the 1970s, American Indian leaders and organizations have vigorously voiced their opposition to these mascots and team names because they mock and trivialize Native American religion and culture.

It is particularly disturbing that Native American references are still to be found in educational institutions, whether elementary, secondary or post-secondary. Schools are places where diverse groups of people come together to learn not only the "Three Rs," but also how to interact respectfully with people from different cultures. The use of stereotypical images of Native Americans by educational institutions has the potential to create a racially hostile educational environment that may be intimidating to Indian students. American Indians have the lowest high school graduation rates in the nation and even lower college attendance and graduation rates. The perpetuation of harmful stereotypes may exacerbate these problems.

The stereotyping of any racial, ethnic, religious or other groups when promoted by our public educational institutions, teach all students that stereotyping of minority groups is acceptable, a dangerous lesson in a diverse society. Schools have a responsibility to educate their students; they should not use their influence to perpetuate misrepresentations of any culture or people. Children at the elementary and secondary level usually have no choice about which school they attend. Further, the assumption that a college student may freely choose another educational institution if she feels uncomfortable around Indian-based imagery is a false one. Many factors, from educational programs to financial aid to proximity to home, limit a college student's choices. It is particularly onerous if the student must also consider whether or not the institution is maintaining a racially hostile environment for Indian students.

Schools that continue to use Indian imagery and references claim that their use stimulates interest in Native American culture and honors Native Americans. These institutions have simply failed to listen to the Native groups, religious leaders, and civil rights organizations that oppose these symbols. These Indian-based symbols and team names are not accurate representations of Native Americans. Even those that purport to be positive are romantic stereotypes that give a distorted view of the past. These false portrayals prevent non-Native Americans from understanding the true historical and cultural experiences of American Indians. Sadly, they also encourage biases and prejudices that have a negative effect on contemporary Indian people. These references may encourage interest in mythical "Indians" created by the dominant culture, but they block genuine understanding of contemporary Native people as fellow Americans.

The Commission assumes that when Indian imagery was first adopted for sports mascots it was not to offend Native Americans. However, the use of the imagery and traditions, no matter how popular, should end when they are offensive. We applaud those who have been leading the fight to educate the public and the institutions that have voluntarily discontinued the use of insulting mascots. Dialogue and education are the roads to understanding. The use of American Indian mascots is not a trivial matter. The Commission has a firm understanding of the problems of poverty, education, housing, and health care that face many Native Americans. The fight to eliminate Indian nicknames and images in sports is only one front of the larger battle to eliminate obstacles that confront American Indians. The elimination of Native American nicknames and images as sports mascots will benefit not only Native Americans, but all Americans. The elimination of stereotypes will make room for education about real Indian people, current Native American issues, and the rich variety of American Indian cultures in our country.

Abstract (pages vi-v) of Really? You Don't Look Like An American Indian: Social Representations And Social Group Identities, copyright 2003 with all rights reserved, by Dr. Stephanie Ann Fryberg, currently Assistant Professor of Psychology at the University of Arizona

Abstract

Social representations refer to ideas and meanings that help individuals orient themselves and communicate with others in particular social contexts (Moscovici, 1988). Social representations provide the structure and language for understanding such questions as "Who am I?" and "Who are we?" Social group identities carry with them a set of meanings and ideas that inform the interpersonal context for both in-group and out-group members.

The purpose of this dissertation is to examine the psychological costs and benefits of social representations of minority groups, in this case American Indians, when the widely shared representations are limited in scope. The present research answers the following questions: 1) What are the prevalent social representations of American Indians and how frequently do they appear in mainstream American contexts? 2) What are the consequences of explicitly priming these social representations for American Indians' self-esteem, collective self-efficacy, and achievement-related possible selves? 3) Does ethnic identification mediate this relationship? and 4) What are the consequences of explicitly priming representations of minority groups for European Americans' self-esteem?

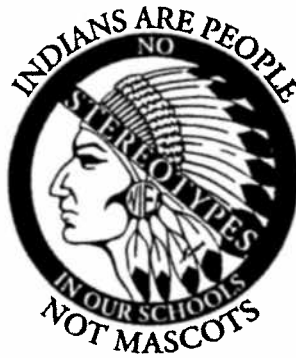
In Study 1, one year of articles from two major newspapers and a decade of Hollywood movies were coded for representations of American Indians. This content analysis revealed that representations of American Indians were relatively scarce and fairly limited in scope, so that all representations could be categorized into three major categories: the romanticized Indian, the broken Indian, and the Progressive Indian).

In Studies 2 and 3, American Indian high school students were primed with a prevalent social representation of their group (i.e., Pocahontas, Chief Wahoo, or Negative Stereotypes), and then completed state self-esteem or collective self-efficacy measures. In both studies, American Indian students primed with social representations reported depressed self-esteem and collective self-efficacy when compared to American Indian students in the control (no social representation) condition.

In study 4, American Indian undergraduates, who were attending a predominantly American Indian university that has as its mascot an image of an American Indian chief, were shown and asked four questions about a particular social representation of American Indians (either Chief Wahoo, Chief Illiniwek, the Haskell Indian, or an American Indian College Fund advertisement). Then they completed a possible selves questionnaire. American Indian undergraduates exposed to these representations reported fewer achievement-related possible selves than did American Indians in a no-representation control condition. Study 4 therefore replicated and increased the generalizability of the findings in Studies 2 and 3.

Finally, in Study 5, European Americans were explicitly primed with social representations of American Indians (i.e., Pocahontas, Chief Wahoo, or Negative Stereotypes). European Americans exposed to these social representations conditions reported more self-esteem than did European Americans in a no-representation control condition. In other words, European Americans enjoyed a self-esteem boost when primed with representations of American Indians. Thus, social representations are implicated in the psychological functioning of both American Indians and European Americans. Implications and potential mediators of these effects are discussed.

TEACH RESPECT



NOT RACISM

**Wisconsin Indian Education Association "Indian" Mascot and Logo Taskforce
Invites You to Join the Effort to
Stop the Use of "Indian" Mascots and Logos in Wisconsin Schools.**

It is imperative that schools teach respect for America's indigenous cultures by removing stereotypes in the form of "Indian" logos, mascots and nicknames. If we are to have any meaningful dialogue about eliminating racism in our society, we must first stop teaching this form of overt racism in our schools.

Wisconsin Indian educators want **all** children to receive a high quality education that prepares them for the challenges of adulthood. We want **all** children to learn accurate and authentic historical and contemporary information about their own cultures and those of other people. We want **all** children to fully participate in the educational process in Wisconsin schools, and we oppose **all** barriers to learning that create an intimidating or offensive school environment for **any** child. "Indian" mascots and logos interfere with learning by creating, supporting and maintaining oversimplified, and inaccurate views of indigenous peoples and their cultures. Along with other societal abuses and stereotypes, "Indian" mascots and logos separate, marginalize, confuse, intimidate and harm American Indian children, thereby creating a barrier to learning and making the school an inhospitable place. Schools must be places where children are allowed equal opportunity to participate in learning. The use of "Indian" logo caricatures denies full and welcome participation to Wisconsin's American Indian children, while at the same time teaching **all** Wisconsin school children to tolerate discrimination against Indian people, their heritage and cultures. Any high school with an "Indian" logo is teaching a course in hands-on racism. It is teaching students how to stereotype a group of people on the basis of race, religion, ancestry and cultural ethnicity. It is teaching students to maintain these stereotypes and to promote them by carrying them into other school districts at interscholastic sports competitions.

Regardless of original intent, relative attractiveness, or degree of cherished attachment, an "Indian" logo and the school traditions that grow up around it present harmful stereotypes of living people and living cultures to students in the school environment. "Indian" logos do not honor Indian people; these logos are nothing more than outmoded, culturally demeaning symbols of oppression.

Icons of discrimination, including "Indian" logos, are slowly and surely following Sambo's restaurants and blackface minstrel shows into the realm of cultural oblivion. At question is not **whether** "Indian" mascots and logos will be removed from school settings across the nation, but **when** and **how**. Rising awareness that these archaic symbols are teaching children how to do racism is resulting in the removal of "Indian" logos in elementary and secondary schools, colleges and universities throughout the nation. In October of 1997, the Los Angeles School District, the second largest in the nation, banned the use of Indian mascots and logos. In May of 1998, the Dallas Public Schools followed LA's lead. The National Congress of American Indians, the National Indian Education Association, Indian people and their allies from coast to coast are asking that schools eliminate "Indian" mascots and logos so our children and our cultures endure no further damage from this form of institutionalized racism. On April 13 of 2001, the United States Commission on Civil Rights (USCCR) issued a statement urging education institutions throughout the nation to effect change.

Finally, one particular logo image, that of a Plains Indian religious leader is insulting because it is associated, not with a religious place or ceremony, but with a sporting event - as part of a game. Not only does this icon misrepresent and trivialize American Indian religions, but an equivalent characterization from another culture - an Archbishop, Minister, Rabbi, the Dalai Lama, or the Pope - would not be tolerated because it insults our religious sensibility, and simultaneously promotes a particular religion in a public school setting.

Twenty-one Wisconsin School Districts have become models of respect for human dignity by changing their "Indian" logos. For the benefit of **all our children**, we hope the forty that still harbor these vestiges of racism will effect change as soon as possible.

HOW YOU CAN HELP

- ◆ **Raise awareness. Talk to friends, relatives, neighbors and colleagues about this issue.**
- ◆ **Ask civic or religious organizations you are affiliated with to support or endorse efforts to change "Indian" logos.**
- ◆ **Speak with your own local school board about changing the districts "Indian" logo or adopting the policy of preventing other school districts from bringing stereotypes in the form of "Indian" logos, mascots, nicknames, cheers, or other depictions or cultural references into your school at interscholastic events.**
- ◆ **Consider inviting members of the WIEA Taskforce to present information at a forum in your area.**
- ◆ **Ask Assembly and Senate members from your area to support legislation to eliminate the use of Indian logos in public schools.**

For more information contact:
Wisconsin Indian Education Association "Indian" Mascot and Logo Taskforce
231 Steeple Road ◆ Mosinee, WI 54455
Phone (715) 693-6238 ◆ FAX: (715) 693-1756 ◆ e-mail: Barb@Munson.net

FR. BARB MUNSON

TEACH RESPECT



NOT RACISM

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

1989

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

1990

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

1991

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

1992

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

- April 14 - Shawano H.S. changes its logo from "Indians" to Eagles.
 - April 15 - Chris Munson, a senior at Mosinee High School writes a letter of complaint to Principal James DeBroux.
 - April 22 - Letter from Principal DeBroux to Chris Munson, he expresses the hope that Mosinee HS "can erase the duplicity that allows us to cheer loudly for the "Indians" at athletic contests, and then turn our backs on your race or be hostile to its individuals because of the prejudice that exists."
 - April 27 - Chris Munson to Pricipal DeBroux replies "if Mosinee plans to become culturally sensitive, the Indian name must be dropped."
 - May 13 - DPI requests Attorney General's opinion.
 - May 18 - American Indian Language Culture Education Board adopts a resolution.
 - Fall - Parent of Menomonie High School student requests the district to discontinue use of the school's "Indian" mascot.
 - September 17 - Attorney General, James Doyle's opinion finds that Indian mascots and logos come under the purview of 118.13 of the state statutes, and DPI has statutory authority to administer pupil nondiscrimination cases under Wisconsin Administration Code PI9.
 - October 15 - Chris Munson writes to Mosinee HS Principal DeBroux, in response to article in the Milwaukee Sentinel quoting Superintendent Rislove as stating, "We certainly would change it if it was offensive to any particular group, but we have never had a single complaint." Chris writes, "The letters I wrote to you were complaints and I would like to know how Mr. Rislove could have ignored them. From what teachers have told me, the letter was read aloud at an inservice held on the 12th of May in 1992. I also remember giving you permission to read the letters and make copies for members of the school board."
 - October 15 - State Superintendent, Herbert J. Grover writes to all Wisconsin public school districts suggesting review and informing them of the Attorney General's decision.
 - October 20 - Letter to Chris Munson from Principal DeBroux.
 - October 21 - Letter to Chris Munson from Superintendent Rislove.
 - November - Menomonie School Board names 13 member (11 adults, 2 students) task force to examine issue of "Indian" mascot.
 - November - Oneida Tribal Chairman, Richard Hill to Mosinee School Board in support of Chris Munson's request that logo be removed.
 - November 10 - Stockbridge-Munsee Tribal Librarian, Barbara Shubinski, writes in support of Chris Munson.
 - December - National Education Association passes resolution I-39, "The National Education Association deplores prejudice based on race, ethnicity, religion, sexual orientation, or gender and rejects the use of names, symbols, caricatures, emblems, logos, and mascots that promote such prejudice."
 - HONOR publishes "What is the point of all this protesting?..." A Primer, to counter the use of Indian Mascots/Logos/Nicknames.
- 1993
- Frank Boyle, Representative, 73rd Assembly District introduces AJR27, a legislative joint resolution encouraging schools to re-examine their use of Indian mascots and logos. AJR27 passes the Assembly and the Senate Education Committee, but is not brought to a vote by the Senate leader.
 - March 31 - Oneida Tribe of Indians adopts resolution "to support the University of Wisconsin-Madison Athletic Board policy.
 - April 6 - WIEA adopts resolution that "to support the University of Wisconsin-Madison Athletic Board in development of a policy which prohibits the University's Intercollegiate teams from playing other teams, that have Tribal mascots, symbols, nicknames, or logos."
 - April 13 - Great Lakes Inter Tribal Council adopts a resolution in opposition to the use of Indian logos, mascots and nicknames.
 - May - Meomonie Task Force recommends discontinuation of "Indian" mascot and development of a new mascot under the direction of the high school Student Council. Also recommended that the school district develop a stronger cultural component to educate the school and community on multicultural and diversity issues. School Board ignores all but the last part of the request and keeps the Indian logo with instructions that it be used in a respectful way.
 - May - Sharon Cloud, WIEA chairperson, teaches students in Mosinee elementary and H.S. about Indian logos from an American Indian perspective.

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

1994

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

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

1995

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

1996

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

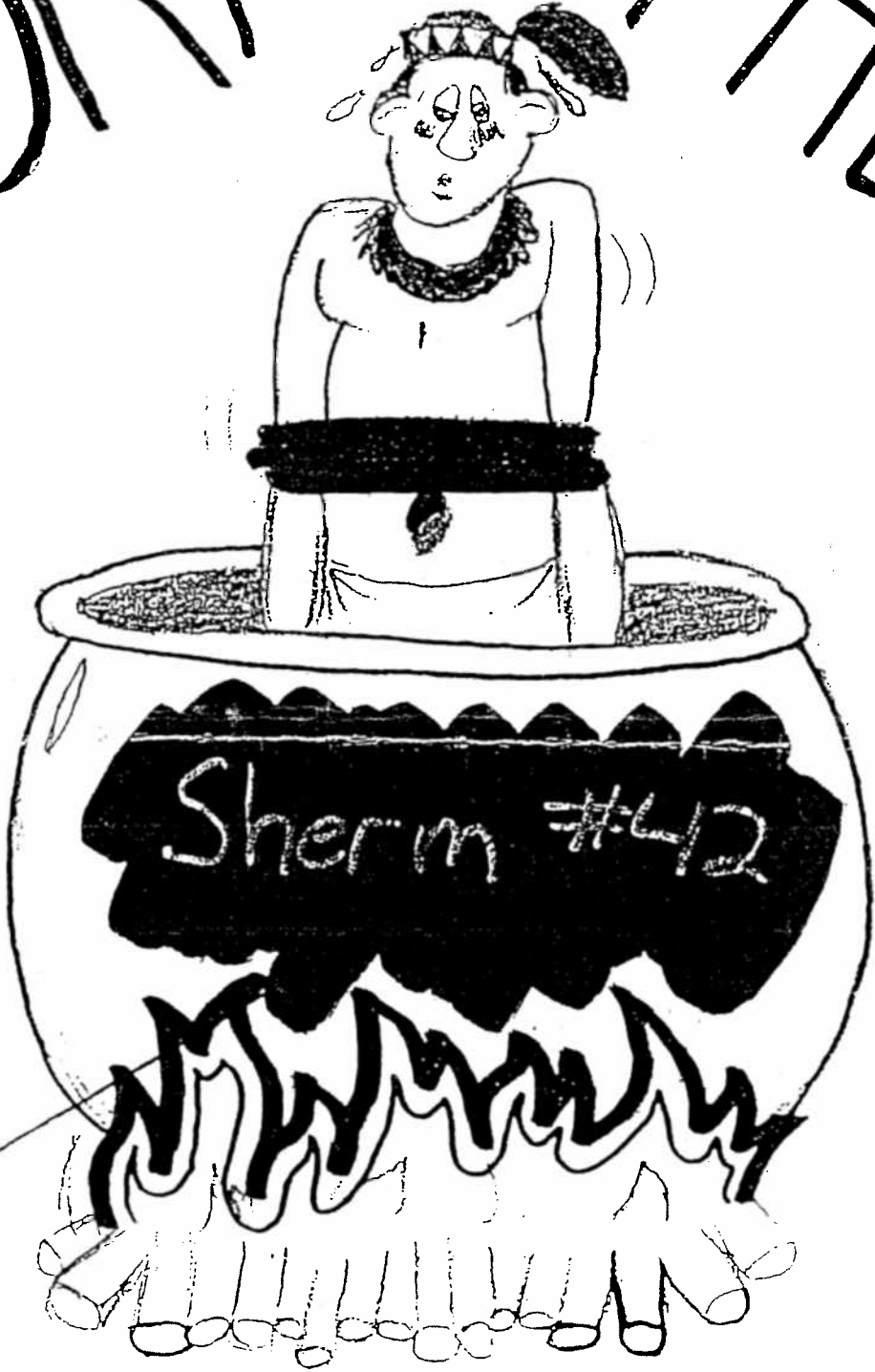
1997

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

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



BURN THE



INDIANS

Great Lakes Inter-Tribal Council, Inc.

Resolution to eliminate the use of depictions of and cultural references to American Indians as mascots, logos, and team nicknames in Wisconsin public schools.

Participating Members of the Great Lakes Inter-Tribal Council, Inc.

Bad River Band of Lake Superior Chippewa Indians;
Forest County Potawatomi Tribe;
Ho-Chunk Nation;
Lac Courte Oreilles Band of Lake Superior Chippewa Indians;
Lac du Flambeau Band of Lake Superior Chippewa Indians;
Lac Vieux Desert Tribe of Michigan;
Menominee Indian Tribe of Wisconsin;
Oneida Nation;
Red Cliff Band of Lake Superior Chippewa Indians;
St Croix Tribe of Lake Superior Chippewa Indians;
Sokaogon Mole Lake Band of Lake Superior Chippewa Indians;
Stockbridge-Munsee Band of Mohican Indians.

Great Lakes Inter-Tribal Council, Inc.

Resolution No. 99-01.05

WHEREAS, The Great lakes Inter-Tribal Council, Inc., is a consortium of twelve federally recognized Indian Tribes native to the region of the North American continent and the area around Lake Superior; and

WHEREAS, the strength of GLITC lies in the resolve of the tribes to be independent, yet to come together in a unified forum to address those issues which require intertribal unity and attention, and

WHEREAS, "Indian" mascots and logos are offensive, disrespectful, and demeaning; "Indian" logos mock Indian people, cultures, and traditions; "Indian"

logos contribute to a societal environment that is racist, oppressive, and harmful to harmonious relationships between people; and

WHEREAS, all children in schools depicting "Indian" stereotypes are encouraged to tolerate, perpetrate, and maintain racist practices against a group of people, and

WHEREAS, children in Wisconsin schools have been exposed to this form of racial, ethnic discrimination since the early 1920's, and continue to be exposed to such racism today, although other forms of stereotyping such as blackface minstrel shows have long since disappeared from the American landscape, and

WHEREAS, the presence of these symbols in state-supported schools, at the expense of Indian and non-Indian taxpaying constituents constitutes state-supported racism, and

WHEREAS, appropriate means of recognizing Native American people exist through teaching Native American history accurately, by treating Native American students with the same respect afforded other students, and by removing "Indian" mascots and logos, and

WHEREAS, Native American Indian Tribes and other organizations have voiced their condemnation of such images by adopting similar resolutions, providing education, and taking political action.

NOW THEREFORE BE IT RESOLVED, the Great Lakes Inter-Tribal Council, condemns the use of "Indian" logos as offensive and will work alone and in concert with other organizations to eliminate the use of depictions of and cultural references to American Indians as mascots, logos, and team nicknames in Wisconsin public schools.

BE IT FURTHER RESOLVED, that this form of racism which damages Native American children and cultures be removed from Wisconsin Public Schools before the new millennium.

CERTIFICATION

I, the undersigned, as Secretary/Treasurer of the Great Lakes Inter-Tribal Council, Inc. Board of Directors comprised of eleven members, of which 10, constituting a

quorum, were present, do hereby certify the foregoing resolution was adopted at a meeting duly called, noticed, convened and held on the 21st day of January 1999, by an affirmative vote of 10 members for, 0 members against, and 0 members abstaining.

Al Trepania, Secretary/Treasurer

United States Commission on Civil Rights

Statement of the U.S. Commission on Civil Rights on the Use of Native American Images and Nicknames as Sports Symbols

The U.S. Commission on Civil Rights calls for an end to the use of Native American images and team names by non-Native schools. The Commission deeply respects the rights of all Americans to freedom of expression under the First Amendment and in no way would attempt to prescribe how people can express themselves. However, the Commission believes that the use of Native American images and nicknames in school is insensitive and should be avoided. In addition, some Native American and civil rights advocates maintain that these mascots may violate anti-discrimination laws. These references, whether mascots and their performances, logos, or names, are disrespectful and offensive to American Indians and others who are offended by such stereotyping. They are particularly inappropriate and insensitive in light of the long history of forced assimilation that American Indian people have endured in this country.

Since the civil rights movement of the 1960s many overtly derogatory symbols and images offensive to African-Americans have been eliminated. However, many secondary schools, post-secondary institutions, and a number of professional sports teams continue to use Native American nicknames and imagery. Since the 1970s, American Indian leaders and organizations have vigorously voiced their opposition to these mascots and team names because they mock and trivialize Native American religion and culture.

It is particularly disturbing that Native American references are still to be found in educational institutions, whether elementary, secondary or post-secondary. Schools are places where diverse groups of people come together to learn not only the "Three Rs," but also how to interact respectfully with people from different cultures. The use of stereotypical images of Native Americans by educational institutions has the potential to create a racially hostile educational environment that may be intimidating to Indian students. American Indians have the lowest high school graduation rates in the nation and even lower college attendance and graduation rates. The perpetuation of harmful stereotypes may exacerbate these problems.

The stereotyping of any racial, ethnic, religious or other groups when promoted by our public educational institutions, teach all students that stereotyping of minority groups is acceptable, a dangerous lesson in a diverse society. Schools have a responsibility to educate their students; they should not use their influence to perpetuate misrepresentations of any culture or people. Children at the elementary and secondary level usually have no choice about which school they attend. Further, the assumption that a college student may freely choose another educational institution if she feels uncomfortable around Indian-based imagery is a false one. Many factors, from

educational programs to financial aid to proximity to home, limit a college student's choices. It is particularly onerous if the student must also consider whether or not the institution is maintaining a racially hostile environment for Indian students.

Schools that continue to use Indian imagery and references claim that their use stimulates interest in Native American culture and honors Native Americans. These institutions have simply failed to listen to the Native groups, religious leaders, and civil rights organizations that oppose these symbols. These Indian-based symbols and team names are not accurate representations of Native Americans. Even those that purport to be positive are romantic stereotypes that give a distorted view of the past. These false portrayals prevent non-Native Americans from understanding the true historical and cultural experiences of American Indians. Sadly, they also encourage biases and prejudices that have a negative effect on contemporary Indian people. These references may encourage interest in mythical "Indians" created by the dominant culture, but they block genuine understanding of contemporary Native people as fellow Americans.

The Commission assumes that when Indian imagery was first adopted for sports mascots it was not to offend Native Americans. However, the use of the imagery and traditions, no matter how popular, should end when they are offensive. We applaud those who have been leading the fight to educate the public and the institutions that have voluntarily discontinued the use of insulting mascots. Dialogue and education are the roads to understanding. The use of American Indian mascots is not a trivial matter. The Commission has a firm understanding of the problems of poverty, education, housing, and health care that face many Native Americans. The fight to eliminate Indian nicknames and images in sports is only one front of the larger battle to eliminate obstacles that confront American Indians. The elimination of Native American nicknames and images as sports mascots will benefit not only Native Americans, but all Americans. The elimination of stereotypes will make room for education about real Indian people, current Native American issues, and the rich variety of American Indian cultures in our country.

The United States Commission on Civil Rights
April 13, 2001

**1999 NAACP RESOLUTION IN OPPOSITION TO NATIVE AMERICAN
MASCOTS**

Whereas, the National NAACP is committed to caring for and affirming the gifts of all people, with special regard to those oppressed or disenfranchised on the basis of race, national origin, and cultural origin; and

Whereas, the use of Native American people, images, symbols, and cultural and religious traditions as sports names, logos and mascots perpetuates racist stereotypes and undermines the self-determination and dignity of Indian people; and

Whereas, the National NAACP, as a nationally and internationally recognized protector of civil and human rights, is in the unique position to impact public and corporate policies and practices,

Therefore, Be It Resolved, that the National NAACP calls upon all members and friends to refrain from purchasing items with Native American sports team logos, and to cross out such logos on merchandise already in their possession.

Be It Further Resolved, that the National NAACP call upon member branches and State Conferences of Branches to inform themselves of and support local efforts to eliminate the use of Native American people, images, symbols, and cultural and religious traditions as sports names, logos and mascots.

Be It Finally Resolved, that the National NAACP call upon all professional sports teams, and public and private schools and universities currently using such names and images to reject the use of Native Americans, and all historically oppressed people and their cultural traditions, as sports mascots and symbols, and affirm their commitment to respectful racial and cultural inclusion in all aspects of their institutions.

Respectfully Submitted on April 28, 1999

NEA 2000-2001 Resolutions

I-41. Use of Prejudicial Terms and Symbols

The National Education Association deplures prejudice based on race, ethnicity, religion, sexual orientation, gender, age, disability, size, marital status, or economic status and rejects the use of names, symbols, caricatures, emblems, logos, and mascots that promote such prejudice. (92, 94)

<http://www.apa.org/releases/ResAmIndianMascots.pdf>

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

Adopted by the APA Council of Representatives on August 21, 2005

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

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

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

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

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

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

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

WHEREAS the continued use of American Indian mascots, symbols, images, and personalities is a form of discrimination against Indigenous Nations that can lead to

negative relations between groups (Cook-Lynn, 2001; Coombe, 1999; U. S. Commission on Civil Rights, 2001; Witko, 2005);

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

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

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

WHEREAS the continued use of American Indian mascots, symbols, images, and personalities has a negative impact on other communities by allowing for the perpetuation of stereotypes and stigmatization of another cultural group (Fryberg, 2004b; Gone, 2002; Staurowsky, 1999; U.S. Commission on Civil Rights, 2001);

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

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

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

AND

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

REFERENCES

Adams, D.W. (1995). Education for extinction: American Indians and the boarding school experience.

Lawrence, KS: University Press of Kansas.

American Psychological Association (June 2001). An emergency action of the Board of Directors: Resolution against racism and in support of the goals of the 2001 United Nations World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance. Washington, DC: Author. [Available online:

<http://www.apa.org/pi/racismresolution.html> .]

Banks, D. (1993). Tribal names and mascots in sports. *Journal of Sport and Social Issues*, 17(1), 5-8.

- Chamberlin, J. (1999). Indian Psychologists Support Retiring of Offensive Team Mascots. *APA Monitor*, 30 (4).
- Clark, R. & Witko, T. (in press). Growing up Indian: Understanding urban Indian adolescents. In American Psychological Association (in press). *No Longer Forgotten: Addressing the Mental Health Needs of Urban Indians*. Washington, DC: Author.
- Churchill, W. (1994). *Indians are us? Culture and genocide in native North America*. Monroe, ME: Common Courage Press.
- Connolly, M. R. (2000). What's in a name? A historical look at Native American related nicknames and symbols at three U.S. universities. *Journal of Higher Education* 71 (5), 515-547.
- Cook-Lynn, E. (2001). *Anti-Indianism in North America: A voice from Tatekeya's earth*. Urbana, IL: University of Illinois Press.
- Coombe, R. J. (1999). Sports trademarks and somatic politics: Locating the law in critical cultural studies. In R. Martin & T. Miller (Eds.). *SportCult* (pp. 262-288). Minneapolis, MN: University of Minnesota Press.
- Davis, L. (1993). Protest against the use of Native American mascots: A challenge to traditional, American identity. *Journal of Sport and Social Issues* 17 (1), 9-22.
- Dolley, J. (2003). The four r's: Use of Indian mascots in educational facilities. *Journal of Law and Education*, 32 (1), pp. 21-35.
- Eagle and Condor Indigenous People's Alliance (2003). Resolution by the Eagle and Condor Indigenous Peoples' Alliance on Eliminating Native American Indian Descriptions Naming Mascots, Logos, and Sports Team Nicknames in Oklahoma Public Schools. [Available On-line: <http://www.aistm.org/2003ecipa.htm> .]
- Fryberg, S. A. (June, 2003). *Free to be me? The impact of using American Indians as mascots*. Invited address at the 16th Annual Convention of American Indian Psychologists and Psychology Graduate Students, Utah State University, Logan, Utah.
- Fryberg, S. A. & Markus, H. R. (2003). On being American Indian: Current and possible selves. *Journal of Self and Identity*, 2, 325-344.
- Fryberg, S. A. (November, 2004a). *"Dude, I'm honoring you": The impact of using American Indian mascots*. Invited address at the North American Society for Sociology of Sports, Tucson, Arizona.
- Fryberg, S. A. (June, 2004b). *American Indian social representations: Do they honor or constrain identities?* Invited address at the Mellon Humanities Center Workshop/Research Institute for Comparative Studies in Race and Ethnicity network, "How do identities matter?" Stanford University, Stanford, California.
- Gone, J. P. (2002). Chief Illiniwek: Dignified or damaging? In T. Straus (Ed.), *Native Chicago* (2nd ed. ,pp. 274-286). Chicago, IL: Albatross.
- Inter-Tribal Council of the Five Civilized Tribes (2001). The Five Civilized Tribes Intertribal Council Mascot Resolution. [Available On-line at: <http://aistm.org/2001.civilized.tribes.htm> .]
- King, C. R. (2001). Uneasy Indians: Creating and contesting Native American mascots at Marquette University. In C.R. King & C. F. Springwood (Eds.). *Team spirits: Essays on*

- the history and significance of Native American mascots (pp. 281-303). Lincoln, NE: University of Nebraska Press.
- King, C.R., & Springwood, C.F. (2001). *Beyond the cheers: Race as spectacle in college sports*. Albany, NY: State University of New York Press.
- Maryland Commission on Indian Affairs (2001). Resolution of the Maryland Commission on Indian Affairs. [Available On-line at: <http://aistm.org/maryland.resolution.2001.htm> .]
- Munson, B. (2001). Tolerance in the news. [Available On-line at: http://www.tolerance.org/news/article_tol.jsp?id=169 .]
- Nuessel, F. (1994). Objectionable sports team designations. *Names: A Journal of Onomastics* 42, 101-119.
- Pewewardy, C. D. (1991). Native American mascots and imagery: The struggle of unlearning Indian stereotypes. *Journal of Navaho Education*, 9(1), 19-23.
- Rodriquez, R. (1998). Plotting the assassination of Little Red Sambo: Psychologists join war against racist campus mascots. *Black Issues in Higher Education*, 15(8), 20-24.
- Sheppard, H. Assembly: No redskins---Ban on name advances to Senate. *Los Angeles Daily*, 2004
[Available On-line at: <http://www.dailynews.com/Stories/0,1413,200~20954~1923795,00> .]
- Society of Indian Psychologist (1999). Position statement in support of "retiring" all Indian personalities as the official symbols and mascots of universities, colleges, or schools (and athletic teams). [Available On-line at: <http://www.aics.org/mascot/society.html>.]
- Springwood, C. F. & King, C. R. (2000). Race, power, and representation in contemporary American sport. In P. Kivisto & G. Rundblad (Eds.), *The color line at the dawn of the 21 st century* (pp. 61-174). Thousand Oaks, CA: Pine Valley Press.
- Staurowsky, E. (1999). American Indian imagery and the miseducation of America. *Quest*, 51 (4), 382-392. [Available On-line at: <http://www.aistm.org/staurowsky.miseducation.htm> .]
- Staurowsky, E. (1998). An Act of Honor or Exploitation?: The Cleveland Indian's Use of the Louis Francis Sockalexis Story. *Sociology of Sports Journal*, 15, 299-316.
- U. S. Commission on Civil Rights (April 13, 2001). Statement of U.S. Commission on Civil Rights on the use of Native American images and nicknames as sports mascots. [Available On-line: <http://www.aics.org/mascot/civilrights.html>.]
- Vanderford, H. (1996). What's in a name? Heritage or hatred: The school mascot controversy. *Journal of Law and Education*, 25, 381-388.
- Webster, S. Loudbear, P., Corn, D., & Vigue, B. (1971, February 17). Four MU Indian students describe Willie Wampus as racist symbol. *The Marquette Tribune*, p. A9.
- Witko, T. (2005). In whose honor: Understanding the psychological implications of American Indian mascots. *California Psychologist*, January Issue.

October 18, 2005
Contact: Pam Willenz
Public Affairs Office
(202) 336-5707

APA Calls for the Immediate Retirement of American Indian Sports Mascots
Such Sports Mascots Promote Inaccurate Images and Stereotypes and Negatively Affect
the Self-Esteem of Young American Indians

WASHINGTON, DC—The American Psychological Association is calling for the immediate retirement of all American Indian mascots, symbols, images and personalities by schools, colleges, universities, athletic teams and organizations, the Association announced today.

APA's action, approved by the Association's Council of Representatives, is based on a growing body of social science literature that shows the harmful effects of racial stereotyping and inaccurate racial portrayals, including the particularly harmful effects of American Indian sports mascots on the social identity development and self-esteem of American Indian young people.

"The use of American Indian mascots as symbols in school and university athletic programs is particularly troubling," says APA President, Ronald F. Levant, EdD. "Schools and universities are places of learning. These mascots are teaching stereotypical, misleading and, too often, insulting images of American Indians. And these negative lessons are not just affecting American Indian students; they are sending the wrong message to all students."

Psychologist Stephanie Fryberg, PhD, of the University of Arizona, has studied the impact of American Indian sports mascots on American Indian students as well as European American students. Her research shows the negative effect of such mascots on the self-esteem and community efficacy of American Indian students.

"American Indian mascots are harmful not only because they are often negative, but because they remind American Indians of the limited ways in which others see them," Fryberg states. "This in turn restricts the number of ways American Indians can see themselves."

The issue of the inappropriateness and potential harm of American Indian mascots is broader than the history and treatment of American Indians in our society say many psychologists who have studied issues of race in America. Such mascots are a contemporary example of prejudice by the dominant culture against racial and ethnic minority groups, according to these scholars.

Psychologist Lisa Thomas, PhD is a member of the APA Committee on Ethnic and Minority Affairs which drafted the Indian mascot resolution.

“We know from the literature that oppression, covert and overt racism, and perceived racism can have serious negative consequences for the mental health of American Indian and Alaska native (AIAN) people. We also need to pay careful attention to how these issues manifest themselves in the daily lives (e.g., school, work, traditional practices, and social activities) and experiences of AIAN individuals and communities. As natives, many of us have had personal and family experiences of being the target of frightening, humiliating, and infuriating behaviors on the part of others. This resolution makes a clear statement that racism toward, and the disrespect of, all people in our country and in the larger global context, will not be tolerated,” Dr. Thomas states.

Full text of the resolution can be found at
<http://www.apa.org/releases/ResAmIndianMascots.pdf>

For more information or interviews:

John Chaney, PhD
Oklahoma State University
(405) 744-6027

Stephanie Fryberg, PhD
University of Arizona
(520) 621-5497

Lisa Thomas, PhD
University of Washington
(206) 897-1413

###

The American Psychological Association (APA), in Washington, DC, is the largest scientific and professional organization representing psychology in the United States and is the world's largest association of psychologists. APA's membership includes more than 150,000 researchers, educators, clinicians, consultants and students. Through its divisions in 53 subfields of psychology and affiliations with 60 state, territorial and Canadian provincial associations, APA works to advance psychology as a science, as a profession and as a means of promoting human welfare.

© 2005 American Psychological Association
Office of Public Affairs
750 First Street, N.E. • Washington, DC • 20002-4242
Phone: 202-336-5700 • TDD/TTY: 202-336-6123
Fax: 202-336-5708 • E-mail
[PsychNET®](#) | [Terms of Use](#) | [Privacy Policy](#) | [Securi](#)