
SCHOOLS' USE OF
NATIVE AMERICAN MASCOTS



REPORT
TO THE
STATE BOARD OF EDUCATION

SUSAN CASTILLO
SUPERINTENDENT OF PUBLIC INSTRUCTION

MARCH 8, 2012

EXECUTIVE SUMMARY

In Oregon, fifteen high schools have American Indian mascots—these race-based nicknames are the “Warriors,” the “Braves,” the “Chieftains,” the “Indians,” or the “Indian Eagles.” In all cases, the schools and communities believe they are respectfully honoring Native Americans. To suggest that such images may be offensive risks community outrage: community members believe they are unfairly being charged with being disrespectful or racist. The very topic invites passion on both sides and is divisive.

While the communities of these high schools believe they are honoring Native Americans, there is a growing body of social science literature and empirical research that indicates there are harmful effects of such racial stereotyping and inaccurate racial portrayals. These stereotypes are particularly harmful to the social identity development and self-esteem of American Indian young people. Research indicates that using Native Americans as mascots promotes discrimination, pupil harassment, and stereotyping.

The Oregon State Board of Education has been given the responsibility by the Oregon Legislature in state statute to ensure that persons are not subjected to unlawful discrimination in our public schools on the basis of race, color, religion, sex, sexual orientation, national origin, marital status, age or disability. Native American students are also entitled to an educational environment that is not hostile and is conducive to the attainment of educational goals. The board has a responsibility to consider the research and weigh this against the community’s desire to maintain its traditions.

Since the 1970s, 20 Oregon high schools have changed their Indian-related nicknames and mascots. Oregon’s community colleges and universities have discontinued the use of Indian mascots. *The Oregonian* does not print names such as the Braves, Redskins, and Redmen.

Superintendent Castillo recommends the board thoughtfully consider the issue from all perspectives. Ideally, these conversations would occur at the community level, but traditions and the passion they evoke can make this difficult.

Recommendations:

1. Adopt a resolution to be distributed to public schools that describes the issues relating to Native American mascots.
2. Adopt an administrative rule that prohibits public schools from using names, symbols or images that depict or refer to an American Indian Tribe, custom, or tradition as a mascot, nickname, logo, or team name.
3. To mitigate costs and to allow districts adequate time to adopt new mascots, allow public schools five years to complete the mascot adoption process.
4. Give school districts freedom to use their own processes to select and adopt new mascots.

5. Specifically seek input on the rule and resolution from those school districts who have been identified in this report as having Native American mascots and from other groups such as the Oregon School Boards Association.
6. The rule and resolution should be considered through a process that allows for public and open discussions.

SCHOOLS' USE OF NATIVE AMERICAN MASCOTS

INTRODUCTION

Schools began using Native American names and images between the 1930s and the 1950s. Many of the first mascots were cartoonish caricatures that have evolved into more dignified depictions. However, since the early 1970s, there has been a movement to eliminate Native American team names, mascots, and logos altogether.

Research supports that using a Native American as a mascot promotes discrimination. The American Psychological Association (APA)¹ has called for the retirement of all American Indian mascots, symbols, images, and personalities by schools, colleges, universities, athletic teams and organizations. The American Sociological Association has called for the elimination of the use of Native American nicknames, logos, and mascots in sports. Many newspapers will not print the name of such mascots, including *The Oregonian*. The National Collegiate Athletic Association stopped recognizing Indian mascots in 1998. A number of organizations have called on schools with Indian mascots to discontinue their use.

What About the Vikings? The Celtics? The Fighting Irish?

One question that frequently arises in discussions of eliminating Native American mascots is whether mascots are different from other ethnically-based mascots. A key difference is that Native Americans represent a race of people, not an ethnic or political subgroup of a race, such as the Spartans.²

The historical experiences, status, and political power that can be attributed to American Indian people versus individuals of European descent are also vastly different. Irish and Scandinavians, for instance, are of European heritage and part of the numerically large, dominate white American society. Moreover, Irish Americans are the second largest subgroup in the country and there are more Americans of Irish descent than there are Irish in Ireland.

The same cannot be said for American Indian people who belong to a historically persecuted, disenfranchised group whose total numbers compose less than one percent of the national population.³

¹ This page is a reprint of the APA position found at: <http://www.apa.org/pi/oema/resources/indian-mascots.aspx>

² The 2010 Census recognized the following racial categories: White; Black, African American or Negro; American or Alaskan Native; Asian Indian; Chinese; Filipino; Japanese; Korean; Vietnamese; Native Hawaiian; Guamanian or Chamorro; Samoan; Other Pacific Islander; Other Asian. <http://www.prb.org/Articles/2009/questionnaire.aspx>

³ <http://quickfacts.census.gov/qfd/states/00000.html>

Often schools that have chosen Irish mascots have communities with large Irish populations. An example of this is Notre Dame, which uses an imaginary character as its mascot (a "leprechaun"), that was for years a historically Irish Catholic university whose administration, staff, and student body were largely Irish Catholic. In other words, this school composed of many people of Irish heritage decided upon a nickname relating to their own ethnicity. The same cannot be said for the vast number of schools using "Indian" themed logos, symbols, mascots, and nicknames. As regards to Celtics, Spartans and Vikings, these types of mascots describe ethnic groups that have disappeared hundreds of years ago.

Sometimes comparisons are made between Native American mascots and vocation mascots like Cowboys, Lumberjacks, and Cheesemakers. However, such comparisons are not similar. Anyone can theoretically choose their own vocation but no one has a say in their own race. This is one reason that state and federal laws prohibit discrimination in public schools based on race but not based on vocation.

Native American Mascots as a Method of Incorporating Native Culture in Schools

Some people argue that Native American mascots reflect and incorporate Native American history and culture into the public school setting and that Native American mascots focus on bravery, courage, and fighting skills rather than anything derogatory.

Some schools do make an effort to portray their educational institution's mascot in what they believe is a dignified and respectful manner. Regrettably, even in such instances there are things beyond the school's control that can get out of hand. There are often fans and players—on both sides of the playing field—who insist on wearing "war paint" or feathered headdresses, who shout ethnic-related slogans or slurs and display related signs and logos. Statements that are used by rival teams include words such as "kill the Indians." These kinds of slogans and slurs can create a hostile educational environment for Native American students and serve to disrupt their education.

Some people have also argued that Native American mascots reflect the history of the local area. However, a review of many Oregon Native mascots used in public schools revealed that many mascots portrayed a generic, stereotypical Indian, a cartoon Indian or a Native American tribe from outside of Oregon. Additionally mascots often do not reflect local Native American culture and traditions.

The research of Stephanie Fryberg refutes the claim that as long as the depictions are respectful that no harm results in their use. She found that American Indian mascots have negative consequences because there are relatively few alternate characterizations and as such, are powerful communicators as to how American Indians should look and behave. Mascots remind

American Indians of the limited way in which others see them, and this in turn may limit the number of ways in which American Indians can see themselves.⁴

USE OF INDIAN MASCOTS IN OREGON

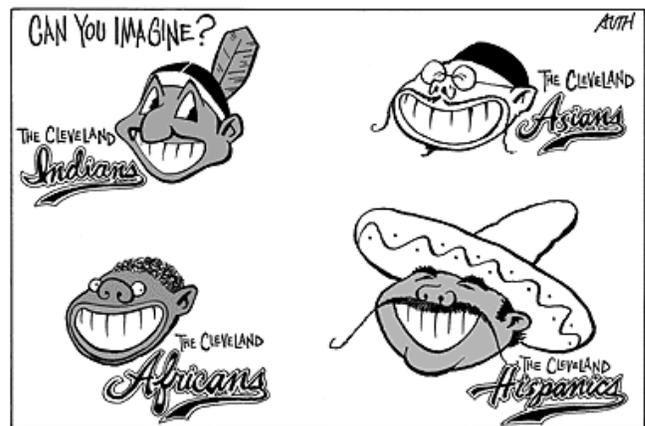
In April of 2006, the Oregon Indian Education Association (OIEA) adopted a resolution to ban the use of all Native American mascots for sports events. This resolution supported action already taken by the National Congress of American Indians and National Youth Council.

In December 2006, Che Butler, accompanied by his sister Luhui Whitebear (both members of the Siletz tribe and members of OIEA), testified⁵ before the State Board of Education. Che Butler presented arguments in support of the OIEA resolution and described a number of incidents he found disturbing concerning schools' use of Native American mascots:

- In Illinois, Native dolls were hung from trees and balconies when a rival team with a Native mascot was in town.
- In Arizona, "Scalp the Indians" was chalked in large letters on the lawn when a rival team with a Native mascot was in town.
- In South Dakota students wear "The Sioux Suck" shirts and chant this saying while playing a rival team with a Native mascot.
- The New York Post has headlines such as "Tribe on Warpath" and "Take the Tribe and Scalp 'Em" when the NY Yankees play the Cleveland Indians.
- High schools post "Scalp the Indians" when playing rival teams.

Often the disrespect of the mascot comes not from the students and staff at a school that have adopted the mascot, but teams competing against the school.

Mr. Butler pointed out that native people are the only race of living people used as mascots in professional sports. He noted that none of these other images (right) would be seen as acceptable by the public.



Mr. Butler urged the board to examine the

⁴ Fryberg, Stephanie, et al. *Of Warrior Chiefs and Indian Princesses: The Psychological Consequences of Indian Mascots*. Basic and Applied Social Psychology. 2008.

<http://sitemaker.umich.edu/daphna.oyserman/files/frybergmarkusoysermanstone2008.pdf>

⁵ Many of the slides have been used in this paper. To see the complete presentation scroll to "School Mascots – C. Butler), <http://www.ode.state.or.us/search/page/?id=846>

issue and consider a ban on such images.

In response to the presentation, Superintendent Susan Castillo formed an advisory committee to look into the issue. Members included school superintendents of districts that used Indian mascots, as well as representatives from the Oregon Civil Rights Commission, the Oregon Schools Activities Association, the Confederation of School Administrators, the Oregon Education Association, and individuals representing broad-based Native American groups.

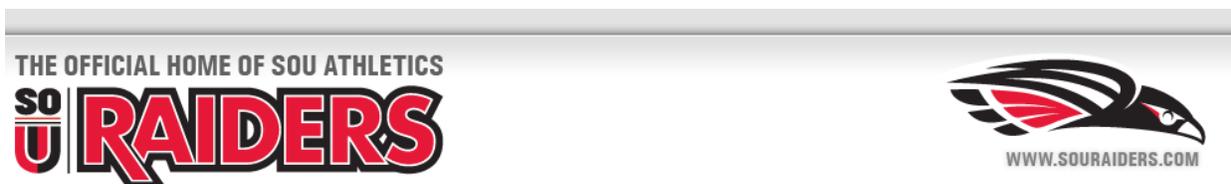
The advisory committee held three meetings over 2007. The committee recommended the following:

- Schools eliminate the use of Native American mascots and logos receiving state funding.
- Schools educate all students about Native American stereotyping and its negative effects.
- Schools use culturally accurate education materials, curriculum, and resources.

NATIVE AMERICAN MASCOTS & IMAGERY IN OREGON & OREGON SCHOOLS

No public colleges or universities in Oregon use Native Americans as mascots.

In 1980, Southern Oregon University ended a tradition begun in 1950 when its mascots, the Red Raiders, were depicted as Indian chiefs. SOU changed their mascot name to the Raiders, and a native bird symbol was used.⁶



In 1998, Chemeketa Community College dropped its “Chiefs” nickname and selected “Storm” for its new name.⁷

Since the 1970s, 20 Oregon high schools have changed their Indian related nicknames and mascots.⁸

The Department of Education has identified 15 Oregon public high schools⁹ that use some form of Native American name or image:

⁶ <http://www.nativevillage.org/Messages%20from%20the%20People/timeline%20for%20Indian%20Mascots.htm>

⁷ Ibid.

⁸ Ibid.

⁹ (www.osaa.org/)

- Amity High School: Warriors
- Banks High School: Braves
- Lebanon High School: Warriors
- Mohawk High School: Indians
- Molalla High School: Indians
- North Douglas High School: Warriors
- Oakridge High School: Warriors
- Philomath High School: Warriors
- Reedsport High School: Braves
- Rogue River High School: Chieftains
- Roseburg High School: Indians
- Scappoose High School: Indians
- Siletz Valley School: Warriors
- The Dalles-Wahtonka High School: Eagle Indians
- Warrenton High School: Warriors



Roseburg High School changed its symbol from a depiction of a Native American to a feather.

Images of the mascots can be found in Appendix C.

In 2005, the school board in Enterprise High School voted to approve the student body's request to have the nickname, "Savages" and mascot changed to Outlaws after 80 years of "Savage" tradition. Superintendent Brad Royse credited students for this leadership.¹⁰

While the National Collegiate Athletic Association stopped recognizing Indian mascots in 1998, stating that such stereotypical depictions do not comply with NCAA's commitment to ethnic students' welfare,¹¹ the Oregon Student Activities Association has not taken a similar stand.

In 2001, Senate Bill 488 was enacted and prohibited the term "squaw" in geographic place names, such as Squaw Creek. This was in response to the relatively new understanding that the term was pejorative. At that time, Oregon had over 100 place names that contained the word "squaw," including numerous creeks, lakes, and mountains as well as a city street in Salem. Maine, Montana, Minnesota, and Oklahoma had enacted similar legislation.

Many newspapers will not print the name of such mascots, including *The Oregonian*; since 1993, the *Oregonian* has not printed names such as the Braves, Redskins, and Redmen. At the time, managing editor Peter Thompson stated, ". . . we have concluded that we will not be a passive

¹⁰ "Oregon high school scraps 'Savage' nickname, mascot (5/5/2005), retrieved on August 31, 2011, from http://findarticles.com/p/news-articles/columbian-vancouver-wash/mi_8100/is_20050505/oregon-school-scraps-savage-nickname/ai_n51307398/, by AP, originally reported in Columbia, Vancouver, Wash.

¹¹ <http://www.nativevillage.org/Messages%20from%20the%20People/timeline%20for%20Indian%20Mascots.htm>

participant in perpetrating racial or cultural stereotypes in our community – whether by the use of nicknames or in any other way.”¹² (See editorial in favor of prohibition, Appendix H)

NATIONAL PERSPECTIVE

In 2001, the United States Commission on Civil Rights called “for an end to the use of Native American images and team names by non-Native schools.” The Commission concluded that “[t]hese references, whether mascots and their performances, logos, or names, are disrespectful and offensive to American Indians and others who are offended by such stereotyping” and “are particularly inappropriate and insensitive in light of the long history of forced assimilation that American Indian people have endured in this country.”¹³

Since the early 1970s, more than 600 high school and college teams have stopped using Native American team names or mascots, though no professional sports team in the United States has followed suit. There are at least 117 American Indian, educational, psychological, sociological, civil rights and religious organizations that are officially opposed to race based athletic nicknames or mascots.¹⁴

Abandoning the use of Indian mascots continues the recognition that such imagery and names are offensive. In 2005, the NCAA prohibited the display of hostile and abusive racial/ethnic/national origin mascots, nicknames or imagery at any of the 88 NCAA championships and the following year, prohibited schools with hostile or abusive mascots, nicknames or imagery from hosting any NCAA championship competitions.¹⁵

In May, 2010, Wisconsin enacted Act 250. Under this law, school district boards have “the burden of proving by clear and convincing evidence that the use of the nickname or team name in connection with the logo or mascot does not promote discrimination, pupil harassment, or stereotyping as defined by the state superintendent by rule.”¹⁶

"This is a human rights issue; we are being denied the most basic respect. As long as our people are perceived as cartoon characters or static beings locked in the past, our socio-economic problems will never be seriously addressed. Also, this issue of imagery has a direct correlation with violence against Indian people and the high suicide rate of our youth."

Michael S. Haney (Seminole)

¹²

<http://news.google.com/newspapers?nid=2209&dat=19920217&id=P4NKAAAIAIBAJ&sjid=5pMMAAAAIAIBAJ&pg=3041,3572775>

¹³ Connecticut Law Review. Volume 40, Number 1. November 2007.

<http://www.law.uconn.edu/system/files/private/Native%20American%20Team%20Names%20and%20Mascots.pdf>

¹⁴ Ibid.

¹⁵ www.ncaasports.com

¹⁶ http://indianmascots.com/position_statement/position_statement.htm

In 1999, Nebraska passed a resolution requesting that all institutions halt the use of race-based symbols and mascots. In 2003, Michigan's State Board of Education passed a resolution recommending the elimination of American Indian mascots, nicknames, logos, fight songs, insignias, antics, and team descriptors by all Michigan schools. In 2005, Tennessee's Commission of Indian Affairs passed a resolution to discontinue the use of Native American Indian mascots.

The United Methodist Church considers the use of Indian mascots "the practice a blatant expression of racism."¹⁷

The National Conference for Community and Justice (formerly the National Conference of Christians and Jews) "applauds the numerous schools, districts, colleges and universities . . . that have changed their names, mascots, symbols and rituals, and calls for the elimination of such practices from all sports teams."¹⁸

The United Church of Christ which said "As Christians, we must challenge the use of Native Americans as caricatures, and instead honor all human beings as being created in the image and likeness of God (Genesis 1:27). The Presbyterian Church which ". . . direct the State Clerk to write to universities, colleges, and schools that use Native American imagery . . . urging them to develop a process to choose a new name, logo, and/or mascot for the team . . ."¹⁹

The American Jewish Committee which "deplores and opposes the use of racial or ethnic stereotypes in the names . . . of . . . sport (teams)."²⁰

Additionally a growing list of organizations endorse retiring the use of "Indian" sports team mascots. (*See Appendix E for a complete list.*)

PSYCHOLOGICAL EFFECT ON STUDENTS

Research overwhelmingly supports that using a Native American as a mascot promotes discrimination; the use of a mascot promotes harassment; and the use of a mascot promotes stereotyping.

¹⁷ http://www.gcorr.org/site/c.mwKWJ9NTJtF/b.3416631/k.5ABB/Native_American_Mascots.htm

¹⁸ <http://www.und.edu/org/bridges/nccj.html>

¹⁹ <http://www.ucc.org/justice/racism/negative-stereotyping.html>

²⁰ http://aistm.org/american_jewish_committee.htm

American Psychological Association

In 2005, the American Psychological Association (APA)²¹ called for the immediate retirement of all American Indian mascots, symbols, images, and personalities by schools, colleges, universities, athletic teams and organizations. APA's position 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. (For a complete list of research on which the APA based its resolution, see Appendix G).

The use of American Indian mascots as symbols in schools and university athletic programs is particularly troubling because schools are places of learning. These mascots are teaching stereotypical, misleading and too often, insulting images of American Indians. These negative lessons are not just affecting American Indian students; they are sending the wrong message to all students.

Former APA President Ronald F. Levant, EdD

According to the APA, research has shown that the continued use of American Indian mascots, symbols, images, and personalities has a negative effect on not only American Indian students but all students by:

- Undermining the educational experiences of members of all communities-especially those who have had little or no contact with Indigenous peoples. The symbols, images and mascots teach non-Indian children that it's acceptable to participate in culturally abusive behavior and perpetuate inaccurate misconceptions about American Indian culture.
- Establishing an unwelcome and often times hostile learning environment for American Indian students that affirms negative images/stereotypes that are promoted in mainstream society.
- Undermining the ability of American Indian Nations to portray accurate and respectful images of their culture, spirituality, and traditions. Many American Indians report that they find today's typical portrayal of American Indian culture disrespectful and offensive to their spiritual beliefs.
- Presenting stereotypical images of American Indians.
- Creating a contemporary example of prejudice by the dominant culture against racial and ethnic minority groups.
- Creating a form of discrimination against American Indian Nations that can lead to negative relations between groups.

²¹ This page is a reprint of the APA position found at: <http://www.apa.org/pi/oema/resources/indian-mascots.aspx>

"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. The discontinued use of American Indian mascots is a gesture to show that this kind of racism toward and the disrespect of, all people in our country and in the larger global context, will not be tolerated," said Dr. Lisa Thomas, APA Committee on Ethnic and Minority Affairs.

To eradicate the hurtful presence of stereotypical imaging of American Indians, the American Psychological Association encouraged continued research on the psychological effects that these mascots, symbols, images, and personalities have on American Indians communities and others; and American Psychological Association is calling upon all psychologists to speak out against racism and take proactive steps to prevent the occurrence of intolerant or racist acts and recommends the immediate retirement of American Indians mascots, symbols, images, and personalities by schools, colleges, universities, athletic teams, and organizations.

"Native mascots and symbols are all that the kids at school know about my people, and they make fun of me for following traditional ways. These fake images make me feel sick inside. They make fun of who I am. They imitate and mock our sacred feathers, dance and music. We honor our leaders, not use them as entertainment."

Wayne, 12 years old (Shoshone-Bannock)
from Butler's presentation

The American Sociological Association

In 2007, the American Sociological Association called for the elimination of the use of Native American nicknames, logos, and mascots in sports, and stated, in part, "Recent social science research and scholarship have shown that the continued use of Native American nicknames, logos, and mascots in sports reflects and reinforces misleading stereotypes of Native Americans in both past and contemporary times. Such usage also communicates implicit disrespect for spiritual and cultural practices. In continuing with ASA's mission to eradicate racism, ASA calls for the discontinuation and elimination of the use of Native American nicknames, logos, and mascots in sports.

Research Studies

The controversial topic of Native American mascots has received significant attention for the past 40 years. The majority of this attention has been in the media, not research-based. The topic of American Indian (AI) mascots has received a great deal of scrutiny and the majority of this attention has been non-empirical. (Farnell, 2004; King & Springwood, 2000, 2001a, 2001b; Pewewardy, 1999, 2004; Roppolo, 2003; Spindel, 2002; Springwood, 2004; Staurowsky, 2004, 2007; Vanderford, 1996; Wenner, 1993.)

Two sets of studies have empirically examined the negative effects of Native American mascots. Both studies found that Native American youth exposed to stereotypical Native American images (e.g., Chief Wahoo) experienced decreased self-esteem compared to youth not exposed to these images. They also found that exposure (versus no exposure) to Native American sports mascots resulted in lower achievement-related expectancies in Native American students.

Dr. Stephanie Fryberg, University of Arizona, conducted five studies (three with American Indian students, one with European American students, and one content analysis of the media) that examined the psychological impact of social representations on American Indians.²²

According to Dr. Fryberg, such mascots appear to have a negative impact on the self-esteem of Native American children. "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. This in turn restricts the number of ways American Indians can see themselves."

Dr. Fryberg determined that exposure to American Indian athletic identities:

- Lowers the self-esteem of Native American students, reduces Native American students' belief that their community has the power and resources to resolve problems (community efficacy), and reduces the number of achievement-related future goals that Native American students see for themselves.
- Boosts the self-esteem of European American students.
- Particularly affects Native American students who support the use of these symbols since they experience significantly greater psychological harm than do Native American students who oppose the use of race-based nicknames, logos, and mascots.
- Has the same psychological impact whether the image is respectful or a distasteful caricature.

Why not change other mascots, the Vikings, or Celtics?

Research²³ produced by Dr. John Chaney, Dr. Amanda Burke, and Dr. Edward Burkley reached this conclusion:

Empirical examinations of American Indian (AI) mascots have only recently entered into the discourse of mainstream psychology. The present studies examined implicit attitudes of non-AI people towards AI mascots and the extent to which they are related to attitudes towards AI people. Significant concordance was observed between negative bias toward AI mascots and AI

²² <http://sitemaker.umich.edu/daphna.oyserman/files/frybergmarkusoysermanstone2008.pdf>

²³

[http://www.ucdenver.edu/academics/colleges/PublicHealth/research/centers/CAIANH/journal/Documents/Volume%2018/18\(1\)_Chaney_AI_Mascots_People_new.pdf](http://www.ucdenver.edu/academics/colleges/PublicHealth/research/centers/CAIANH/journal/Documents/Volume%2018/18(1)_Chaney_AI_Mascots_People_new.pdf)

people. Negative AI mascot bias also predicted stereotype-consistent expectations of an AI person. The implications of these findings are discussed.

An excerpt from their paper:

The present studies provide empirical evidence of negative implicit attitudinal bias toward both AI mascots and AI people. Indeed, our data revealed consistent tendencies on the part of participants to demonstrate robust negative implicit biases toward AI mascots, relative to Caucasian mascots (Study 1 and 2), even in the presence of favorable explicit evaluation of AI mascots (Study 2). Further, the results indicated that AI person bias accounted for a significant portion of the observed bias towards AI mascots. Whereas previous research has highlighted the potential negative impact of these mascots on AI people (Fryberg et al., 2008), the present data are unique because they empirically demonstrate that at an implicit level, non-AI people do not perceive AI mascots as positive representations of AI people. Our finding that negative stereotype bias towards AI mascots predicted stereotyping of an AI person also suggests that negative attitudinal biases towards these mascot images have meaningful social implications.

POLICIES THAT SUPPORT A BAN OF NATIVE AMERICAN MASCOTS

In 1964, Congress passed the Civil Rights Act. The U.S. Department of Education states, "Title VI of the Civil Rights Act of 1964 prohibits discrimination based on race, color, or national origin in programs or activities receiving federal financial assistance. All federal agencies that provided grants of assistance are required to enforce the Title VI regulation." According to Wisconsin's *The Pupil Nondiscrimination Guidelines for Athletics*, "Discussions of race discrimination in athletics have, most recently, centered on the use of American Indian logos, nicknames, symbols, and images. Under federal law, most complaints allege that American Indian mascots and logos violate Title VI of the Civil Rights Act of 1963."²⁴

As reported in the *Connecticut Law Review*, "In March of 1994, the U. S. Department of Education adopted guidelines allowing it to withhold funds from a school that maintains a "hostile environment." This regulation would theoretically allow the DOE to withhold funds from a school whose Native American mascot created a hostile environment. Application of the regulation is premised on the idea that a school's use of Native American names or imagery could signal that the school implicitly or explicitly endorses racially harassing conduct. Therefore, enforcement under the "hostile environment" standard would look at whether "the

²⁴ "The Pupil Nondiscrimination Guidelines for Athletics: Implementing Section 118.13 of the Wisconsin Statutes and PI 9 of the Wisconsin Administrative code," retrieved on August 30, 2011, from <http://dpi.wi.gov/sped/pdf/athletics.pdf>

use of the mascot is sufficiently severe, pervasive, or persistent so as to interfere with a student's ability to participate in or benefit from the school's services."

The U. S. Department of Education states that its mission is to promote student achievement and preparation for global competitiveness by fostering educational excellence and ensuring equal access. One of its four major areas of activities is enforcement of federal laws prohibiting discrimination in programs that receive federal funds.

LEGAL AUTHORITY

There is not currently an Oregon statute or rule that specifically addresses mascots in public schools. However, the legal authority for the State Board of Education and school districts to take action to prohibit Native American Mascots is well supported by several state laws.

State Board authority to adopt rules:

The State Board of Education is directed by state law to establish policies for the administration and operation of Oregon's public elementary and secondary schools.²⁵ The board also has broad authority to adopt rules for the general governance of Oregon's public schools.²⁶ The adoption of rules prohibiting or regulating the use of any type of mascot, including Native American mascots, is pursuant to this statutory grant of authority.

State law also prohibits discrimination in public schools that "unreasonably differentiates treatment, intended or unintended, or any act that is fair in form but discriminatory in operation, either of which is based on race, color, religion, sex, sexual orientation, national origin, marital status, age or disability."²⁷ The State Board is specifically directed to establish rules necessary to ensure compliance with Oregon's nondiscrimination laws.²⁸ The adoption of rules prohibiting or regulating the use of race based mascots, including Native American mascots, also is pursuant to this statutory directive.

School district responsibilities:

In addition to the statutory prohibitions on school districts relating to discrimination:

(1) *The Legislative Assembly has found that:*

(a) *A safe and civil environment is necessary for students to learn and achieve high academic standards.*

(b) *Harassment, intimidation or bullying and cyberbullying, like other disruptive or violent behavior, are conduct that disrupts a student's ability to learn and a school's ability to educate its students in a safe*

²⁵ ORS 326.011.

²⁶ ORS 326.051.

²⁷ ORS 659.850(1).

²⁸ ORS 659.850(3).

environment.

(c) *Students learn by example.*

(2) *The Legislative Assembly commends school administrators, faculty, staff and volunteers for demonstrating appropriate behavior, treating others with civility and respect, refusing to tolerate harassment, intimidation or bullying and refusing to tolerate cyberbullying.*²⁹

Pursuant to these findings, each school district is directed to adopt a policy that prohibits harassment, intimidation or bullying and prohibiting cyberbullying.³⁰ The requirements also highlight specifically harassment, intimidation, bullying and cyberbullying that is race based or based on other protected classes. Many Native American students experience harassment, intimidation, and bullying due to Native American mascots. And these incidents are not limited to just those schools that have Native American mascots.

Native Americans have reported to Oregon Department of Education representatives that it is not uncommon for rival teams to make statements such as “kill the Indians” or “scalp the Indians” and for physical actions to be taken against the image of a Native American mascot. Although school districts sometimes attempt to limit this kind of activity, Native American students are still subjected to racial slurs. Native Americans have also reported that Native students at a basketball game recently heard “kill the squaws” shouted. “The term “squaw,” originating from an Algonquin word for female anatomy, is derogatory, a racial slur, and as such, offensive to Oregonians, Indian and non-Indian alike.”³¹ The team that the word was being used against had a Native American mascot.

Many of these types of actions meet the definition in state law of harassment, intimidation or bullying. ORS 339.351 provides the following definitions:

(1) *“Cyberbullying” means the use of any electronic communication device to harass, intimidate or bully.*

(2) *“Harassment, intimidation or bullying” means any act that:*

(a) *Substantially interferes with a student’s educational benefits, opportunities or performance;*

(b) *Takes place on or immediately adjacent to school grounds, at any school-sponsored activity, on school-provided transportation or at any official school bus stop;*

(c) *Has the effect of:*

(A) *Physically harming a student or damaging a student’s property;*

(B) *Knowingly placing a student in reasonable fear of physical harm to the student or damage to the student’s property; or*

(C) *Creating a hostile educational environment, including interfering with the psychological*

²⁹ ORS 339.353(1).

³⁰ ORS 339.356(1).

³¹ Quoted from SJR 3 (2001). The Oregon Legislature enacted SB 488 in 2001 which prohibited the use of the word “squaw” as a geographic designation.

well-being of a student; and

(d) May be based on, but not be limited to, the protected class status of a person.

(3) "Protected class" means a group of persons distinguished, or perceived to be distinguished, by race, color, religion, sex, sexual orientation, national origin, marital status, familial status, source of income or disability.³²

It is reasonable to conclude that a Native American student who frequently hears words and sees violent actions taken against Native American images would have fear of physical harm. Also being subjected to these kinds of verbal assaults creates a hostile educational environment and interferes with the psychological well-being of the student. Under Oregon law, school districts are directed to prevent and address this kind of harassment, intimidation, and bullying.

COSTS TO SCHOOL DISTRICTS

There are a range of costs that are associated with changing a school mascot. It is difficult to identify a cost for each district at the state level as these costs will vary widely from district to district. Mascots typically appear in schools in a variety of places such as gymnasiums, uniforms, trophy cases, signs, school newspapers, and web sites. For many schools the mascot is not prominent. A review of typical school uniforms indicated that many school uniforms do not include the mascot image, team name, or both.

In 2007, Roseburg Public Schools Superintendent Lee Paterson presented a cost estimate to the Native American Mascot Advisory Committee of \$345,650 if Roseburg High School changed its nickname from the Indians. To date, Roseburg has changed its mascot to the feather but has not changed its nickname from the Indians. It is uncertain if the cost presented in 2007 also included the cost of changing to the feather. Additionally, Roseburg is the largest of the schools that currently have Native American mascots. It is anticipated that smaller schools will have fewer mascot images and therefore the costs of replacement will be less.

For example, Enterprise school district changed its mascot from the Savages to the Outlaws. The district indicates that the cost of this change was \$15,000 to \$20,000. The district indicates that the change took more than six years and included the student body choosing a new mascot.

Some specific costs identified by other districts are:

- Gymnasium total resurfacing: \$30,000 to \$40,000
- School uniforms: \$60 to \$150

³² ORS 339.351

- School logo redesign: \$0 to \$20,000

Although some of these costs are normally incurred by school districts without a change in mascots. For example, school uniforms are replaced periodically. Additionally, costs could be mitigated by extending the time period for adoption of a new mascot. This would allow school districts time to plan for the change and the ability to incorporate changes into routine purchases made by the district.

Litigation Costs

Another possible cost identified for those districts that have not changed their mascot is the potential cost of litigation. Additionally, rival districts may also face complaints if a hostile educational environment has been created for Native American students based on statements made about another school's mascot.

Some out-of-state school districts have had lawsuits or other types of complaints filed against the district. As identified in other sections of this report there are several state and federal civil rights laws under which a person may file a complaint against a district who has a Native American mascot. In such an event, a district could incur attorney fees, penalties, damages, or the withholding of State School Fund monies depending on the particular law under which the complaint was filed and whether the complainant prevailed.

RECOMMENDATION

The discontinued use of Native American mascots does not also discontinue the inclusion of Native American history, language, and culture in school curriculum. For example, the most recent social science academic content standards adopted by the State Board of Education on August 15, 2011 include Native American history and culture.³³ Oregon law also specifically encourages and allows for the teaching of American Indian languages in public schools.³⁴

The Oregon State Board of Education has been given the responsibility by the Oregon Legislature in state statute to ensure that persons are not subjected to unlawful discrimination in our public schools on the basis of race, color, religion, sex, sexual orientation, national origin, marital status, age or disability. The board has an obligation to ensure that Native American students are not subjected to discrimination that "unreasonably differentiates treatment, intended or unintended, or any act that is fair in form but discriminatory in operation" based on race. Native American students are also entitled to an educational environment that is not hostile and is rather conducive to attainment of educational goals. Based on national research

³³ <http://www.ode.state.or.us/teachlearn/subjects/socialscience/standards/adoptedsocialsciencestandards8-2011.pdf>

³⁴ ORS 342.144

and the stories of individual Native Americans, the Superintendent concludes that the continued use of Native American mascots creates a hostile educational environment at both those schools who have the mascots and other schools.

The Superintendent also recognizes the financial costs that some schools will incur as a result of changing their mascots. Additionally, it is critical that local communities discuss and become involved in the process of selecting and embracing a new mascot. Ideally the selection of a new mascot would include a discussion in the school and community about the importance of educating all students about Native American history and culture.

The Superintendent recommends that the board consider the issue from all perspectives. Ideally, these conversations would occur at the community level but the passion community members feel about their traditions can make this difficult.

The Superintendent recommends that the Oregon State Board of Education do the following:

1. Adopt a resolution to be distributed to public schools which describes the issues relating to Native American mascots.
2. Adopt an administrative rule which prohibits public schools from using names, symbols or images that depict or refer to an American Indian Tribe, custom, or tradition as a mascot, nickname, logo or team name.
3. To mitigate costs and to allow districts adequate time to adopt new mascots, allow public schools five years to complete the mascot adoption process.
4. Give school districts freedom to use their own processes to select and adopt new mascots.
5. Specifically seek input on the rule and resolution from those school districts who have been identified in this report as having Native American mascots and from other groups such as the Oregon School Boards Association and the nine federally recognized Native American Tribes in Oregon, Indian Affairs Commission.
6. The rule and resolution should be considered through a process that allows for public comment and an open dialogue.

CONCLUSION

There exists an extensive body of knowledge and credible research that Native American symbols as mascots, logos, and team names promotes stereotyping and pupil harassment; little or no credible evidence exists that contradicts such evidence.

The reasonable response of the Oregon State Board of Education, who has been given the responsibility by the Oregon Legislature in state statute to ensure that persons are not subjected to unlawful discrimination in our public schools on the basis of race, color, religion, sex, sexual

orientation, national origin, marital status, age or disability is to adopt a resolution or administrative rule that eliminates the use of Native American mascots and logos by all schools which receives state funding in Oregon.

Appendix A: History of Indian Mascots³⁵

For the last 43 years, activists and special interest groups have been working towards eliminating stereotypes found in media that negatively portray Indigenous Peoples of the United States. Most items in following timeline were retrieved from the American Indian Sports Team Mascots website on July 5, 2011.

Years	Item
1968	National Congress of American Indians (NCAI) begins campaign to address stereotypes found in media.
1969-1980	Colleges and universities such as Dartmouth College, Stanford, and Southern Oregon University dropped "Indian" sports team nickname and logos.
1989	Charlene Teters, a native, graduate student, began efforts to eliminate mascot, "Chief Illiniwek," at University of Illinois at Urbana. (In 1997, her work was featured in a documentary called "In Whose Honor.")
1991	The Nebraska Commission on Indian Affairs requests 27 public schools in that state to end their use of American Indian mascots and nicknames.
1991 and 1992	The National Education Association (NEA), the largest democratic education organization of its kind in the world, passes resolutions (1991 and 1992) denouncing the use of ethnic-related sports team mascots, symbols and nicknames.
1992	<i>The Oregonian</i> announces it will no longer use the word "Redskins" and several other American Indian related terms in print.
1993	National Congress of American Indians issues a resolution which "denounces the use of any American Indian name or artifice associated with team mascots." Resolution #MID-GB-58
1994	The State of Wisconsin Department of Public Instruction issues directive "strongly urging" all Wisconsin schools using American-Indian related mascots to discontinue such uses.
	As show of appreciation for changing "Indian" mascot, Park High School in Cottage Grove, MN, received \$10,000 from Prairie Island Mdewakanton Sioux Community.
	More colleges, universities, and high schools across the nation change their "Indian" mascots and nicknames.
1997	Jay Rosenstein's documentary, "In Whose Honor" (aired on PBS) highlights efforts to eliminate Chief Illiniwek mascot.
	Minor League Canton-Akron "Indians" rename themselves the "Aeros" and boost their sales of merchandise from \$60K to \$1.2 million.

³⁵ Most items of timeline (1968-2002) retrieved on July 5, 2011 from "Chronology," American Indian Sports Team Mascots, www.aistm.org

Years	Item
1998	Chemeketa Community College drops "Chief" nickname and selects "Storm" for its new one. Since 1970s, 20 high schools in Oregon have also changed their "Indian" related nicknames and mascots. Minority Opportunities and Interests Committee of the National Collegiate Athletic Association (NCAA) conclude, "Indian mascots that promote Indian caricatures and mimic ceremonial rites do not comply with the NCAA's commitment to ethnic student welfare."
1999	A landmark victory concludes a legal battle begun in 1992 as a three-judge panel of the U.S. Patent and Trademark Office rules that the term "Redsk*n" is a term disparaging to Native Americans and tends to bring them "into contempt or disrepute." The decision has the potential to strip the Washington NFL team of trademark protections.
2000-2001	In its 2000 and 2001 sessions, the National Education Association passed a resolution, which reaffirmed its 1991 and 1992 Resolutions denouncing the use of ethnic related mascots, nicknames and symbols. The National Education Association (NEA) is the largest democratic education organization of its kind in the world.
2001	In a news release, the United States Commission on Civil Rights "calls for an end to the use of Native American images and team names by non-Native schools." ³⁶ The Seminole, Cherokee, Choctaw, Chickasaw, and Muskogee Nations, representing over 400,000 people throughout the United States, passed a resolution "to eliminate the stereotypical use of American Indian names and images as mascots in sports and other events and to provide meaningful education about real American Indian people, current American Indian issues, and, the rich variety of American Indian cultures in the U.S." ³⁷
2002	New Hampshire State Board of Education unanimously approved a resolution calling for local school districts to stop using American Indian sports mascots.
2003	The Michigan State Board of Education passes a resolution that "supports and strongly recommends the elimination of American Indian mascots, nicknames, logos, fight songs, insignias, antics, and team descriptors by all Michigan schools."
2005	The American Psychological Association called for immediate retirement of all American Indian mascots, symbols, images and personalities by schools, colleges, universities, athletic teams and organizations.
2006	- April 5, 2006 Che Butler gives presentation to OIEA Board, Portland - April 7, 2006 Che Butler gives presentation to OIEA general membership at the OIEA Annual Conference, Portland

³⁶ Retrieved on August 31, 2011 from <http://www.usccr.gov/press/archives/2001/041601st.htm>

³⁷ Retrieved on August 31, 2011 from <http://www.und.edu/org/bridges/itcft.html>

Years	Item
- May 12, 2006	Che Butler gives presentation at OIEA Youth Conference, Confederated Tribes of Umatilla Indian Reservation
- Dec. 7, 2006	Che Butler and Luhui Whitebear give presentation at the Oregon State Board of Education meeting, Salem
- Dec. 7, 2006	Native American Mascot Advisory Committee is formed
- April 3, 2007	OIEA Board votes to forward the Native American Mascot resolution to the OIEA General Membership, Lincoln City
- April 5, 2007	OIEA General Membership passes the Native American Mascot Resolution, Lincoln City
- June 12, 2007	1 st meeting of the Native American Mascot Advisory Committee, Salem
- July 17, 2007	2 nd meeting of the Native American Mascot Advisory Committee, Salem
- Aug. 21, 2007	3 rd meeting scheduled for the Native American Mascot Advisory Committee, Salem ³⁸
2007	On October 23, the Advisory Committee met along with school districts in Oregon, which have Indian mascots. The superintendent also sought a response from Tribal nations in Oregon. ³⁹
2010	A Wisconsin state law allows school district residents to lodge complaints against race-based names. Districts can argue that a name isn't discriminatory if they have a tribe's approval. ⁴⁰
2011	The University of North Dakota is directed to retire its "Fighting Sioux" nickname and logo. NCAA approves of UND's plan to change its nickname by the end of 2011. ⁴¹

³⁸ Chronology provided by Brad Victor, Indian Specialist, Oregon Department of Education, from draft news release of July 20, 2007.

³⁹ (12/12/2007) Castillo, S. (correspondence addressed to "Mascot Advisory Committee Members and Stakeholder) available at <http://oiea.org/docs/Mascot%20Letter%20121207.pdf>

⁴⁰ "2009 Wisconsin Act 250," retrieved on August 31, 2011 from <http://indianmascots.com/documents/Act%20250%20-%20Web.pdf>

⁴¹ "NCAA wins fight over North Dakota's 'Fighting Sioux,'" retrieved on August 31, 2011 from <http://indianmascots.com/documents/Act%20250%20-%20Web.pdf>

Appendix B: Legislation/Policies

State	Year	Mechanism	Proposal	Outcome
Michigan	2003	Resolution	To strongly recommend elimination of American Indian mascots, nicknames, logos, fight songs, insignias, antics, and team descriptors by all Michigan schools, by State Board of Education	Passed
Nebraska	1999	Resolution by Commission on Indian Affairs	To request that all institutions "halt" use of race-based symbols and mascots ⁴²	Passed
North Carolina	2011	House Bill 681	To study use of American Indian Mascots at public schools ⁴³	Passed
Tennessee	2005	Resolution by Commission of Indian Affairs	To discontinue use of Native American Indian mascots in State of Tennessee ⁴⁴	Passed
Wisconsin	2010	Act 250	To allow for residents to file complaints for use of race-based name, nickname, logo, or mascot by filing complaint with state superintendent of public instruction ⁴⁵	Passed
California	2002	AB2115	To ban Native American team mascots from public schools was defeated ⁴⁶	Not passed
Colorado	2010	SB 10-107	To require all Colorado primary public schools and charters with Native American mascots get approval from state Commission of Indian Affairs, change mascot by 2013 or face \$1,000 monthly fine ⁴⁷	Postponed indefinitely
Oklahoma	2009	Senate Bill 765 – Oklahoma Anti-Discriminatory Mascots Act	To prohibit use of racially derogatory or discriminatory school or athletic team names, mascots, or nicknames by Oklahoma Public Schools ⁴⁸	Pending authorship

⁴² "Resolution of the Nebraska Commission on Indian Affairs, Res. #99-2," retrieved on August 31, 2011 from <http://www.aistm.org/nebres.htm>

⁴³ "Study of American Indian Mascots at Schools," retrieved on August 31, 2011 from <http://www.ncga.state.nc.us/Sessions/2011/Bills/House/PDF/H681v1.pdf>

⁴⁴ "Resolution for the Discontinuation of Native American Indian Mascots in the State of Tennessee," retrieved on August 31, 2011 from <http://www.tncia.org/mascots.html>

⁴⁵ 2009 Wisconsin Act 250," enacted May 5, 2010; retrieved on August 31, 2011 from <http://indianmascots.com/documents/Act%20250%20-%20Web.pdf>

⁴⁶ "Bill Number: AB 2115 – Amended," retrieved on August 31, 2011 from http://leginfo.public.ca.gov/pub/01-02/bill_asm/ab_2101-2150/ab_2115_bill_20020501_amended_asm.html

⁴⁷ "Mascots," retrieved on August 31, 2011 from <http://www.colorado.gov/cs/Satellite?blobcol=urldata&blobheader=application%2Fpdf&blobkey=id&blobtable=MungoBlobs&blobwhere=1251683620430&ssbinary=true>

⁴⁸ "Bill Tracking Reports," retrieved on August 31, 2011 from <http://newsb.lsb.state.ok.us/advancedsearchform.aspx>

Appendix C: Native American Mascots in Oregon

(There may be additional schools that use Native American mascots that are not included in this Appendix)

Mascot and District Mission/Vision	Mascot
<p>1. Amity Warriors</p> <p>Mission/Vision: Amity High School provides an environment that encourages respect, community involvement and fosters high academic achievement in the spirit of cooperation. Students are valued as individuals and encouraged and supported to reach their highest level of success.</p>	
<p>2. Banks Braves</p> <p>Mission/Vision: Banks School District will enable students to reach their full potential while giving them the social and academic framework that will allow them to successfully compete with all students in the State of Oregon.</p>	
<p>3. Lebanon Warriors</p> <p>Mission: In partnership with the community we provide exceptional opportunities to continuously and rigorously challenge all students to excel as learners, thinkers, and leaders.</p>	
<p>4. Mohawk Indians, Marcola, OR</p> <p>Mission: To provide all students with the ability to apply acquired knowledge, skills, and positive attitudes to become productive members of a changing global society through comprehensive programs which promote excellence in social, academic, and technical education involving educators, parents, and all other segments of the community</p>	
<p>5. Molalla Indians</p> <p>Mission/Vision: Achieve excellence through collaboration and a commitment to teaching and learning.</p>	

Mascot and District Mission/Vision	Mascot
<p>6. North Douglas Warriors</p> <p>Mission/Vision: A community working together, dedicated to educational excellence: preparing students for the challenge of today and inspiring a vision of tomorrow.</p>	<p>MASCOT: WILLIE THE WARRIOR</p> 
<p>7. Oakridge Warriors</p> <p>Mission/Vision: The Board of Education subscribes completely to the belief that all students have equal rights and are capable of learning. These rights convey an equal responsibility on the part of each student to assist in creating and maintaining an educational climate conducive to learning and assure the rights and well being of the student and others.</p>	
<p>8. Philomath Warriors</p> <p>Mission: Not found online</p>	
<p>9. Reedsport Braves</p> <p>Mission: Not found online</p>	
<p>10. Rogue River Chieftains:</p> <p>Mission/Vision: The mission of Rogue River High School is to provide a safe, positive atmosphere where individuals are inspired, accepted, supported, and challenged in an engaging, creative environment. Staff and Students will be respected and held accountable for improving our community while being encouraged to take ownership of all educational experiences.</p>	
<p>11. Roseburg Indians</p> <p>Mission/Vision: The mission of Douglas County School District 4, an organization committed to serving a diverse student population undergoing significant social and economic transition, is to prepare youth to confidently, responsibly and creatively contribute to a changing global society by providing all students a personalized and appropriate education supported by meaningful school-community partnerships.</p>	

Mascot and District Mission/Vision	Mascot
<p>12. Scappoose Indians</p> <p>Administration Goal: The purpose of administration is to help create and foster an environment in which students can learn most effectively.</p>	
<p>13. Siletz Warriors</p> <p>Mission: Create a nurturing environment that encourages a love of learning, motivates students to reach their full potential, and provides opportunities to achieve happiness and academic, social and cultural success.</p>	
<p>14. North Wasco County School District – The Dalles Wahtonka High School Eagle Indians</p> <p>Mission and Goal: Provide foundational skills that encourage life-long learning and positive citizenship. Provide a safe educational environment.</p>	
<p>15. Warrenton Warriors</p> <p>Mission/Vision: The Warrenton-Hammond School District strives to produce productive citizens who can achieve academic excellence, model integrity, as well as respect authority and one another.</p>	

Appendix D: Resources

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Appendix E: List of Organizations Endorsing Retirement of "Indian" Sports Team Tokens

<http://aistm.org/fr.groups.htm>

Advocates for American Indian Children (California)
The Affiliated Tribes of Northwest Indians
American Counseling Association (added 02/12/02)
American Indian Mental Health Association (Minnesota)
American Indian Movement
American Indian Opportunities Industrialization Center of San Bernardino County
American Indian Student Services at the Ohio State University
American Jewish Committee
American Psychological Association
American Sociological Society
Asian American Journalists Association
Associated Students Council of San Diego State University
Association on American Indian Affairs
BRIDGES - Building Roads Into Diverse Groups Empowering Students
Buncombe County Native American Intertribal Association (North Carolina)
Calvert Investment Group
Center for Artistic Revolution (CAR) (North Little Rock, AR)
Center for the Study of Sports in Society
Cincinnati Zapitista Coalition
COLOR - Community One Love One Race
Committee to End Cultural Genocide (St. Cloud State University)
Concerned American Indian Parents (Minnesota)
Council for Indigenous North Americans (University of Southern Maine)
Eagle and Condor Indigenous Peoples' Alliance
Fontana Native American Indian Center, Inc.
Governor's Interstate Indian Council
Grand Traverse Band of Ottawa and Chippewa Indians (Michigan)
Greater Tulsa Area Indian Affairs Commission
Great Lakes Inter-Tribal Council
Gun Lake Band of Potawatomi Indians (Michigan)
HONOR - Honor Our Neighbors Origins and Rights
Hutchinson Human Relations Commission
Illinois State University Student Government Association
Inter-Ethnic Children's Council (Los Angeles)
Inter-Faith Council on Corporate Responsibility (ICCR)
Inter-Tribal Council of the Five Civilized Tribes
(Composed of the Choctaw, Chickasaw, Muskogee (Creek), Cherokee, and Seminole Nations)
Juaneño Band of Mission Indians

Kansas Association for Native American Education
Latino Children's Action Council (Los Angeles)
League of United Latin American Citizens
Little River Band of Ottawa Indians
Maryland Commission on Indian Affairs
Mascot Abuse San Francisco Bay Area
Medicine Wheel Intertribal Association
Menominee Tribe of Indians (Wisconsin)
Michigan Civil Rights Commission
Michigan Education Association
State of Michigan, State Board of Education
Minnesota Indian Education Association
Minnesota State Colleges and Universities Board
Minnesota State Board of Education
Modern Language Association
Morning Star Institute
NAACP
National Association of Black Journalists
National Association of Hispanic Journalists
National Coalition on Racism in Sports and the Media
National Conference of Christians and Jews
National Conference for Community and Justice
National Congress of American Indians
National Education Association
National Indian Education Association
Native American Caucus of the California Democratic Party
Native American Indian Center of Central Ohio
Native American Journalists Association
Nebraska Commission on Indian Affairs
New Hampshire State Board of Education
New York State Education Department
Nottawaseppi Huron Band of Potawatomi (Michigan)
North American Society for the Sociology of Sport
North Carolina Commission of Indian Affairs
North Dakota Indian Education Association
North Dakota State University Student Senate
Office of Native American Ministry, Diocese of Grand Rapids (Michigan)
Ohio Center for Native American Affairs
Oneida Tribe of Indians of Wisconsin
Oregon Indian Education Association (not on web page but has also endorsed elimination of Native American mascots)

Presbyterian Church, U.S.A.
Progressive Resource/Action Cooperative
Rainbow Coalition
San Bernardino/Riverside Counties Native American Community Council
Students Making All Races Tolerant (SMART)
Society of Indian Psychologists of the Americas
Southern California Indian Center
Southern Christian Leadership Conference
St. Cloud State University - American Indian Center
Sault Ste. Marie Tribe of Chippewa Indians
Standing Rock Sioux Tribe
Tennessee Chapter of the National Coalition for the Preservation of Indigenous Cultures
Tennessee Commission of Indian Affairs
Tennessee Native Veterans Society
Unified Coalition for American Indian Concerns, Virginia
Unitarian Universalist Association of Congregations
United Church of Christ
The United Indian Nations of Oklahoma
United Methodist Church
United States Commission on Civil Rights
Virginia American Indian Cultural Resource Center
Western North Carolina Citizens for an End to Institutionalized Bigotry
Wisconsin Indian Education Association
WIEA "Indian" Mascot and Logo Taskforce (Wisconsin)
Wisconsin State Human Relations Association
Woodland Indian Community Center-Lansing (Michigan)
Youth "Indian" Mascot and Logo Taskforce (Wisconsin)

Appendix F

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

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.

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Appendix G: Oregon Indian Education Assn. Resolution

OREGON INDIAN EDUCATION ASSOCIATION

RESOLUTION #07-02

WHEREAS the Oregon Indian Education Association consisting of educational representatives from the State of Oregon, and organized pursuant to duly approved governing documents, and,

WHEREAS Oregon Indian Education Association has elected a Board to conduct business on behalf of the organization; and,

WHEREAS the Board has adopted policies and procedures relevant to the organization.

WHEREAS, Indian mascots represent institutionalized racism and disrespect for human rights, and

WHEREAS, all students have a right to a psychologically safe learning environment (Indian Natives at Risk, Student Bill of Rights), and,

WHEREAS, a number of school districts in Oregon and other states and institutions of higher education, established policies and are abolishing the use of Indian mascots, and,

WHEREAS, the American Psychological Association has researched Indian mascots and has determined Indian mascots to be detrimental to the health and well-being of students

THEREBY be it resolved that the governing body of the Oregon Indian Education Association has determined that it is in the best interest of the organization to establish the elimination of all Native American mascots in all school activities within the State of Oregon and certain requirements relative to elimination.

THEREBY be it further resolved, the Oregon State Board of Education shall enact policy to address the elimination of all Native American mascots in Oregon's public schools to occur by the conclusion of the 2007-08 school year. Be it further resolved, that a committee shall include, but not be limited to the following persons, Oregon Indian Education Association Student Representative and another Native American student recognized by the Oregon Indian Education Association Board as knowledgeable of mascot

issue, a Oregon State Board of Education board member, State Superintendent of Education, Chairperson of Oregon Indian Education Association, State Department of Education Indian Education Specialist and Oregon State Sports Association Director be formed to provide guidelines for future use of mascots in the schools in the State of Oregon.

Above criteria will be evidenced by submittal of resolution for elimination of all Native American mascots in all school activities in the State of Oregon public schools to the Oregon State School Board Association.

Jim Thornton, Acting Chairperson/Vice Chairperson

CERTIFICATION:
Page 2-Masot Resolution

This resolution was presented at a duly called meeting of the Oregon Indian Education Association on April 5, 2007.

The vote being:
FOR 64 _____
AGAINST -0- _____
ABSTAIN 2 _____

Lynn Anderson, Chair, Resolution Committee

Appendix H: Oregonian Editorial

Safeguard team spirit, and say it loud and proud

Published: Thursday, February 23, 2012, 5:23 PM Updated: Friday, February 24, 2012, 10:10 PM



By [The Oregonian Editorial Board](#)

In 1981, Blake Carlsen graduated from Enterprise High School, fiercely proud of being an Enterprise ...

Well, we're not going to say what he was. The school's nickname 31 years ago is still deeply offensive to Native Americans. In 1992, The Oregonian was among the first newspapers in the country to stop publishing "sports team nicknames, logos or mascots widely considered to dehumanize minority groups."

Today, Carlsen is principal of Enterprise High, proud home -- and we have no trouble saying this one -- of the Enterprise Outlaws. Although that change happened seven years ago, for some in the community, embers of anger still glow.

Indeed, some Enterprise residents will go to their graves feeling a part of their identity was yanked away. Carlsen is in as good a position as anyone to advise other principals about how turbulent a name change can be.

But, he notes, it's really the adults who are still smarting. The kids? "The kids made the transition just fine from one name to the other," the principal says. "They just want to have spirit for their team."

Admittedly, what increased acceptance of this change is that Enterprise students themselves originated it. The student body voted for it. They own it.

There's an important lesson in this for the many schools around the state that are still hesitating. Deep down, surely, they know they should have changed their names and logos long ago.

They can start by naming a student task force to examine the issue. Then bring in tribal and other community speakers to debate it and illuminate it.

Many people just aren't aware of the racism and the painful history -- involving near-destruction of some Native American tribes -- casually embedded in such hurtful words and symbols.

As The Oregonian's Jerry Ulmer reported recently, Oregon high schools -- from Amity to Warrenton -- continue to cling to the past, despite the urgings of an Oregon Department of Education advisory committee six years ago to move forward.

The committee called for mascot names to be abolished by September 2009 and images to be removed from schools by September 2011 -- deadlines that the schools have blown right by. Since mere recommendations have not sufficed, the next logical step could be some kind of mandate.

If that is necessary, then so be it. The state Board of Education will be discussing this March 8 and March 9. And the board needs to find a way to impress on Oregon schools that these changes are not voluntary. They need to happen.

True, some situations may call for exceptional treatment. At Roseburg High School, for instance, the

school traded its warrior logo some years back for a feather (T-shirts now boast a lighthearted "Fear the feather"). But it hasn't changed its name.

Not only has the Cow Creek Band of Umpqua Tribe of Indians made its peace with the name, a tribal spokeswoman said recently that she was wary of passing a law to abolish racist names and mascots, as Wisconsin did in 2010.

Forcing elimination of names and logos wouldn't "provide for the considered thoughtfulness that would create solid change," she told Ulmer.

Wise words.

Meanwhile, school districts would be wise to take a cue from Enterprise. Get students involved in picking a new name that everyone can repeat loudly and proudly -- one we can publish in this newspaper. Like the Outlaws.