

**Background Information Supporting Recommendations for a NAEA Position
Statement Regarding the Use of Indian Mascots by non-Native American Schools and
Educational Institutions**

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Preface

Like all people of the earth, First Nations people ¹ throughout the Americas believe in and maintain a complex set of artistic, cultural, spiritual, educational, familial, and political practices. We refer to this array of practices as *cultural practices*, recognizing that in many instances, the *artistic* is not separate from the spiritual, political, and educational. These cultural practices connect First Nations people to their communities, tribes, and histories. These practices embody deeply felt and strongly revered cultural traditions and values amongst First Nations people, and they convey those values, often times with great generosity and creativity, to non-First Nations people. First Nations creative and cultural practices continue to thrive and evolve today. Some First Nations practices contradict earlier practices, some practices have remained relatively unchanged over time, and other practices are contemporary intercultural hybridizations of past and present practices. First Nations peoples' cultural practices are currently experienced, expressed, and conveyed to others, then, as *living culture* – vibrant, dynamic, multidimensional, and subject to individual interpretation and expression amongst First Nations people.

Recommendations for a NAEA Position Statement Regarding the Use of Indian Mascots by non-Native American Schools and Educational Institutions

The National Art Education Association (NAEA) upholds the following values: We believe in “the value of the arts to develop the human potential.”² We “embrace diversity of peoples, philosophies, and cultural histories in instruction, consistently modeling for students the importance of understanding and valuing others.”³ We hold that “students of the arts disciplines gain powerful tools for understanding human experiences, both past and present; learning to adapt to and respect others' (often very different) ways of thinking.”⁴ Because we believe that “the visual arts serve as a humanizing force, giving dignity and a sense of worth to the individual,”⁵ and we believe that professional growth, change and leadership best occurs through “valuing our diversity and committing ourselves to equity,”⁶ we also maintain that educational institutions should (a) convey historically accurate information about the artistic and cultural traditions of diverse people; (b) convey historically accurate information about the people who have created and now maintain diverse artistic and cultural traditions, and (c) endeavor to eliminate practices in educational settings that misinform others about the cultural practices of diverse people, that perpetuate derogatory racial, ethnic, religious, or cultural stereotypes, and/or that harm children and families.

Complex and varied practices associated with the use of Indian Mascots in non-Native American schools, educational, and cultural institutions exist throughout the USA. Regarding the use of Indian mascots in non-Native American educational settings, in some cases such practices may be contrary to our collective values as educators committed to the highest standards in contemporary professional art education practice. Moreover, in some cases, some uses of Indian mascots may not be in the best interests of the children, families, and communities we serve. Based on NAEA’s constitution, core values, and standards, we therefore recommend that non-Native American schools and individuals who use Indian mascots consider the following actions in relation to their continued use of Indian Mascots; that is, to: (a) consult with and be informed by the Native American Tribal Councils⁷ in their own regions, (b) also consult with and be informed by Tribal Councils whose ancestors once inhabited the land on which today’s schools and communities reside, and (c) to be responsive to and guided by these Tribal Councils regarding school-affiliated practices involving the use of Indian Mascots.

We recognize that when non-Native American schools and universities chose Indian mascots it was not their intention to demean others. We recognize that people connected to these schools and universities often associate these mascots with positive experiences of community and local tradition. However, in light of requests from many Nation American Tribal Councils, requests from highly respected organizations representing Native American peoples, and in light of contemporary understanding of the psychological harm to all people inflicted by the perpetuation of racial stereotypes, we call on non-Native American schools and individuals, when asked to do so by those Native American Tribal Councils most closely associated with the Indian Mascots in use by these schools, to consider how relinquishing the use of Indian mascots contributes to creating a more just and equitable multi-cultural society. As artist educators, we pledge to use our skills to aid communities in mourning the loss of a familiar tradition, in understanding the necessity of doing so, and in generating new positive symbols to represent their schools and communities.

Endnotes:

1. In the USA many individuals use the term *Native American*. In Canada individuals often use the term *First Nations* when referring to the indigenous people who inhabit the Americas. These two terms are also frequently used interchangeably. We used the term *First Nations* in the Preamble of this document to signify the importance of the fact that the many people who lived in the Americas prior to the arrival of Europeans were *nations* possessing all the attributes of nationhood: sovereignty, an articulated system of self-governance, laws, transportation systems, trade, cooperation, multi-nation confederations, and warfare with neighboring nations, etc. Because the term *Native American* may be better understood in the USA, and because this document is directed to the leadership of the NAEA, a USA based organization with international interests, throughout the remainder of this document we use the term *Native American*. *Native American tribes* have specific recognition and legal status in US constitution and later laws as sovereign “dependent domestic nations” within the US. *See Endnote 7.
2. See National Art Education Association Constitution and Bylaws, 1999, p. 1, available at <http://www.arteducators.org/about-us/Constitution.pdf>
3. See National Art Education Association Professional Standards for Visual Arts Educators, 2009, p. 1, available at http://www.naea-reston.org/research/NAEA_Art_Ed_Std.pdf

4. See National Visual Arts Standards, 1994, p. 2, available at http://www.arteducators.org/store/NAEA_Natl_Visual_Standards1.pdf
5. See National Art Education Association Constitution and Bylaws, 1999, p. 1, available at <http://www.arteducators.org/about-us/Constitution.pdf>; and National Art Education Association Strategic Plan 2007–2010, 2007, p. 9, available at http://www.arteducators.org/about-us/NAEAStrategicPlan_2007-2010.pdf
6. See National Art Education Association Strategic Plan 2007–2010, 2007, p. 6, available at http://www.arteducators.org/about-us/NAEAStrategicPlan_2007-2010.pdf
7. In this document, the term Native American *tribe* refers to a Native American unit of government having specific sovereignty, legal status, and recognition by the U.S. constitution and later federal laws. The U.S. government recognizes Native American tribes as “domestic dependent nations”. U.S. federal laws and courts have established that Native American tribal nations possess inherent power over their internal affairs. In this document, the term Native American *Tribal Council* refers specifically to the official governing body of a Native American tribe. Under the principle of self-determination, US federal laws and courts have empowered Tribal Councils and Tribal Courts with authority to self-govern and make decisions concerning their people. See U.S. Dept. of the Interior “American Indians and Alaska Natives” <http://www.doi.gov/tribes/> and “Native American Nations” <http://www.doi.gov/whatwedo/firstamericans/>. See also C. L. Henson, (2009) “From War to Self-Determination: A history of the Bureau of Indian Affairs”. <http://www.americansc.org.uk/Online/indians.htm>

Appendix A: Linking to the Theme of the 2010 Annual Conference of the National Art Education Association: *Social Justice*

The linking of art education professional values and practices with the goals of *social justice*, the *theme* of the 2010 NAEA Annual Conference, foregrounds our decision and collective belief as a professional educational association that part of our mission as art educators is to engage and challenge the persistence of social inequities in US society and beyond. We note that the decision to engage and challenge the uses of Indian Mascots by non-Native American schools *as a question of social justice* has already been made by many nationally respected scholarly, educational, and professional organizations.

Native American Tribal Councils now consistently maintain that the persistent use of Indian Mascots in contemporary non-Native American schools is a particularly insidious form of *social injustice*, one that greatly hurts Native Americans, and in numerous ways. Indian Mascots, Tribal Councils tell us, demean and misrepresent Native American history, culture, religious practices, and creative forms of expression. Indian Mascots, Tribal Councils and Native American mothers tell us, undermine the positive psychological development of Native American children. Psychologists, anthropologists, sociologists, counselors, medical care providers, scholars who have systematically studied the Indian Mascot issue, and state and national governmental agencies concur. Indian Mascots hurt Native Americans, and these Mascots hurt Native American children most of all. At the same time, these Indian Mascots teach nothing to non-Native American children about the actual history, culture, creative achievements, or aspirations of Native American Nations, past or present. What is learned by non-Native American children from these Indian Mascots, symbols, and imagery, instead, is that Indians may be known and celebrated as halftime entertainment in a sporting event, and that their likeness may be misappropriated in the form of comical, large nosed, partially clothed, tomahawk wielding Redskins, Savages, Chiefs, Braves, and the like. Civil society, those individuals working for the common public good, no longer legitimize such objectionable “school-based” depictions of racial groups in the US.

Appendix B: Why should the NAEA leadership make its values known concerning the use of Indian Mascots?

Indian Mascots constitute a unique but pervasive form of school-sanctioned imagery, symbolism, representation, community cultural expression, visual culture, and multicultural education—all areas of interest currently within the scope of contemporary art education theory, scholarship, and practice. With due regard for NAEA’s important role as the world’s largest professional art education association, this statement affirms our mission, core values, and standards as a profession concerned with intellectually honest and historically accurate education, the valuing of art and cultures of diverse people, and most of all, the well being of the young people in our care. Statements of values by the NAEA leadership clarifies our desire to teach all children about the significance of creative artistic expression, to celebrate the diversity of the many cultural expressions that rightly merit examination in our programs of study, and to uphold the notion of human dignity and social justice as fundamental to our theories and practices as art educators.

1. A statement of values and principles on the Indian mascot issue ensures that NAEA falls within and resonates with standards of practice within the professional association community. Many other scholarly, professional, and educational associations of our size and status have *already* called for action similar to what is being proposed here.
2. By adding our voice to respected national professional, educational, and scholarly associations, state boards of education, mental health organizations, religious organizations, and U.S. governmental agencies that have already passed similar resolutions; and to the voices of numerous Native American Tribal Councils that have asked non-Native American schools and institutions to stop this practice, we endorse the principles of historically accurate art education, diversity, justice, and educational equity.
3. As an organization concerned with the education of children about the art and cultures of diverse peoples of the world, NAEA’s continued silence on this issue is contrary to its mission. We note the appropriateness of this moment for such a statement to come forth - a national conference of professional art educators dedicated to the principle of social justice.

Appendix C: Background Information about Issues Surrounding Indian Mascots

According to the American Counseling Association, the American Psychological Association, the American Sociological Association, the American Anthropological Association, the National Education Association, the Modern Language Association, numerous other highly respected national and international scholarly societies, and over 100 contemporary Native American Tribal Councils, health care, educational, and professional associations, Indian mascots (1) cause psychological damage to children, (2) perpetuate racism, and (3) miseducate the public.

1. The use of derogatory and inaccurate depictions of Native Americans in the form of Indian mascots, symbols, images, and personalities by non-native American schools, colleges, universities, and athletic teams psychologically damages the self-concept and positive sense of self-identity of Native American children.
2. Inauthentic Indian Mascots and their performative and commercial permutations convey incorrect and demeaning cultural and racial stereotypes about Native Americans, and perpetuate racial hatred and social injustices against Native Americans.
3. These kinds of derogatory Indian mascots and their related practices miseducate people about the authentic history, values, culture, religions, artistic expressions, and aspirations of Native Americans, past and present.

Despite repeated requests by numerous Native American Tribal Councils, respected national scholarly and professional associations, and governmental and professional health care associations, the use of derogatory, inauthentic, and stereotypical imagery of Native Americans persists in US non-Native American educational settings. Resistance to change takes the form of claims that “The Indians in my district like our mascots,” “We are honoring Indians by doing this,” “We don’t want outsiders or a ‘vocal minority’ telling us what to do,” “It’s not our job.” Or “This is too political.” Resistance to change is often attributable to nostalgia for local school and community practices, to misinformation about and indifference to the authentic history, living culture, and aspirations of Native Americans, to lack of recognition of the underlying political nature of all educational behaviors, to White privilege, and to recalcitrance.

Appendix D: Partial List of Resolutions and Statements Passed by Professional and Scholarly Associations, U.S. Governmental Commissions, and Regulatory Agencies

American Counseling Association. Opposition to Use of Stereotypical Native American Images as Sports Symbols and Mascots

<http://www.counseling.org/PressRoom/NewsReleases.aspx?AGuid=244405dc-044e-46ae-aeac-60ca1c8bd6dc>

American Psychological Association. Resolution Recommending the Immediate Retirement of American Indian Mascots, Symbols, Images. 2005.

<http://www.apa.org/pi/oema/resources/policy/indian-mascots.pdf>

American Sociological Association. Statement by the Council of the American Sociological Association on Discontinuing the Use of Native American Nicknames, Logos and Mascots in Sport
2007.

[http://www.asanet.org/about/Council Statements/use of native american nicknames logos and mascots.cfm](http://www.asanet.org/about/Council%20Statements/use%20of%20native%20american%20nicknames%20logos%20and%20mascots.cfm)

League of United Latin American Citizens Resolution 16: Support to Native Americans in their campaign against racial slurs Passed at the LULAC National Convention on July 2, 2000

<http://www.aistm.org/2000lulac.htm>

Modern Language Association. Resolution 2 condemning the use of representations of native peoples and other racial and ethnic groups and their cultural traditions as sports mascots or symbols. Ratified June 1, 2001

http://www.mla.org/governance/mla_resolutions/2000_resolutions

National Association for Multicultural Education. Resolution on Recommending Replacement of Indian Mascots Unanimously Approved by the NAME Board at the November 11, 2006 Phoenix AZ Conference Board Meeting

<http://www.nameorg.org/resolutions/Resolution%20on%20Indian%20Mascots.pdf>

NCAA Executive Committee Guidelines for Use of Native American Mascots at Championship Events. 2005.

http://www.ncaa.org/wps/portal/ncaahome?WCM_GLOBAL_CONTEXT=/ncaa/NCAA/Media%20and%20Events/Press%20Room/News%20Release%20Archive/2005/Announcements/NCAA%20Executive%20Committee%20Issues%20Guidelines%20for%20Use%20of%20Native%20American%20Mascots%20at%20Championship%20Events

National Education Association. Resolution reaffirming its 1992 Resolution **NEA 2000** -2001 Resolutions I-41. Use of Prejudicial Terms and Symbols

<http://web.archive.org/web/20020812142244/http://www.nea.org/resolutions/00/00i-41.html>

National Education Association. Photocopy of Original 1992 NEA Resolution rejecting the use of prejudicial and derogatory names and symbols of ethnic groups for school sporting teams and mascots. http://netfiles.uiuc.edu/edelacru/www/nea_res.html

National Indian Education Association (NIEA), the oldest and largest Indian education organization in the USA. 2009 resolution calling for the elimination of Indian logos, mascots, and team names from educational institutions throughout our country. http://www.nativetimes.com/index.php?option=com_content&view=article&id=2588:nica-issues-resolution-calling-for-end-of-Indian-mascots&catid=50&Itemid=26 and <http://www.lemhi-shoshone.com/NIEA%20Resolution%2010-25-2009.pdf>

The Society of Indian Psychologists (SIP) of the Americas. Letter in support of "retiring" all Indian personalities as the official symbols and mascots of universities, colleges or schools (and athletic teams). 1999. <http://www.aics.org/mascot/society.html>

NAACP. The NAACP actively supports the American Indian movement in its effort to force sports teams to discontinue the use of "Indian" team names, mascots, and other imagery that stereotype and caricature the sacred rituals and culture of Native Americans. ORIGINAL ADOPTED RESOLUTION 1992: "Indian Sports Team Mascots and Names" http://www.naacp.org/pdfs/resolutions/Policy_Handbook_Draft-5.9.07.pdf

NAACP. 1992 Resolution. THEREFORE, BE IT RESOLVED, that the NAACP actively support the American Indian movement in its effort to force sports teams to discontinue the use of "Indian" team names, mascots, and other imagery that stereotype and caricature the sacred rituals and culture of Native Americans. http://www.aistm.org/naacp_1992_resolution.htm

SOCIETY FOR THE STUDY OF THE INDIGENOUS LANGUAGES OF THE AMERICAS. 1999 unanimous adoption of the resolution: We, the members of the Society for the Study of the Indigenous Languages of the Americas, urge the administration and trustees of the University of Illinois to replace their "Chief Illiniwek" symbol with one that does not promote inaccurate, anachronistic, and damaging stereotypes of Native American people, or indeed members of any minority group. <http://www.ssila.org/> link to #91, July 16, 1999.

The Southern Poverty Law Center Letter to University of Illinois Board of Trustees charging that the University's school symbol violated federal civil rights law. April 2000. <http://www.splcenter.org/news/item.jsp?aid=49>

Also supporting the elimination of Indian Mascots:

- Asian American Journalists Association
- Native American Journalists Association <http://www.aistm.org/1994naja.htm>
- National Association of Black Journalists
- National Association of Hispanic Journalists

United States Government Statements, Policies, and Actions

United States Senate **Report 110 -083** - A JOINT RESOLUTION TO ACKNOWLEDGE A LONG HISTORY OF OFFICIAL DEPREDATIONS AND ILL-CONCEIVED POLICIES BY THE UNITED STATES GOVERNMENT REGARDING INDIAN TRIBES AND OFFER AN APOLOGY TO ALL NATIVE PEOPLES ON BEHALF OF THE UNITED STATES [http://thomas.loc.gov/cgi-bin/cpquery/R?cp110:FLD010:@1\(sr083\)](http://thomas.loc.gov/cgi-bin/cpquery/R?cp110:FLD010:@1(sr083))

United States Senate **SJ.RES.4** Title: A joint resolution to acknowledge a long history of official depredations and ill-conceived policies by the United States Government regarding Indian tribes and offer an apology to all Native Peoples on behalf of the United States. <http://thomas.loc.gov/cgi-bin/bdquery/z?d110:SJ.RES.4>:

US House of Representatives **HJ.RES.68** Title: To acknowledge a long history of official depredations and ill-conceived policies by the United States Government regarding Indian tribes and offer an apology to all Native Peoples on behalf of the United States. <http://thomas.loc.gov/cgi-bin/bdquery/z?d110:HJ00003>:

United States Commission on Civil Rights. Statement of the U.S. Commission on Civil Rights on the Use of Native American Images and Nicknames as Sports Symbols. 2001. <http://www.usccr.gov/press/archives/2001/041601st.htm>

US Census Bureau. CENSUS 2000 INFORMATIONAL MEMORANDUM NO. 37
Resolution: Census 2000 promotional activities and materials will feature only those teams that promote or enhance cultural sensitivity and multi-culturalism and will not feature teams (including semi-pro teams) that use American Indian or Alaska Native related names or images. If an athlete from a team that uses an American Indian or Alaska Native name or image is doing promotional work in support of Census 2000, he or she should be referred to as a member of the professional (sport) team for the city, rather than using the team name or logo. <http://www.aistm.org/2000census.htm>

U.S. Department of the Interior. Statement regarding Native American Nations: “We recognize that a legacy of injustice and broken promises shapes the history of the federal government’s relationship with the American Indian and Alaska Native people. We are therefore working to turn the page on the federal government’s pattern of neglect of this community and, instead, build a strategy for empowerment that helps the tribal nations forge futures of their own choosing”. <http://www.doi.gov/whatwedo/firstamericans/>

Recent Court Cases. 2010. *Amici curiae* Petition before the US Supreme Court regarding Washington Redskins Trademark. “...symbols and epithets that demean, and promote negative stereotypes of, significant groups within American society set back social progress and equality.” http://www.narf.org/sct/harjovpro-football/amicus_social_justice.pdf

State and Local Departments, Boards of Education, and State Governmental Agencies:

Governors' Interstate Indian Council. (A national organization established in 1949 by what is now the National Governors' Association to promote and enhance government relations between Tribal Nations and the states.) Resolution on Native American Mascots.

<http://www.main.nc.us/wncceib/GIICResolution.htm>

Iowa Civil Rights Commission **Resolution Opposing the Use of Native American Images, Mascots, and Team Names in Iowa** <http://www.aistm.org/2002iowa.civil.rights.htm>

Kansas Human Rights Commission. Policy urging the discontinuance of Indian-mascots

http://www.racismagainstindians.org/Resolutions/Resolutions_KansasCommissionOfCivilRights.htm

Maryland State Department of Education. Resolution adopted by the Achievement Initiative for Maryland's Minority Students (AIMMS) Steering Committee

http://www.racismagainstindians.org/Resolutions/Resolutions_MarylandStateDepartmentOfEducation.htm

Michigan State Board of Education

http://www.michigan.gov/documents/mascots_69612_7.res.pdf

Michigan Education Association Michigan Civil Rights Commission Report on Use of Nicknames, Logos and Mascots Depicting Native American People in Michigan Education

Institutions http://www.racismagainstindians.org/Resolutions/Resolutions_MichiganCivilRightsCommission.htm

Minnesota State Board of Education **The STATE OF MINNESOTA URGING THE ELIMINATION OF THE USE OF RACIALLY DEROGATORY MASCOTS, SYMBOLS, OR EMBLEMS IN SCHOOLS**

http://www.racismagainstindians.org/Resolutions/Resolutions_StateOfMinnesota.htm

Minnesota State Colleges and Universities Board

Minnesota Indian Education Association

Nebraska Commission on Indian Affairs

<http://www.aistm.org/nebres.htm>

New Hampshire State Board of Education. Resolution

<http://www.aistm.org/2002.nh.state.ed.htm>

New York State Education Department of Education

South Dakota Board of Education. **Resolution of the South Dakota Board of Education**

http://www.racismagainstindians.org/Resolutions/Resolutions_SouthDakotaBoardOfEducation.htm

Tennessee Commission on Indian Affairs Resolution for the Discontinuation of Native American Indian mascots in the State of Tennessee <http://aistm.org/fr.education.htm>

Washington State Board of Education Resolution
http://www.racismagainstindians.org/Resolutions/Resolutions_WashingtonStateDepartmentOfEducation.htm

Native American Commissions, Agencies, Associations, Tribal Councils of Recognized North American Indian Tribes who have called for the elimination of Indian Mascots

American Indian Sports Team Mascots. FAQs about the institutionalized use of "Indian" sports team tokens <http://aistm.org/fr.faqs.htm>

Affiliated Tribes of Northwest Indians

Buncombe County Native American Intertribal Association (North Carolina)

Eagle and Condor Indigenous Peoples' Alliance (The Eagle and Condor Indigenous Peoples' Alliance is an organization of people indigenous to the State of Oklahoma.) **Resolution by the Eagle and Condor Indigenous Peoples' Alliance on Eliminating Native American Indian Descriptions Naming Mascots, Logos, and Sports Team Nicknames in Oklahoma Public Schools** <http://aistm.org/fr.groups.htm>

Great Lakes Inter-Tribal Council Resolution 2006-01.03 **Address to Public School Districts Regarding Indian Nicknames, Logos and Mascots** <http://aistm.org/fr.education.htm>

Greater Tulsa Area Indian Affairs Commission

INTER-TRIBAL Council of the FIVE CIVILIZED Tribes. Chickasaw, Choctaw, Cherokee, **Muscogee (Creek), and Seminole Nations, representing over 400,000 Indian people** throughout the United States Resolution No. 2001 – 08
<http://www.fivecivilizedtribes.org/Portals/9/Docs/resolution2001-08.pdf>

Juaneño Band of Mission Indians
<http://www.aistm.org/2000juaneno.resolution.htm>

Little River Band of Ottawa Indians (Michigan)

Little Traverse Bay Bands of Odawa Indians, Harbor Springs, MIREOLUTION # 032005 - 04 **CONDEMNING THE USE OF INDIAN LIKENESSES OR CULTURAL ITEMS AS MASCOTS, LOGOS OR NICKNAMES** <http://aistm.org/fr.trailblazers.htm>

Medicine Wheel Intertribal Association (Louisiana)
http://www.aistm.org/medicine_wheel_resolution.htm

Menominee Tribe of Indians (Wisconsin)

National Congress of American Indians. Resolution in Support for NCAA Ban on "Indian" Mascots. Adopted at the 62nd Annual Convention, Tulsa, OK, 2005.
<http://www.ncai.org/ncai/data/resolution/annual2005/TUL-05-087.pdf>

National Congress of American Indians. NCAI is a major national intertribal tribal government organization serving Native American Nations. Founded in 1944, The NCAI works to inform the public and Congress on the governmental rights of American Indians and Alaska Natives.

NCAI Position Statement: ANTI-DEFAMATION AND MASCOTS. "For most Americans the days of overt and institutional racism were thought to have become a distant memory. At one time symbols like the "Black Sambo" and "Frito Bandito" were commonly accepted by mainstream America as playful marketing tools. That was the past, times have changed and America has supposedly grown up and away from such potent symbols of racism. However, for American Indians this practice continues. From the racially-derived "Washington Redskins" to the war-like "Florida Seminoles", American Indian mascots are found at the professional sports level as well as the high school and college levels. Far from honoring Native Americans, these mascots are a national insult, and represent the last vestiges of a time thought long-past when such stereotypes were commonplace. Just as "Sambo" served to perpetuate racism and bigotry toward the African-American community, these mascots and team names serve to keep Native Americans in a similar position. The National Congress of American Indians strongly condemns the use of sports team mascots that claim to portray Native Americans and Native cultures in a positive light...it is only with Native Americans that this practice continues. It is a national insult and does nothing to honor the Native peoples of this country."

<http://www.ncai.org/ncai/resource/documents/governance/NCAIposis.htm>

National Indian Education Association (NIEA), Position Statement on Indian Mascot. Page 23 of the NIEA News 34(6) 2004. <http://www.niea.org/media/Fall%20Winter%202004.pdf>

Nebraska Commission on Indian Affairs

NORTH CAROLINA COMMISSION OF INDIAN AFFAIRS RESOLUTION
<http://web.archive.org/web/20041021103254/home.att.net/~nceerm/nccia.html>

Nottawaseppi Huron Band of Potawatomi (Michigan)

Ohio Center for Native American Affairs

Oneida Tribe of Indians of Wisconsin

PEORIA TRIBE OF INDIANS OF OKLAHOMAREOLUTION R -04-04-00-C Request
to University of Illinois to Cease Use of **Chief Illiniwek as Mascot**
<http://www.aistm.org/2000peoria.htm>

Sault Ste. Marie Tribe of Chippewa Indians (Michigan)

Standing Rock Sioux Tribal Council Resolution opposing UND use of the use of the mascot and
logos "Fighting Souix" <http://aistm.org/20071109.standing.rock.UND.resolution.htm>

Wisconsin Indian Education Association "Indian" Mascot and Logo Taskforce Position
Statement <http://www.indianmascots.com/position/index.htm>

Churches and Religious Organizations

American Jewish Committee. STATEMENT ON TEAM NAMES
http://www.aistm.org/american_jewish_committee.htm

National Conference of Christians and Jews

Presbyterian Church, U.S.A.

Southern Christian Leadership Conference

Unitarian Universalist Association of Congregations

United Church of Christ

United Methodist Church. In "The United Methodist Church and America's Native People"
(The Book of Resolutions, 1992; page 178),

The United Methodist Church has issued a call for repentance for the Church's role in
the dehumanization and colonization of our Native American sisters and brothers. In
light of this stand and the fact that we strongly believe the continued use of Native
American names as nicknames is demeaning and racist, we urge all United Methodist-
related universities, colleges, and schools to set an example by replacing any nicknames
that demean and offend our Native American sisters and brothers; and we support
efforts throughout our society to replace such nicknames, mascots, and symbols. **See**
also: United Methodist Church Confession to Native Americans
<http://www.iwchildren.org/methodistresolution.htm>

Muslim Council on American-Islamic Relations (CAIR-OK) calls on state legislators to end the
use of Indian or offensive names for schools, teams or mascots by supporting the Oklahoma
Anti-Discriminatory Mascot Bill. Feb 2009. CAIR-OK is based in Oklahoma.
<http://www.tulsabeacon.com/?p=1453>

Appendix E: Additional resources

Elizabeth Delacruz 2003 article for the NAEA journal, *Art Education*: "Racism American Style: Art Education's Role in the Indian Masco Issue": <http://ow.ly/116vq> (retrieved from JSTOR)

Sudi Hofmann (2005). Helping Students Understand The American Indian Mascot Issue.
<http://www.aimovement.org/ncrsm/pushingsomebuttons.html>

Jonathan B. Hook, President, American Indian Resource Center. THE PROBLEM WITH INDIAN MASCOTS IN SCHOOLS <http://www.allarm.org/articles/hook.html>

George Littlechild website (artist, children's book author, art educator).
<http://www.georgelittlechild.com/>

Barbara E. Munson, a woman of the Oneida Nation, COMMON THEMES AND QUESTIONS ABOUT THE USE OF "INDIAN" LOGOS
<http://www.indianmascots.com/commonthemes/Common%20Themes.pdf>

Cornel D. Pewewardy. The Deculturalization of Indigenous Mascots in U.S. Sports Culture
The Educational Forum, 63 (1999) <http://www.hanksville.org/sand/stereotypes/pewe.html>

Gayle Olson-Raymer. Brief History of the Controversy. Educational materials.
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