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Details:

(FORM UPDATED: 08/11/2010)

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

**2009-10**

(session year)

**Senate**

(Assembly, Senate or Joint)

**Committee on ... Education (SC-Ed)**

**COMMITTEE NOTICES ...**

- Committee Reports ... **CR**
- Executive Sessions ... **ES**
- Public Hearings ... **PH**

**INFORMATION COLLECTED BY COMMITTEE FOR AND AGAINST PROPOSAL**

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

# School District of Kewaskum

## Mission Statement

*The Kewaskum Community Schools ignite a passion for learning.*

### District Office

1675 Reigle Drive, Suite 100 P.O. Box 37  
Kewaskum, WI 53040-0037

Phone: (262) 626-8427  
Fax: (262) 626-2961

March 18, 2009

Dear State Representative:

As a citizen of Wisconsin and a high school administrator, I am writing to you with testimony regarding AB-35. My presentation does not necessarily represent the views of my employers. Presently, I serve as principal of Kewaskum High School, Kewaskum, Wisconsin.

I was present on March 17, 2009 for the congressional hearing of AB-35. During this hearing, I witnessed many Native Americans declare a need for the removal of logos, caricatures, and nicknames regarding Native Americans. Stories included racial harassment and abuse that definitely should not go on in our public high schools. The Native Americans that testified have shown psychological evidence directly linked to school use of logos, caricatures, and nicknames.

companion to SB25

As a Caucasian, I am in no position to determine whether true racism, harassment, or cultural disrespect has occurred for any of those who gave testimony on Tuesday. I do know that no one from the Kewaskum School District was there to declare that these examples of cultural disrespect are occurring in Kewaskum. It will be, as it should be, the job of our State Representatives to determine whether there is a need for legislation to prohibit the use of logos, caricatures, and nicknames that could in turn deter situations of cultural disrespect.

If legislative branch does determine there is a need for change, then AB-35 does not meet that need. Let me explain. AB-35 will only be effective if indeed a complaint comes forward and the complaint is then judged warranted by the DPI. AB-35 does not automatically prohibit the use of logos, caricatures, and nicknames.

There are many other implementation problems with AB-35. As a State Representative, you cannot vote for AB-35 as it is written today. Here is my rationale:

1. First of all, the bill is written contrary to the way we operate our status quo court systems. In our present legal system, you are innocent until proven guilty. AB-35 automatically renders a school district guilty upon receipt of a complaint. It will be up to the school district to then prove their innocence. Presently in our court systems if a defendant is deemed innocent in one court hearing, they cannot be recharged with the same crime. AB-35 is written that a school district may repeatedly have to defend themselves against various complaints. School districts are thus placed via AB-35 in a situation our courts do not permit called double jeopardy.

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**Kewaskum Elementary School**  
1415 Bilgo Lane  
P.O. Box 127  
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Phone: (262) 626-8427  
Fax: (262) 626-4151

**Farmington Elementary School**  
8736 Boltonville Road  
Kewaskum, WI 53040-9722  
Phone: (262) 626-8427  
Fax: (262) 692-6863

**Wayne Elementary School**  
5760 Mohawk Road  
Campbellsport, WI 53010-9110  
Phone: (262) 626-8427  
Fax: (262) 626-4401

2. AB-35 only applies to public schools, which fall under the DPI's jurisdiction. This means parochial, charter, and other private schools that still may receive public tax dollars (i.e., school choice in Milwaukee) are exempt from this bill. Therefore, discrimination would now exist against public schools if you would pass this bill.
3. The imposed timeline of twelve months coupled with up to \$1,000/day fines is unreasonable. Some schools will be changing out all uniforms, including band uniforms, and athletic bags and warm-ups. (Estimated cost for my high school could exceed \$200,000. In addition, if all building renovations and notations of the Kewaskum "Indians" are to be removed additional expenses and time to contract remodeling will be needed.) AB-35 does not reasonably allow for transition to a new logo or nickname. AB-35 offers no financial assistance to districts even if it were only in the form of an interest free loan from the State.
4. There is no educational provision to change cultural disrespect against Native Americans. The hope through AB-35 is that magically all racism, harassment, and disrespect will cease if all references to the Native American are removed from schools. If education is not a component of that change, some communities may face harsher times ahead with enhanced cultural disrespect in the 38 districts that would be required to make change. Education of rationale for AB-35 needs to not only occur within the school walls but more importantly statewide through a state promotion since these types of logos, caricatures, and nicknames are used not only in schools but for youth teams in communities, as well as, businesses. Furthermore, it will be the alumni population of schools who will be the hardest hit by this identity shift in districts. It has been proven in other districts where the change has occurred that the Native Americans suffered harassment in their neighborhoods when a change such as this was implemented. AB-35 as written will only cause emotional distraught to those Native Americans it is trying to protect if education through a state campaign is not put into place prior to legislative correction. Presently, the State is doing nothing to make an educational and cultural shift amongst its residents.
5. The fact that AB-35 uses DPI to host their hearings regarding harassment appears unworkable and repetitive to use of our court systems. DPI is already overburdened and understaffed. The fact that teacher-licensing applications take two to three months to formally process is just one example of why DPI may not be time efficient in processing AB-35 complaints. Additionally, there are court processes in place for any person to wage a complaint of harassment or racial hate. It is a judge from our courts who should preside over such matters. They have training in the law and valuable experience to make appropriate judgment. What training does a DPI staff member have to address harassment and racial hate issues? This is just one more reason you cannot vote for AB-35 and then proclaim you have made a good decision.

In closing, I hope you see the logical rationales that I have presented here. AB-35 may indeed have merit, but only in concept. However, workability, feasibility, enforcement, and education are all lacking in AB-35. In addition, there is no inherent reason to vote for AB-35 since our present court systems already provide for such complaints. In the least, I urge you to send AB-35 back to its authors for revision, and I give permission to copy my letter back to its authors. But more strongly, I ask you to throw AB-35 out and if you feel a change in cultural respect is indeed necessary for Native Americans, then write legislation that would provide for education in a State campaign. Additionally, you could write legislation prohibiting the use of logos, caricatures, and nicknames from use by any educational facility (public or private), any other community group/businesses, and in any advertisements throughout the State of Wisconsin.

Thank you for reading my concerns.

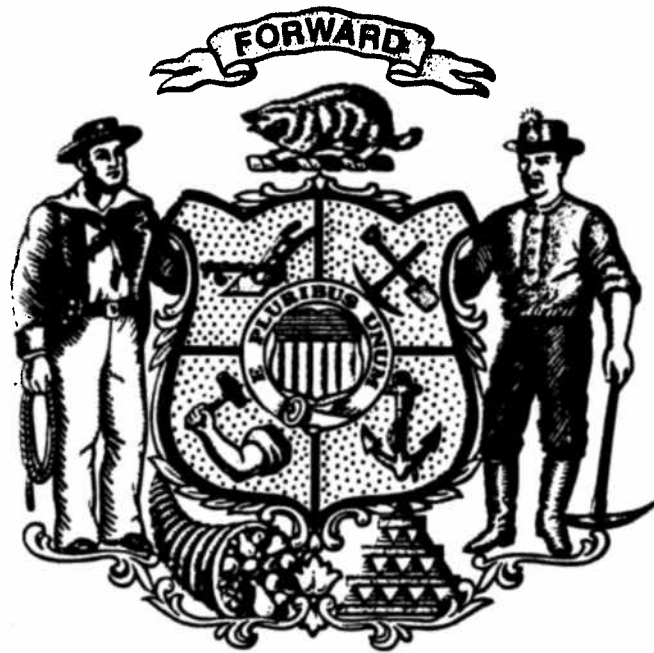
Sincerely,



Christine A. Horbas

Wisconsin Citizen

Kewaskum High School Principal



# School District of Kewaskum

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April 3, 2009

companion  
to SB 25

Dear State Senators:

I am in my third year serving on the Kewaskum School Board. The purpose of this letter is to share with you my thoughts on the AB-35 Bill regarding the removal of logos, caricatures, and nicknames of Native Americans. First of all, there should not be two sets of standards regarding logos, caricatures, and nicknames for public schools. My understanding is that private schools, businesses, villages, public service, and municipalities are exempt from this AB-35 bill.

AB-35 is causing feelings of discrimination. Students are feeling they are being discriminated against that their school, being public, has to make this change while their friends' private schools do not have to make the change. If this State law is good for public schools, why are you not imposing it on private schools? Additionally, why will these caricatures, logos, and nicknames be permitted to be used by businesses, villages, public service, and municipalities? One example would be the Indian motorcycle manufactured in Oconomowoc, Wisconsin.

In our communities, our police chief, fire chief, Chief Justice, Battalion chief, deputy chief all have the Native American leader name. Is that terminology of "chief" going to change? Why is the term "chief" okay for some public entities to use, including our courts, but the term "Indian" is not appropriate for our district?

As a member of Kewaskum School Board, I am concerned on where the money for this change is coming from. Our budget is now tight and we are trying to serve our students the best as we can with the funds the State is allowing us. If this Bill would pass, we might need to consider dropping all athletic programs, as we could not afford to make this change replacing uniforms, warm-ups, bags, etc. Our goal is to spend our money on our student's education versus all the building renovations and uniform changes.

In my home, I personally have hundreds of Indian artifacts including arrows, pottery, pictures, and arrowheads. Does this mean that I am a racist or am I proud of my wife's Indian heritage? Does this mean that sometime in the future you would create a law to ban all individuals to not have any Indian artifacts in their residential homes?

If it is so psychologically harmful that Indian nicknames, logos, and caricatures are used, why hasn't there been a federal law put in place to ban this use across the Nation? It seems like a fruitless venture to mandate that 38 public schools change in the State of Wisconsin when national teams like the Washington Redskins and Atlanta Braves are still permitted to carry on this so called violation. Aren't we sending poor messages to our children? "It is okay for the big shot's that have money to commit these violations but because you are the little guy you have to suck it up."

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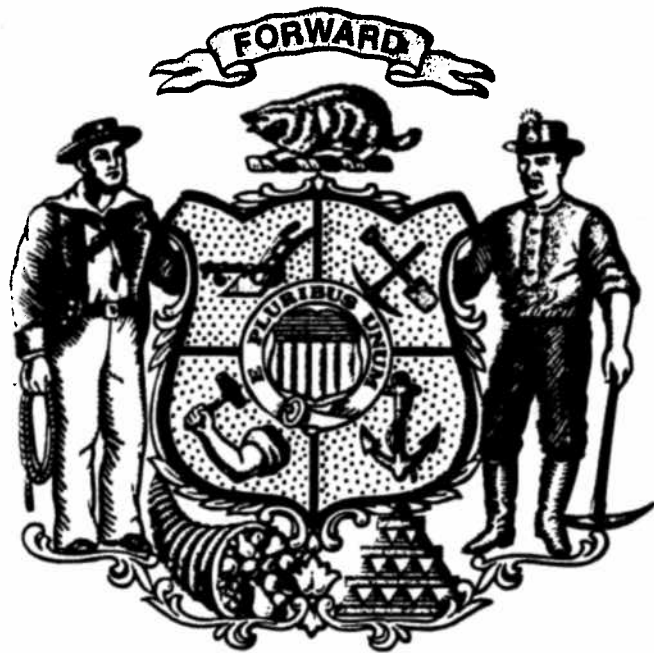
Before you go to vote, are you sure that you have thought about all the complications and burdens that this AB-35 bill will be placing on school districts? Additionally, it is not only the school districts that will suffer but also the very Native Americans you are aiming to protect. The double standards that AB-35 does not address will cause disgruntlement and feelings of unfairness. As a State elected official you need to make sure that you have researched this thoroughly before you act.

In conclusion, I urge you to do right by the students of Wisconsin. Do not pass a bill that has discrimination, suffering, and double standards attached. Legislation is supposed to be fair and good for the people it governs. This bill is not fair or good for all the reasons I stated above. Do not vote for AB-35.

Sincerely,

A handwritten signature in cursive script that reads "Bruce Braidigan". The signature is written in dark ink and is positioned above the printed name.

Bruce Braidigan  
Kewaskum School District School Board Member





**DANIEL LEMAHIEU**  
STATE REPRESENTATIVE  
59<sup>TH</sup> ASSEMBLY DISTRICT



April 9, 2009

Bruce Braidigan  
Kewaskum School District  
1675 Reigle Drive; P.O. Box 37  
Kewaskum, WI 53040

Companion  
to SB 25

Dear Mr. Braidigan:

I thank you for contacting my office regarding Assembly Bill 35 which relates to Native American logos, caricatures, and nicknames. I appreciate your insight into this matter.

You make good points and I agree with your arguments regarding **AB 35** and its lack of workability, feasibility, enforcement, and education. It is my opinion that AB 35 is unnecessary "feel good" legislation. Schools that have heard from their communities in favor of changing Native American nicknames have done so. This should be a local community decision and the state should not be involved. There is also a slippery slope potential here. When we are done with public schools will we move on to private schools and businesses? What about Native American names and words used for municipalities, counties, and states?

In Kewaskum the nickname celebrates the history and heritage of the area as Chief Kewaskum of the Potawatomi nation, reportedly lived on an extremely high hill - known as "Indian Hill" - in the vicinity of the present Village of Kewaskum. As Chief and his tribe's medicine man, he was regarded equally highly by his own people and the early European settlers. The Kewaskum Indians is a sign of pride for the community.

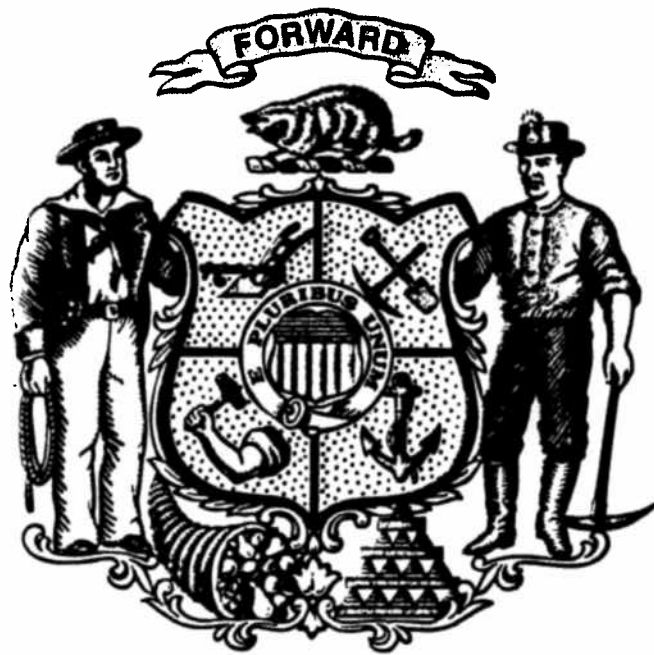
The State of Wisconsin has many important issues to address such as the struggling economy and the state budget that it doesn't need to be meddling in local issues like high school nicknames. I will not support Assembly Bill 35.

Thank you once again for contacting my office. If you have any additional questions or concerns on this issue please do not hesitate to contact my office.

Sincerely,

**Daniel LeMahieu**  
Wisconsin State Representative  
59<sup>th</sup> Assembly District





SB 25? Date?

When I first heard that my school may have to change it's mascot, I was very surprised. I am a junior attending Kewaskum High School and I have been a proud Kewaskum Indian all my life. Not once did I even consider that this could be offensive. I had always thought we were showing respect for the Native American people and that having them as our mascot was very positive. However, I understand that all are entitled to their own opinion and if they are offended, I can't change that.

What I am here to say is that I don't agree with how we are being asked to change. If what we have as our mascot really is that offending, then why just us? By us I mean the school districts in Wisconsin, and only in Wisconsin, which are being asked to change. It seems unfair to ask a small group of schools in just one state to change their ways when they clearly don't have the money or resources to do so. The schools wouldn't have help paying for the change and so would most likely have to resort to even more cuts in school curriculum and staff, which only hurts the students. To me, it just seems like this is singling a small group of students out in one state, which just seems unfair to them.

Further more, for those students, it may sound silly but most don't know why they are being asked to change. Obviously, they know they're being asked to change because someone finds it offensive, but in most cases they don't know why. To them, it just seems like something very important to them is just being taken away without a good reason. That's because they were never taught from the Native American's point of view and don't understand their opinion on this. Also, I think if these schools are made to change without anyone educating them on the reason why, most will never understand and there will be continued unrest.

Finally, it also seems unfair to ask only a small group of schools to change. Why them? Why not nation wide? Why not in more than just schools? It seems off to me that something can be so horrible and offending that you need to take it away at the expense of students, but only a select few. It seems to set a double standard my school is being told that we can't have an Indian logo, but local businesses such as Kewaskum Frozen Foods can still use an Indian logo. We use the Indian logo with pride and our town is even named after Chief Kewaskum. I have always been taught to accept it and to honor the Native American people. It's sad that they are offended and I am sorry if I played a part in that, but I feel that the change needs to be carried out differently. Thank you for hearing and considering my opinion.



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Presented by the Wisconsin Government Accountability Board

as of Tuesday, January 12, 2010

**2009-2010 legislative session**  
**Legislative bills and resolutions**

(search for another legislative bill or resolution at the bottom of this page)

**Senate Bill 25**

the use of race-based names, nicknames, logos, and mascots by school boards, requiring the exercise of rule-making authority, and providing a penalty. (FE)

**TEXT**  
sponsors  
LRB analysis

**STATUS**  
committee actions  
and votes  
text of amendments

**COST & HOURS**  
of lobbying efforts  
directed at this  
proposal

Organization		These organizations have reported lobbying on this proposal:	Place pointer on icon to display comments, click icon to display prior comments		
Profile	Interests		Date Notified	Position	Comments
●	●	American Civil Liberties Union of Wisconsin Inc	2/9/2009	↑	
●	●	Association of Wisconsin School Administrators	2/24/2009	↔	
●	●	Wisconsin Association of School Boards Inc	2/23/2009	↔	💬
●	●	Wisconsin Association of School Business Officials	2/24/2009	↔	
●	●	Wisconsin Association of School District Administrators	2/23/2009	↔	
●	●	Wisconsin Council for Administrators of Special Services	2/24/2009	↔	
●	●	Wisconsin Council of Religious and Independent Schools	11/12/2009	↔	
●	●	Wisconsin Education Association Council	1/7/2010	↑	

Select a legislative proposal and click "go"

**House**    Senate

**Proposal Type**    Joint Resolution  Resolution

**Proposal Number**  (enter proposal number)

**Legislative Session**



## **NIEA Resolution 09-05: Elimination of Race-Based Indian Logos, Mascots, and Names**

WHEREAS, the National Indian Education Association (NIEA) was established in 1970 for the purpose of advocating, planning, and promoting the unique and special educational needs of American Indians, Alaska Natives, and Native Hawaiians; and

WHEREAS, NIEA as the largest national Indian organization of American Indians, Alaska Native, and Native Hawaiian educators, administrators, parents, and students in the United States, provides a forum to discuss and act upon issues affecting the education of Indian and Native people; and

WHEREAS, through its unique relationship with Indian nations and tribes, the federal government has established programs and resources to meet the educational needs of American Indians, Alaska Native, and Native Hawaiians, residing on and off their reserved or non-reserved homelands; and

WHEREAS, self-representational use of American Indian logos, mascots and names remains a cherished tradition in many American Indian communities; and

WHEREAS, NIEA has advocated for the elimination of Indian logos, mascots and names in educational settings by providing workshops, presentation of professional papers, adopting resolutions, providing legal briefs, and forums organizing networks of Indian educators as advocates; and

WHEREAS, years of advocacy on this issue has resulted in the elimination of Indian logo, mascot, and name symbolism from hundreds of educational facilities across the nation; and

WHEREAS, educational institutions choosing to use race-based Indian logos, mascots, and names harm children, exposing graduating class after graduating class to these stereotypes, and indoctrinating them with the idea that it is acceptable to stereotype an entire race of people; and

WHEREAS, institutions choosing to retain such imagery negatively impact students, faculty, and parents from other schools by exposing them to race-based imagery in interscholastic competitions; and

WHEREAS, the limited and sparse representations of American Indians in media and popular culture comprise a significant portion of what children learn about American Indian people and thereby impact the identity formation of Native students while reinforcing stereotypes about American Indian cultures, past and present; and

WHEREAS, there is a growing base of support calling for the elimination of Indian logos, mascots and names as evidenced by endorsements from professional organizations, for example the American Psychological Association; educational advocacy organizations, such as the National Education Association; human rights organizations, like the National Association for the Advancement of Colored People; and sports regulatory agencies, i.e. the National Collegiate Athletic Association; and

WHEREAS, research conducted by Stephanie A. Fryberg finds:

- Exposure to race-based Indian stereotypes harms American Indian Students,
- Attractive stereotypes cause as much harm as cartoon caricatures,
- 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,
- Euro-Americans experience a boost to self-esteem when exposed to the same race-based Indian stereotypes; and

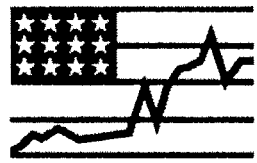
WHEREAS, Dr. Fryberg's research has been expanded upon and replicated in the social psychological arena and the research base has grown in other academic fields; and

WHEREAS, educational institutions should not be the vehicles of institutionalized racism.

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association calls for the immediate elimination of race-based Indian logos, mascots, and names from educational institutions throughout the Nation;

BE IT FINALLY RESOLVED that the National Indian Education Association supports the creation and dissemination of resources and research, and commits its members to assist educational institutions in the elimination of these stereotypes.





# NAES 04

National Annenberg Election Survey

**FOR IMMEDIATE RELEASE**

**DATE: September 24, 2004**

**CONTACT: Adam Clymer at 202-879-6757 or 202 549-7161 (cell)**

**VISIT: [www.naes04.org](http://www.naes04.org)**

## **Most Indians Say Name of Washington "Redskins" Is Acceptable While 9 Percent Call It Offensive, Annenberg Data Show**

Most American Indians say that calling Washington's professional football team the "Redskins" does not bother them, the University of Pennsylvania's National Annenberg Election Survey shows.

Ninety percent of Indians took that position, while 9 percent said they found the name "offensive." One percent had no answer. The margin of sampling error for those findings was plus or minus two percentage points.

Because they make up a very small proportion of the total population, the responses of 768 people who said they were Indians or Native Americans were collected over a very long period of polling, from October 7, 2003 through September 20, 2004. They included Indians from every state except Alaska and Hawaii, where the Annenberg survey does not interview. The question that was put to them was "The professional football team in Washington calls itself the Washington Redskins. As a Native American, do you find that name offensive or doesn't it bother you?"

Some Indian leaders have called upon the team to change the name, but the Redskins' owner, Daniel Snyder, has insisted it will keep the name it has had ever since 1933, when it played in Boston. The team moved to Washington in 1937.

There was little variation among subgroups of Native Americans. Eight percent of men and 9 percent of women said the name was offensive, while 90 percent of each sex said it did not bother them. Ten percent of Indians under 45 found the name offensive, compared to 8 percent of those 45 and older.

Thirteen percent of Indians with college degrees or more education said "Redskins" was offensive, compared to 9 percent of those with some college and 6 percent of those with a high school education or less. Fourteen percent of Indians who called themselves politically liberal said the name was offensive, compared to 9 percent of moderates and 6 percent of conservatives. Among Indians with household incomes of \$75,000 or more, 12 percent found the name offensive, compared to 9 percent of those with incomes between \$35,000 and \$75,000 and 8 percent of those with incomes below \$35,000.

-More-



The National Annenberg Election Survey is a project of the Annenberg Public Policy Center of the University of Pennsylvania ([www.AnnenbergPublicPolicyCenter.org](http://www.AnnenbergPublicPolicyCenter.org)). Dr. Kathleen Hall Jamieson is the director of the survey. Ken Winneg is the managing director of the survey. Adam Clymer is the political director of the survey.

Another major election project of the Annenberg Public Policy Center is FactCheck.org, a project that tries to hold politicians accountable by exposing false or misleading campaign statements. It is available online at [www.FactCheck.Org](http://www.FactCheck.Org).

## Survey Methodology

The National Annenberg Election Survey (NAES) is a survey conducted each presidential election by the Annenberg Public Policy Center of the University of Pennsylvania.

The 2004 National Annenberg Election Survey is based on telephone interviews which began October 7, 2003 and will continue past Election Day.

The sample of telephone exchanges called was randomly selected by a computer from a complete list of thousands of active residential exchanges across the country. Within each exchange, random digits were added to form a complete telephone number, thus permitting access to both listed and unlisted numbers. Within each household, one adult was designated by a random procedure to be the respondent for the survey. The interviewing is conducted by Schulman, Ronca, Bucuvalas, Inc.

This report deals with interviewing conducted from Oct. 7, 2003, through September 20, 2004. In that period 65,047 adults were interviewed, of whom 768 identified themselves as Indians or Native Americans.

In theory, in 19 cases out of 20 the results for these interviews will differ by no more than two percentage points, up or down, from what would have been obtained by interviewing all American adults. For smaller subgroups, the margin of sampling error would be higher.

In addition to sampling error, the practical difficulties of conducting any survey of public opinion may introduce other sources of error into the poll. Variations in the wording and order of questions, for example, may lead to somewhat different results.

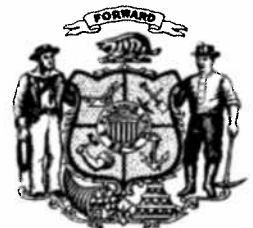
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###



# WISCONSIN STATE LEGISLATURE



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## The Indian Wars

**The campaign against Indian nicknames and mascots presumes that they offend Native Americans -- but do they? We took a poll, and you won't believe the results**

By S.L. Price

Solve this word problem: Billy Mills, the former runner who won the gold medal in the 10,000 meters at the 1964 Olympics, is on a commercial airliner hurtling somewhere over the U.S. It is August 2001. Because Mills's father and mother were three-quarters and one-quarter Native American, respectively, he grew up being called *half-breed* until that was no longer socially acceptable. As sensibilities shifted over the years, he heard a variety of words and phrases describing his ethnic background, from Indian to Sioux to Native American to the one with which he is most comfortable, the age-old name of his tribal nation: Lakota.

Mills is sitting in first class. A flight attendant -- the words *steward* and *stewardess* are frowned upon today -- checks on him every so often. The man is African-American, the preferred designation for his racial background; before that, society called him *black* or *colored* or *Negro*. The man is friendly, doing his job. Each time he addresses Mills, he calls him Chief. Mills doesn't know if the flight attendant realizes that he is Lakota. Maybe he calls everyone Chief. Maybe he means it as a compliment. Mills motions him over.

"I want to tell you something," Mills says. The man leans in. "I'm Native American, and you calling me Chief, it turns my stomach. It'd be very similar to somebody calling you Nigger."

The flight attendant looks at Mills. He says, "Calling you Chief doesn't bother me...Chief."

Who is right and who wrong? Whose feelings take precedence? Most important, who gets to decide what we call one another?

If you've figured out an answer, don't celebrate yet. The above confrontation is only a warmup for sport's thorniest word problem: the use of Native American names (and mascots that represent them) by high school, college and professional teams. For more than 30 years the debate has been raging over whether names such as Redskins, Braves, Chiefs and Indians honor or defile Native Americans, whether clownish figures like the Cleveland Indians' Chief Wahoo have any place in today's racially sensitive climate and whether the sight of thousands of non-Native Americans doing the tomahawk chop at Atlanta's Turner Field is mindless fun or mass bigotry. It's an argument that, because it mixes mere sports with the sensitivities of a people who were nearly exterminated, seems both trivial and profound -- and it's further complicated by the fact that for

### SI Flashback



**Many teams have retired their dancing, whooping Native American mascots, but Illinois' Chief Illiniwek marches on.**

Seth Perlmán/AP

three out of four Native Americans, even a nickname such as Redskins, which many whites consider racist, isn't objectionable.

Indeed, some Native Americans -- even those who purportedly object to Indian team nicknames -- wear Washington Redskins paraphernalia with pride. Two such men showed up in late January at Augustana College in Sioux Falls, S.Dak., for a conference on race relations. "They were speaking against the Indian nicknames, but they were wearing Redskins sweatshirts, and one had on a Redskins cap," says Betty Ann Gross, a member of the Sisseton-Wahpeton Sioux tribe. "No one asked them about it. They looked pretty militant."

Gross's own case illustrates how slippery the issue can be. She grew up on a reservation in South Dakota and went to Sisseton High, a public school on the reservation whose teams are called the Redmen. Gross, 49, can't recall a time when people on the reservation weren't arguing about the team name, evenly divided between those who were proud of it and those who were ashamed. Gross recently completed a study that led the South Dakota state government to change the names of 38 places and landmarks around the state, yet she has mixed feelings on the sports issue. She wants Indian mascots and the tomahawk chop discarded, but she has no problem with team names like the Fighting Sioux (University of North Dakota) or even the Redskins. "There's a lot of division," Gross says. "We're confused, and if we're confused, you guys should be really confused."

Indeed, a recent SI poll suggests that although Native American activists are virtually united in opposition to the use of Indian nicknames and mascots, the Native American population sees the issue far differently. Asked if high school and college teams should stop using Indian nicknames, 81% of Native American respondents said no. As for pro sports, 83% of Native American respondents said teams should not stop using Indian nicknames, mascots, characters and symbols. Opinion is far more divided on reservations, yet a majority (67%) there said the usage by pro teams should not cease, while 32% said it should.

"I take the middle ground," says Leigh J. Kuwanwiswma, 51, director of the Hopi Cultural Preservation Office in Kykotsmovi, Ariz., and an avid devotee of the Atlanta Braves. "I don't see anything wrong with Indian nicknames as long as they're not meant to be derogatory. Some tribal schools on Arizona reservations use *Indians* as a nickname themselves. The Phoenix Indian High School's newspaper is *The Redskin*. I don't mind the tomahawk chop. It's all in good fun. This is sports, after all. In my living room, I'll be watching a Braves game and occasionally do the chop."

Native American activists dismiss such opinion as misguided ("There are happy campers on every plantation," says Suzan Harjo, president of the Morning Star Institute, an Indian-rights organization based in Washington, D.C.) or as evidence that Native Americans' self-esteem has fallen so low that they don't even know when they're being insulted. American Indians -- unlike, say, the Irish Catholics who founded Notre Dame and named its teams the Fighting Irish -- had no hand in creating most of the teams that use their names; their identities were plucked from them wholesale and used for frivolous purposes, like firing up fans at ball games.

"This is no honor," says Michael Yellow Bird, an associate professor of social work at Arizona State. "We lost our land, we lost our languages, we lost our children. Proportionately speaking, indigenous peoples [in the U.S.] are incarcerated more than any other group, we have more racial violence perpetrated upon us, and we are forgotten. If people think this is how to honor us, then colonization has really taken hold."

Regardless, the campaign to erase Indian team names and symbols nationwide has been a success. Though Native American activists have made little progress at the highest level of pro sports -- officials of the Atlanta Braves, Chicago Blackhawks, Cleveland Indians and Washington Redskins, for example, say they have no intention of changing their teams' names or mascots -- their single-minded pursuit of the issue has literally changed the face of sports in the U.S. Since 1969, when Oklahoma disavowed its mascot Little Red (a student wearing an Indian war bonnet, buckskin costume and moccasins), more than 600 school teams and minor league professional clubs have dropped nicknames deemed offensive by Native American groups.

What's more, the movement continues. On Jan. 9 the Metropolitan Washington Council of Governments, which represents 17 local governments in D.C., southern Maryland and northern Virginia, voted 11-2 to adopt a resolution calling the Redskins name "demeaning and dehumanizing" and asking team owner Dan Snyder to change it by next season. A week earlier former Redskins fullback Dale Atkeson had been told by the California Department of Motor Vehicles to remove his vanity plates reading 1 REDSKN. The word *Redskin* was banned on plates by the DMV in 1999.

"We consider ourselves racially sensitive," says D.C. council member Carol Schwartz, who introduced the resolution against the Redskins, "yet in this one area we are so hypocritical. Since when is a sports team's name more important than the sensitivities of our fellow human beings? For decades we had the Washington Bullets, and

[owner] Abe Pollin on his own changed the name [in 1997, because of the high murder rate in D.C.]. Guess what? The world did not stop spinning. Why we would keep this racist term is beyond me."

While those who support names such as Seminoles (Florida State) and Braves can argue that the words celebrate Native American traditions, applying that claim to the Redskins is absurd. Nevertheless, Redskins vice president Karl Swanson says the name "symbolizes courage, dignity and leadership and has always been employed in that manner" -- conveniently ignoring the fact that in popular usage dating back four centuries, the word has been a slur based on skin color. Swanson trots out research that traces the term *redskin* to Native Americans' custom of daubing on red paint before battle. Many experts on Native American history point out that the red paint was used not for war but for burial, and that the word *redskin* was first used by whites who paid and received bounties for dead Indians. "If you research the origin of *redskin*, no one would want that associated with his team," says pro golfer Notah Begay III, who is half Navajo and half Pueblo. "Trading-post owners used to offer rewards for Indian scalps. Signs would say something like, 'Redskin scalps, worth so much.'"

However, what's most important, Swanson counters, is intent: Because the Redskins and their fans *mean* nothing racist by using the nickname, it isn't racist or offensive. "This has been the name of our organization for 70 years," Swanson says. "We believe it has taken on a meaning independent of the word itself -- and it's positive."

Not so, says Harjo: "There's no more derogatory word that's used against us, about us, in the English language. Even if it didn't have such heinous origins, everyone knows that it has never been an honorific. It's a terrible insult."

Harjo is not alone in her thinking. A slew of dictionaries agree that *redskin* is contemptuous, and so do Native American academics, nearly every Native American organization and three judges on the U.S. Trademark Trial and Appeal Board. In April 1999, responding to a lawsuit brought by Harjo and six other Indian leaders, the board stripped the Washington Redskins of federal protection on their seven trademarks. If the decision stands up under appeal, the team and the NFL could lose an estimated \$5 million annually on sales of licensed merchandise.

Even though no team name is under more sustained attack, there's evidence that for the Redskins, a name change would be good for business. In 1996, after much pressure from alumni threatening to withdraw their financial support, Miami (Ohio) University acceded to the Miami tribe's request that it change its team names from Redskins to Redhawks. The following year alumni gave a record \$25 million to the school. "Someday it will change," Miami spokesman Richard Little says of the Washington Redskins name. "And you know what? There'll still be a football team there, and there'll still be those ugly fat guys in dresses cheering for it."

Swanson says the vast majority of Redskins fans like the name, and indeed, beyond the protests of politicians, there's no groundswell of outrage against it in D.C. In a city so racially sensitive that an aide to mayor Anthony Williams was forced to resign in 1999 for *correctly* using the nonracial term *niggardly*, there's nothing hotter than the mass pilgrimage of 80,000 fans to Landover, Md., on Sundays in autumn to sing *Hail to the Redskins* at FedEx Field. Williams mentioned changing the name at a press conference once, but "no one really paid attention," says his aide Tony Bullock. "It's not something that anyone is really talking about." Nevertheless, Bullock says, "the mayor believes it is time to change the name."

That the name is offensive to Native Americans is easy for non-Natives to presume. It resonates when an Olympic hero and former Marine Corps captain such as Mills, who speaks out against Indian names and mascots at schools around the country, insists that a team named Redskins in the capital of the nation that committed genocide against Native Americans is the equivalent of a soccer team in Germany being called the Berlin Kikes. Says Mills, "Our truth is, *redskin* is tied to the murder of indigenous people."

Somehow that message is lost on most of Mills's fellow Native Americans. Asked if they were offended by the name Redskins, 75% of Native American respondents in SI's poll said they were not, and even on reservations, where Native American culture and influence are perhaps felt most intensely, 62% said they weren't offended. Overall, 69% of Native American respondents -- and 57% of those living on reservations -- feel it's O.K. for the Washington Redskins to continue using the name. "I like the name Redskins," says Mark Timentwa, 50, a member of the Colville Confederated Tribes in Washington State who lives on the tribes' reservation. "A few elders find it offensive, but my mother loves the Redskins."

Only 29% of Native Americans, and 40% living on reservations, thought Snyder should change his team's name. Such indifference implies a near total disconnect between Native American activists and the general Native American population on this issue. "To a lot of the younger folks the name Redskins is tied to the football team, and it doesn't represent anything more than the team," says Roland McCook, a member of the tribal council of the Ute tribe in Fort Duchesne, Utah.

The Utes' experience with the University of Utah might serve as a model for successful resolution of conflicts over Indian nicknames. Four years ago the council met with university officials, who made it clear that they would change their teams' name, the Running Utes, if the tribe found it objectionable. (The university had retired its cartoonish Indian mascot years before.) The council was perfectly happy to have the Ute name continue to circulate in the nations' sports pages, but council members said they intended to keep a close eye on its use. "We came away with an understanding that as long as the university used the Ute name in a positive manner that preserved the integrity of the Ute tribe, we would allow the use of the name and the Ute logo [two eagle feathers and a drum]," says McCook. Florida State, likewise, uses the name Seminoles for its teams with the express approval of the Seminole nation.

Like the Ute tribe, most Native Americans have no problem with teams using names like Indians and Fighting Illini -- or even imposed names like Sioux. "People get upset about the Fighting Sioux, but why?" Gross says. "We're not Sioux people, anyway. The French and the Ojibway tribe gave us that name, and they're our hereditary enemies. We're not braves, and we're not really Indians. I know the history. For me those names are not a problem." Many Native Americans are offended, however, by mascots such as Illinois's Chief Illiniwek and others that dress up in feathers and so-called war paint. "Just do away with the imagery -- the dancing, the pageantry," says Gross.

Which brings us to the point at which the word problem becomes a number problem. Say you are a team owner. You kiss Chief Wahoo goodbye. Stop the chop. Dump the fake Indian garb, the turkey feathers and the war paint. Get rid of, say, the Redskins name because it's got a sullied history and just sounds wrong. Rename the team the Washington Warriors -- without the Indian-head logo -- and watch the new team hats and jackets hit the stores. Money is going to pour in, you see, and someone will have to count it.

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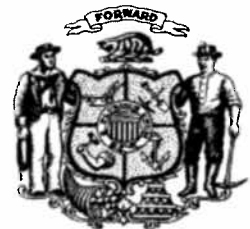
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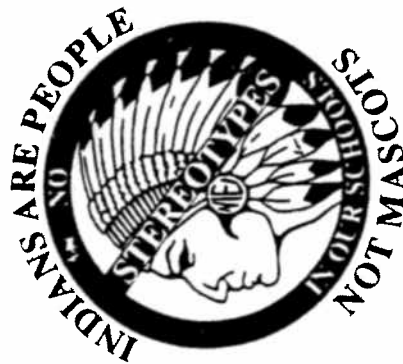
# WISCONSIN STATE LEGISLATURE



MANY THANKS TO THESE SCHOOLS  
THAT HAVE CHANGED TO MAKE  
THINGS BETTER FOR ALL STUDENTS:

Amery	Owen-Withee
Arcadia	Port Edwards
Bloomer	Portage
Bruce	Poynette
Clear Lake	Rice Lake
Germantown	Seymour
Grafton	Shawano
Hudson	Sheboygan South
Independence	Tomah
Kiel	Verona
LaCrosse Central	Viroqua
Marathon	Waupun
Medford	Wanewoc-Union Center
Milton	Wauwatosa East
Milwaukee Custer	Wisconsin Rapids
Neillsville	Hartland Arrowhead
Oshkosh West	

TEACH RESPECT



NOT RACISM

A Message from the Wisconsin Indian Education  
Association Mascot and Logo Task Force

SCHOOLS THAT STILL USE RACE-BASED  
NICKNAMES AND LOGOS:



Berlin "Indians"  
Greenwood "Indians"  
Kewaskum "Indians"  
Kewaunee "Indians"  
Menomonee Falls "Indians"  
Menomonie "Indians"  
Mishicot "Indians"  
Mosinee "Indians"  
Mukwonago "Indians"  
Seneca "Indians"



Stockbridge "Indians"  
Weyauwega-Fremont "Indians"  
Baldwin-Woodville "Blackhawks"  
Prairie du Chien "Blackhawks"  
Ft. Atkinson "Blackhawks"  
Lancaster "Flying Arrows"  
Elmwood "Raiders"



Tomahawk "Hatchets"  
Winter "Warriors"  
Auburndale "Apaches"  
Big Foot "Chiefs"  
Cornell "Chiefs"  
Lake Holcombe "Chieftains"  
Osceola "Chieftains"  
Osseo-Fairchild "Chieftains"



Potosi "Chieftains"  
Riverdale "Chieftains"  
Shiocton "Chiefs"  
Wisconsin Dells "Chiefs"  
Gale-Ettrick-Trempealeau "Redmen"  
Rib Lake "Redmen"

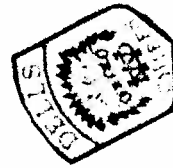


Belmont "Braves"  
Black Hawk "Warriors"  
Muskego "Warriors"  
N. Ozaukee "Warriors"  
Waunakee "Warriors"

AN ISSUE OF IMPORTANCE TO ALL  
CONCERNED WITH EDUCATION IN

WISCONSIN:

RACE-BASED  
SCHOOL  
NICKNAMES  
AND LOGOS  
HARM ALL  
STUDENTS





## WHAT THE RESEARCH SHOWS:

The doctoral research of Dr. Stephanie Fryberg (Tulalip) at Stanford University conclusively showed the following:

- 1) American Indian students experience harm to their self-esteem from exposure to 'Indian' nicknames and logos.
- 2) The harm occurs equally with attractive, noble-looking representations and with grotesque, cartoonish characterizations.
- 3) American Indian students who approve of the use of 'Indian' nicknames and logos experience more psychological harm than students who oppose the use of such symbols.
- 4) Euro-American students exposed to these symbols experience an artificial increase in their self-esteem. This creates a gap that is discriminatory towards American Indians and psychologically harmful to all students.

The Fryberg research has been validated by both the American Psychological Association and the American Sociological Association. Both have now passed resolutions asking all schools using 'Indian' nicknames and logos to change.

## ARE ALL SCHOOLS THAT USE 'INDIAN' NICKNAMES AND LOGOS REALLY GUILTY OF INSTITUTIONALIZED RACISM?

The sad answer to this question is "yes." Most people understand racism in terms of the overt racism associated with the slavery, lynchings and segregation that happened earlier in the history of the United States. There is a more subtle, often unintended, form of racism that has endured through our institutions, however, and continues to harm people. The American Bar Association has defined this institutionalized racism as "the statutes, rules, policies, procedures, practices, events, conduct and other factors operating alone or together that have a disproportionate impact on one or more people of any racial or ethnic group." When you consider that the American Bar Association is a very credible defining agent and that the evidence in the Fryberg research clearly shows that race-based school nicknames have a "disproportionate impact" on American Indians, then every school that uses American Indian nicknames and logos is guilty of institutionalized racism.

## WHAT IF A SCHOOL FINDS AN AMERICAN INDIAN WHO THINKS IT'S OKAY?

Most communities that still use 'Indian' nicknames and logos have made contact with someone of American Indian ancestry who has indicated approval after hearing of the "intent to honor." This is a very natural human response. But finding an American Indian who accepts the intent, doesn't care, or misunderstands the issues does not change even one of the sound educational and moral reasons for change.

It also ignores the consensus among American Indian and educational organizations on the issue. The U.S. Commission on Civil Rights, The National Indian Education Association, The Great Lakes Inter-Tribal Council, The Wisconsin Indian Education Association and more than 80 other state and national organizations represent a solid consensus for change. It is a matter of doing what is morally right and educationally sound.

## WHAT IF THERE IS COMMUNITY BACKLASH?

There will be backlash in the community. Most people are not even aware of the research and the reasons for change. They have fond memories of sports trophies and homecomings where they used 'Indian' nicknames and images with pride. One proud alumni at a school using an 'Indian' nickname and logo declared, "I don't even think of the image on the wall (profile of a plains Indian chief) as an Indian anymore. It is us, all of us who went to school here." This kind of extreme feeling and identity obfuscation will come out in communities, so it is very important to promote thorough discussion of the evidence supporting the need for change. Many resources can be found at the websites [www.Indianmascots.com](http://www.Indianmascots.com) and [www.aistm.org](http://www.aistm.org).

Ultimately, different questions must rise above the fear of backlash. What is cost to our humanity if we continue to graduate class after class of students who have been psychologically harmed? Can we really 'stay on the sidelines', thinking this is a local issue when all schools that compete with those using race-based nicknames and logos are also affected? How can we wait even one more day for change when we are harming the potential of future generations of those whom we love the most?

## ISN'T THE 'INTENT TO HONOR' AND 'TRADITION' A REASONABLE DEFENSE FOR SCHOOLS?

Absolutely not. The fact that majorities in the communities that retain 'Indian' nicknames and logos support continued use only increases the urgency of the need for change. These assumptions have served to mask much larger problems and further harm both the schools and the educational process in those communities. Please consider that:

- 1) All schools that use American Indian nicknames and logos are teaching their students that the process of racial stereotyping is a legitimate educational activity. Regardless of what is said in any-classroom against stereotyping these schools have legitimized the process for all their students. The very nature of promoting "good" stereotypes in the characteristics they want for their sports teams teaches kids that it is okay to stereotype and falsely assumes that they can pick certain characteristics that will accurately represent many hundreds of different cultures identified as American Indian.
- 2) Race-based nicknames and logos demonstrate unsportsmanlike conduct. The *WAA Sportsmanship Reference Guide* repeatedly emphasizes the need to be racially sensitive, especially by refraining from "comments (that are) ethnic, racial or sexual in nature." Even yelling, "Go Indians!" violates this basic tenant of sportsmanship. And remember, for every cheering section in every game these schools play, their cheers for the "Indians" will be met with opposing team cheers against the "Indians." These are de facto racial attacks.
- 3) All schools that retain 'Indian' nicknames and logos objectify and dehumanize a living people. From stone-tipped arrows to images of headresses, the constant misrepresentation of Native people as something from the past that competes with predatory animals (Bears, Wildcats, Tigers, etc.), objects (Stars, Comets, etc.) and representations of evil (Blue Demons, Red Devils, etc.) makes a mockery of attempts to honor 'Indians' with nicknames and logos. And if that weren't bad enough, very sacred things such as the eagle feather are trivialized as props and play things for high school sports teams.



# TEACH RESPECT



# NOT RACISM