

1999 HOUSE GOVERNMENT AND VETERANS AFFAIRS

HCR 3024

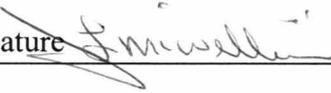
1999 HOUSE STANDING COMMITTEE MINUTES

BILL/RESOLUTION NO. HCR 3024

House Government and Veterans Affairs Committee

Conference Committee

Hearing Date 2-5-1999

Tape Number	Side A	Side B	Meter #
1	X		1.0 - 60.0
1		X	0 - 1.5
Committee Clerk Signature 			

Minutes: Some of the individuals testifying submit written testimony. When noted please refer to it for more detailed information. **Most of the testimony in this hearing was lengthy and drawn upon personal experiences. I strongly suggest that you listen to the tape if you are interested in a detailed analysis of this hearing.**

Representative Klein, Chairman of the GVA Committee opened the hearing on February 5, 1999.

Summary of the Bill: Urging the administration of the University of North Dakota to change the university's sports teams nickname.

Testimony in Favor:

Representative Froelich, Introduced the resolution to the committee and submitted written testimony which he read in it's entirety (**please refer to his testimony**).

Jesse Taken Alive, Council member for Standing Rock Reservation submitted a testimony **(please refer to his testimony)**. This is a dehumanization issue for our people. It is a time of change and it is time to put this to rest once and for all.

Petra Fox, UND/Standing Rock stated that this issue isn't going away and needs to be dealt with now in this legislative assembly.

Representative Klein, How long have you been a student? It seems to me that by your testimony, this causes you problems when you see the UND logo. How do you cope?

Fox, I have been a student for 3 years. I have learned to cope, but I am worried about my children. The younger generations.

Chase Iron Eye, Indian Association at UND stated that it's a question of honor and respect for me. Former President Clifford said as long as it's all right with the Sioux Indians, it's all right with me. If the Sioux leaders came to me and asked to change the name, I'd respect that. Where is Clifford when we need him now, because that's what were asking at this time.

Representative Cleary, What was the name before they called it the Sioux?

Iron Eye, Flickertails.

Holly Annis, Assistant Director of the Media Center at UND stated that it is an issue of dehumanization.

Jonathan Anderson, Native American Law Students Association UND stated that he believes that the logo discourages Native American students from attending UND Law School.

Lars Teppo, UND Student Senate stated that if the Native Americans do not feel honor, then we have given them no honor.

Susan Wieland, UND Student Senate stated that the student representation has voted for the name change.

David Gipp, President of United Tribes stated that the Indian Association at UND has been set up for students to get through college and to get along with others. This is a time for redefining who we are as a people.

Testimony in Opposition:

Representative Poolman, As a UND graduate this brings pride and enjoyment to me. I do not consider myself a racist because I want to keep the name. I would recommend that the committee deliberate on this and think about it. Let UND deal with this issue. I have a stack of letters from Alumni who want to keep the name. The ones that are tagged are from Native Americans.

Representative Cleary, Are the letters recent?

Poolman, Yes.

Robert Boyd, Vice President of Student and Outreach Services at UND has been asked by President Baker to read his testimony since he is out of state today (**please refer to his testimony**). The issue remains on the agenda for dialogue discussion and we will listen to what is being said during discussion of this resolution. Let us continue our conversation and work toward a consensus on this issue.

Representative Winrich, One of the former testifiers stated that former president Clifford said that UND would only use the Sioux name as long as it was acceptable to the Sioux Nation. Is that also the position of the present administration?

Boyd, I haven't heard president Baker use those words.

John Von Rueden, UND Letter Winners Association stated that they have always represented UND with honor and recognition. Hopefully it will be OK with all parties involved to use the Sioux name as representative of UND. This Resolution is in the wrong place at the wrong time. The add in the Bismarck Tribune September 13, 1998 shows logo's from all the teams that have Indian logo's of a Sioux chief. You'll have to address this thing across the board.

Jonathan Sickler, UND Student President stated that the committee should channel it through UND and don't make a complex issue more complex. We need more dialogue and discussion on this issue.

Representative Klein, Have you noticed a shift and openness in discussing this issue?

Sickler, I have seen more discussion and are more people open to ideas on both sides of the issue.

Don Morrison, Alumnus of UND testified in support of this issue. Talking about human rights and I believe the opinion of the American Indians is the most important thing in this issue. Help ND move towards better relationships with whites and Native Americans.

Representative Klein, Closed the hearing on HCR 3024.

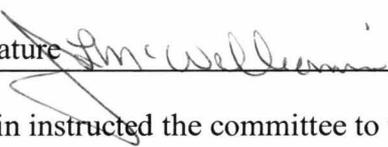
1999 HOUSE STANDING COMMITTEE MINUTES

BILL/RESOLUTION NO. HCR 3024

House Government and Veterans Affairs Committee

Conference Committee

Hearing Date 2-12-1999

Tape Number	Side A	Side B	Meter #
2	X		13.7 - 26.0
Committee Clerk Signature 			

Minutes: Chairman Klein instructed the committee to take out HCR 3024 and take some action on it.

Summary of the Resolution: Urging the administration of the University of North Dakota to change the University's sports teams logo.

Committee Action:

Representative Klein, I am sure you all have had a lot of calls and discussions with your constants.

Representative Thoreson, Made the motion for a Do Not Pass.

Representative Hawken, Seconded the motion.

Representative Cleary, The reason somebody put this resolution before us is because the university hasn't ruled on this issue yet. I do believe it is there responsibility.

Representative Klein, My first thought was that we should address the whole state wide issue, including high schools. Where do we get into dictating to all the local institutions.

Representative Winrich, I agree, I wish this wasn't before us. This is an issue I have been thinking about for ten years. I was on the university system when it came up then. Whatever we do it will be interpreted as advice to UND. Which ever way we go, it's going to be interpreted on campus as an endorsement of one way of thinking or the other.

Representative Devlin, This is the business between the university and it's students. I don't think it is our responsibility.

Representative Winrich, We represent the whole state and as such we are also part of the UND community, so whatever we say it will be take as an endorsement.

Representative Haas, I think Winrich is right. If we make an assumption that something like this is having an adverse affect on a part of our population, do we not have a responsibility to provide some direction. I wrestle with this.

Representative Metcalf, I question whether it is having an effect. Does changing the name turn around the situation that has existed for hundreds of years. Not an easy question and probably doesn't have an answer. This one thing, is it having that big of an impact to their pride.

Representative Thoreson, Let the school deal with it. Hopefully they will come up with the solution.

Representative Gorder, I believe it is up to the university.

Representative Devlin, There isn't a consensus among the Native American on this either.

Representative Hawken, It's not our job. What we have done was open up a dialogue for them to discuss this. We offered the forum for them do bring this out.

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House Government and Veterans Affairs Committee
Bill/Resolution Number HCR 3024
Hearing Date 2-12-1999

Representative Fairfield, UND is a state institution and as such is a representation of all of us. By passing this we are saying that we do not support any type of discrimination. We send a clear message.

Representative Kliniske, Native Americans have told me that if we do this we will have to start changing the names of any Native American name or reference to all the other institutions, rivers, towns etc etc.

Motion Passes: Do Not Pass **13-2**.

Representative Hawken, Is the carrier for the bill.

Roll Call Vote #: 1 Date: 2-11-99

1999 HOUSE STANDING COMMITTEE ROLL CALL VOTES 3024
BILL/RESOLUTION NO. 3024

House GOVERNMENT AND VETERANS AFFAIRS Committee

Subcommittee on _____
or
 Conference Committee

Legislative Council Amendment Number _____

Action Taken DO NOT PASS

Motion Made By THORESON Seconded By HAWKEN

Representatives	Yes	No	Representatives	Yes	No
CHAIRMAN KLEIN	✓		REP. WINRICH		✓
VICE-CHAIR KLINISKE	✓				
REP. BREKKE	✓				
REP. CLEARY	✓				
REP. DEVLIN	✓				
REP. FAIRFIELD		✓			
REP. GORDER	✓				
REP. GRANDE	✓				
REP. HAAS	✓				
REP. HAWKEN	✓				
REP. KLEMIN	✓				
REP. KROEBER	✓				
REP. METCALF	✓				
REP. THORESON	✓				

Total (Yes) 13 No 2

Absent _____

Floor Assignment HAWKEN

If the vote is on an amendment, briefly indicate intent:

REPORT OF STANDING COMMITTEE (410)
February 11, 1999 3:49 p.m.

Module No: HR-28-2628
Carrier: Hawken
Insert LC: . Title: .

REPORT OF STANDING COMMITTEE

HCR 3024: Government and Veterans Affairs Committee (Rep. Klein, Chairman)
recommends **DO NOT PASS** (13 YEAS, 2 NAYS, 0 ABSENT AND NOT VOTING).
HCR 3024 was placed on the Eleventh order on the calendar.

1999 TESTIMONY

HCR 3024

OFFICE OF THE PRESIDENT
P.O. BOX 8193
GRAND FORKS, NORTH DAKOTA 58202-8193
(701) 777-2121
FAX (701) 777-3866

February 5, 1999

Rep. Matthew M. Klein, Chairman
Government & Veterans Affairs Committee
North Dakota House of Representatives
State Capitol
Bismarck, ND 58505

Mr. Chairman and Committee members:

I am unable to be in Bismarck today for this hearing on House Concurrent Resolution 3024. I have therefore asked Dr. Robert Boyd, Vice President for Student and Outreach Services, to read this letter on my behalf and to answer any questions committee members may have.

The University of North Dakota does not have a "mascot" in the sense that most athletic teams do. In other words, we do not ask a Native American to wear traditional clothing and participate in the cheerleading that takes place at athletic contests. Similarly, we do not ask a non-Native American to wear an Indian costume and participate in this way.

However, for many years UND athletic teams have been known as the "Sioux." Accordingly, the public address announcer explains our team name in the following words at the beginning of every game:

"The University of North Dakota is the home of the Fighting Sioux. UND officially adopted the name of the Fighting Sioux in the 1930s to honor the American Indian tribes of the state. We ask that you cheer your team to victory and exhibit good sportsmanship, as well as respect for the American Indians and their rich culture and heritage."

I might add that this is not the only use of the word "Sioux" at the University of North Dakota. One of UND's highest achievement awards, second only to an honorary degree, is known as the "Sioux Award." There is a "Sioux Room" in the Memorial Union. For many years until the building was retired, a residence hall was known as "Sioux Hall." UND's detachment of the Army Reserve Officer Training Corps has long been known as the "Fighting Sioux Battalion."

Page two

A controversy over the use of the Sioux team name was among the first issues that faced me when I came to North Dakota in 1992. After much conversation and consultation, it was my conclusion that there was no consensus on this issue, not even among Native Americans. I decided, therefore, that the respectful use of the team name should continue and, indeed, that the appropriate use of the name could be a positive influence in helping UND encourage respect and appreciation for diversity in all of its forms. Although some individuals disagreed with me then, as they do today, this remains my position on the issue.

In closing, let me be very clear: Although the approach UND took regarding the team name was and is, in my view, an appropriate one, I also have stated on numerous public occasions that the issue remains on the agenda for dialogue, discussion and learning. We will, therefore, listen very carefully to what is said during the consideration of this resolution.

Sincerely,



Kendall L. Baker
President

cc: Committee Members

Mr. Chairman and Committee members:

I am Representative Rod Froelich. I represent Dist. 35 which is all of Sioux County, all of Hettinger County, all of Adams County and part of Grant County.

As we move into the new millennium, we need to develop positive relationships among all people.

We can do this by respecting everyone's opinions, being aware of, understanding of, and supportive of, the cultural diversity within our state and nation.

The time for positive and constructive change has arrived.

We need not believe that change should be negative. We should focus on the future, change can be constructive and unifying.

As Leaders of our state, we must promote dignity, pride and self-esteem among all our citizens.

Let this legislative body be a model to the country by promoting racial reconciliation through your support of House Resolution 3024.

The speakers following me will be able to answer your questions on this resolution more thoroughly.

TESTIMONY IN FAVOR OF
HCR 3024

My name is Carole Barrett and I teach American Indian studies on a university level. I come before you today to testify in favor of HCR 3024. It has been necessary to bring this bill before the North Dakota Legislature because the administration at the University of North Dakota will not address the issues surrounding the "Fighting Sioux" mascot. Year after year students, staff, and faculty at the University of North Dakota request that the moniker and logo, "UND Fighting Sioux," be changed because it is disrespectful. And year after year the responses from administration are the same: there is no issue—the mascot is intended to honor Indian people; a name-change will cost the university millions of dollars in alumnae donations; and, best of all, the Indian organizations on campus are invited to dress in dance outfits and ride a float in the homecoming parade.

Some years ago I worked in the Indians into Medicine program at the University of North Dakota, and I was a member of a university-wide Indian Programs Committee. When we placed the mascot issue on our agenda as a topic for discussion and possible action during the academic year the committee chair was advised by university officials to delete that item. The inference was clear—to drop the topic would be in our personal best interests and in the best interests of our programs.

This scenario and others like it repeat year after year at the University of North Dakota—the players may change but the request is the same, please change the mascot, "Fighting Sioux." It lacks respect and dignity for a group of people, for the university, and for the state of North Dakota.

If an individual working in an office at the University of North Dakota were constantly referred to as a "fighting Sioux," "a savage," and all the other descriptors commonly attached to the current UND mascot this person would be able to go to their supervisor and to the Office of Affirmative Action, housed at the University of North Dakota, and lodge a complaint of verbal harassment. This complaint would be heard and dealt with respectfully and the behavior would stop. How is it the administration at the University of North Dakota is unable to recognize the term "Fighting Sioux" as verbal harassment though year after year they are told it lacks respect. and causes discomfort?

I come before you today and request that the Legislature pass a bill urging the University of North Dakota to change its nickname because "Fighting Sioux" engenders institutional racism and disrespect. People in this state deserve better of its largest state university.

Charles W. Murphy
Chairman



Tom Iron
Vice Chairman

Elaine McLaughlin
Secretary

February 5, 1999

DISTRICTS

Robert Cordova
Cannonball District

Raphael See Walker
Fort Yates District

Joe Strong Heart
Wakpala District

Palmer Defender
Kenel District

Dean Bear Ribs
Bear Soldier District

Milton Brown Otter
Rock Creek District

Farren Long Chase
Little Eagle District

Randal White Sr.
Porcupine District

LARGE

Joe Keepseagle

Dave Archambault

Jesse Taken Alive

Reva Gates

Sharon Two Bears

Verna Bailey
Members of the House and Senate
56th North Dakota Legislative Assembly
State Capitol
Bismarck, North Dakota

RE: Proposed Name Change from "Fighting Sioux" & Tribal Council Action ATTN: House Committee On Government and Veterans Affairs

Dear Chairperson, Committee Members, and Members:

On behalf of the **Standing Rock Sioux Tribe** and the tribal business council, please note that we have reaffirmed, on December 2, 1998, our prior actions and resolutions numbered 078-98 and 356-92, which call on changing the name and use of the term "Fighting Sioux at the University of North Dakota (UND) located at Grand Forks, North Dakota. Similarly, the use of any mascot or moniker in this same line should be immediately discontinued.

Our resolutions support the proposed resolution and any appropriate legislation which would change or cause the discontinued use such terms as the "Fighting Sioux." This term is used inappropriately at UND and unfortunately is misleading to the American and North Dakota publics. Moreover, it is, in fact, used in such a way as to be demeaning to a particular group of people, otherwise known as Lakota, Dakota, or Nakota. Indeed, our description for these terms refers to "friend or ally" – quite the opposite of the term "fighting Sioux" – which among other negative attributes means "enemy."

Please be assured that when various tribes use the term Sioux that it is used in a clearly respectful manner and with constructive intent. It must also be kept in mind that the term was one employed and used by the federal government, and is the result of a non-Indian misnomer, historically.

It is time to correct these misgivings as we end this century and enter the new millenium. I hope the members of the legislature, the Board of Higher Education and president and others at the University of North Dakota will look at making this change as a positive challenge and in a proactive way. Indeed, there could be a major and popular initiative to seek a "new name for the new millenium." This could be done by seeking a new name, new mascots and new terminology for what we wish to accomplish in the new

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February 5, 1999

century—a name and a symbol which is inclusive of renewed growth, hope and integrity of all North Dakotans.

I wish each of you well and similarly, we hope that you will respect and consider the position we have officially taken on behalf of our government and the well being of the Standing Rock Lakota and Dakota people.

Yours From Indian Country,



Charles W. Murphy, Chairman

(Signed, **Jesse Taken Alive**, Council Member, for Chairman Murphy)

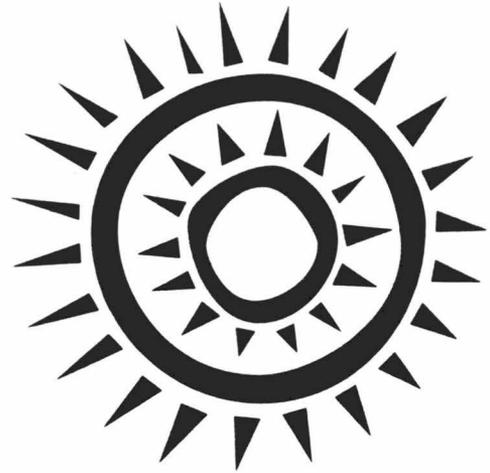
cc: Members of the Legislature
Members of the Standing Rock Sioux Tribal Council

Native Media Center

University of North Dakota

School of Communication
P. O. Box 7169
Grand Forks, ND 58202-7169
1629-0601

1.701.777.2478
FAX 1.701.777.3090
NativeD@sage.und.nodak.edu



Date: February 3, 1999

To: UND students, staff, and faculty; Student Senators; President Kendall Baker; Vice President Robert Boyd; Vice President John Ettling; Leigh Jeanotte, Director of Native American Programs; Dr. Birgit Hans, Chair of Indian Studies Department; Terry Wanless, Athletic Director; Earl Strinden, Executive Director of Alumni Association; and, Members of North Dakota's Fifty-sixth Legislative Assembly

From: Native Media Center
Lynda Kenney, Director 
Holly A. Annis, Assistant Director 
and
Native Directions staff and students

Re: Changing the University of North Dakota's "Fighting Sioux" nickname and logo

We are writing on behalf of the Native Media Center and *Native Directions* staff and students to notify you that we are in full support of UND's Student Senate Resolution 18 and North Dakota's House Concurrent Resolution 3024 to change the University's "Fighting Sioux" nickname and logo.

We believe the "Fighting Sioux" nickname and icon perpetuate negative and derogatory stereotypes of Native people, especially the Lakota, Nakota and Dakota peoples.

We believe the nickname works against the University's mission to promote diversity and pluralism and as "a conduit through which individual perspectives and global interrelationships are enhanced by a learning and teaching environment that is aware of and sensitive to the diversity of its constituents."

We believe the University of North Dakota promotes racism, bigotry, and harassment through its continued use of the "Fighting Sioux" nickname and logo.

We consider the nickname and its prolific use to be, at best, unethical and, at worst, dehumanizing.

We respectfully urge University of North Dakota students, staff, faculty, senators and administrators, and North Dakota legislators to lead the way in progressive reform and change UND's nickname to one that truly honors our great university and state.

Senate Resolution

To: Student Senators

From: Lars Teppo, Graduate School Senator *LAT*
 Chaminda Prelis, University Apartments Senator *CP*
 Sarah Wieland, Honors Senator *SKW*
 Colleen Smith, Off-Campus Senator *CS*

CC: Jonathan Sickler, Steve Snortland, President Kendall Baker, Vice President Robert Boyd, Vice President John Ettling and Leigh Jeanotte, Director of Native American Programs

Date: 25 January 1999

Re: Discontinuing the use of the "Sioux" nickname and logo by UND

Whereas, "Sioux" is a derogatory term for the Dakota, Lakota, and Nakota peoples used by the U.S. Government and originally by French fur traders and trappers meaning "snakes"; and,

Whereas, the use of the "Sioux" nickname and logo has been a controversial issue for the last 30 years; and,

Whereas, by virtue of resolution, American Indian Governments have respectfully asked UND to discontinue use of the "Sioux" nickname and logo; and,

Whereas, using as a nickname and logo the name of a people that has been discriminated against does not promote a spirit of unity as we move into the 21st century; and,

Whereas, it is part of UND's mission to promote multiculturalism, and continued use of the "Sioux" name perpetuates archaic stereotypes of American Indians; and,

Whereas, other national universities have changed their athletic nicknames and logos without detriment to the integrity of their athletic and academic programs; and,

Whereas, if the group to whom "Sioux" refers does not feel honored by its use, then we as a University do not honor the people, despite our intentions;

Therefore, be it resolved that the UND Student Senate, in true honor of the word and request of the Dakota, Lakota and Nakota peoples, stands for discontinuing the use of the "Sioux" name as the nickname and logo of our university.

12-10-1

American Indian Sports Team Mascots Main
Index

American Indian Sports Teams Mascots, Tokens, Nicknames, Logos and Associated Symbols

- Psychological Considerations -

1. While anthropologists generally seem to agree that sports have their origins in religious rituals, the often fierce competitiveness inherent in sports has frequently resulted in analogies being drawn between such activities and warfare. Thus we find that characteristics like aggression, brute strength, deception, and relentlessness, which are highly valued in combat, are also desirable traits for athletes competing in the socialized, ritual warfare of the sports arena.

By coupling American Indians to such traits via the use of symbolically related logos, etc., negative stereotypes and historical inaccuracies are subtly encouraged and perpetuated. This insidious association is particularly troublesome with regards to schools which, by virtue of their perceived authority, have the ability to strongly influence students in their development of lifelong attitudes and constructs.

2. The misconceived, self-serving concept of American Indians being universally inclined toward particularly war-like and violent behavior historically allowed for the justification of heinous acts committed against Native Peoples in the name of "civilizing" the so-called "primitives." By continuing to portray American Indians in this manner via association to the intrinsic aggression found in many sporting activities, this same rationalization is erroneously continued to this day and carries with it serious negative consequences for contemporary Native Peoples.

3. Attitudes toward the use of "Indian" related mascots are inculcated at an early age when the individual is highly susceptible to influence and social pressure. This phenomenon was successfully exploited by Adolph Hitler who paid particular attention to conditioning youth to adopt his philosophy and strategies.

Similarly, it is also interesting to note that several elements that were typically present at Nazi spectacle events including cheering crowds, martial music, marching, and lights (such as are used in night games) are also regular parts of high school football.

4. Stereotypic, cartoon-like imagery tends to dehumanize the subject. This mechanism is well-known and is often used during times of war to dehumanize an enemy. The result allows the portrayer to trivialize the concerns of the one being portrayed and simultaneously helps protect

self-esteem by relieving guilt feelings arising from hostile acts directed against the subject.

5. Through stereotyping and dehumanization objectification is facilitated. Instead of being thought of as unique individuals each of whom is capable of the full range of human behaviors and potentialities, Native Peoples are transformed into depersonalized "things" having very limited scope. At work here are the same principles found in pornography which also turns real, living people into objects of a different sort.

6. Social psychologists tell us that an attitude is composed of three parts: cognitive; affective (emotional); and behavioral. Because of the strong and deeply rooted emotional component involved in the uses in question, attitudes toward such uses are highly resistant to change through the application of rational arguments or pure reason.

7. The use of such mascots and nicknames is a form of tokenism which consequently engenders rationalization of more serious acts or negative attitudes directed toward Native Peoples.

8. The concept of mascots and nicknames "honoring Indians" may in reality be an ego defense mechanism that helps preserve the self-esteem of the individual doing the alleged "honoring" by protecting him or her from facing the reality of what actually happened to Native Peoples.

9. The generic quality of the ersatz term "Indians" denies Indigenous Peoples the sense of pride and place derived from an understanding and recognition of one's unique cultural heritage. By failing to illustrate the great diversity found among Native American cultures, generic mascots facilitate stereotypical categorization and perpetuate false concepts that arose with the first contact between European explorers and their Indigenous counterparts.

10. "Indian" mascots "freeze" Native Peoples in a romanticized historical period that ended over a century ago - and which in truth probably never existed. By continuing to portray American Indians in such a manner the reality of how Native Americans are today - living, struggling and adapting like everyone else in the modern world - is set askew.

11. Because of the pervasiveness and longevity involved in the use of American Indian related mascots by public schools, such uses have become institutionalized. Having been institutionalized, it becomes very difficult to recognize the discriminatory and racist practices for what they are.

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American Indian Sports
Team Mascots](#)

- Chronology -

[Archives](#)

Over^30 Years of effort addressing the use of American Indian related sports team mascots

1968

National Congress of American Indians (NCAI) launches campaign to address stereotypes found in print and other media.

1969

Native American activists at Dartmouth College successfully change that school's "Indians" nickname to "Big Green" and Oklahoma State retires its "Little Red" mascot.

1970

Protests against the "Indians" professional baseball team's use of the "Chief Wahoo" mascot take place in Cleveland, Ohio.

1971

Marquette University changes its "Indian" related nicknames and/or mascots.

1972 A petition by American Indian students at [Stanford University](#) results in that school dropping its "Indian" sports team nickname and logos.

Do you have more info for these pages? Please contact ... [A.I.S.T.M.](#)

1979

Syracuse University does away with its "Saltine Warrior" mascot.

1980

[Southern Oregon University ends a tradition](#) begun in 1950 when its "Red Raiders" sports teams cease using several depictions of Indian chiefs as mascots and symbolic logos for sporting events.

1988

The Michigan State Civil Rights Commission issues a report on nicknames, logos and mascots depicting Native American people in Michigan education institutions.

Minnesota State Board of Education issues a resolution stating that "[t]he use of mascots, emblems, or symbols depicting American Indian culture or race (is) unacceptable" and encourages all districts to immediately proceed to remove such mascots, etc.

Public Schools in Wisconsin begin to change their American Indian related sports team logos, mascots and nickname. As of 1998, 21 schools, almost one-third of the total using such icons, have changed so far.

1989

Charlene Teters, a Native American graduate student attending the University of Illinois at Urbana-Champaign, initiates efforts to eliminate that school's "Chief Illiniwek" mascot. See 1997 for more info about this woman's important work.

1991

The Nebraska Commission on Indian Affairs requests 27 public schools in that state to end their use of American Indian mascots and nicknames.

The National Education Association (NEA), the largest democratic education organization of its kind in the world, passes resolutions in two consecutive years (1991/92) denouncing the use of ethnic related sports team mascots, symbols and nicknames.

Eastern Michigan University changes its "Huron" nickname and logos to the "Eagles."

1992

The Portland Oregonian announces it will no longer use the word "Redskins" and several other American Indian related terms in print. Radio stations WASH and WTOP in Washington, D.C. also adopt similar policies.

Simpson College, a school affiliated with the United Methodist Church, drops its "Redmen" and "Lady Reds" nickname in favor of "Storm." The following year the college adopts "Thundercat" as its mascot.

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

Arvada High School, near Denver, Colorado, drops its "Redskins" sports team nickname.

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.

1995

St. John's, the largest Catholic university in America, drops its "Redmen" nickname in favor of "Redstorm."

1996

University of Tennessee at Chattanooga discontinues the use of its "Chief Moccanooga" mascot.

Miami University of Ohio (Oxford, OH) drops its "Redskins" nickname.

The Toronto Bluejays triple-A farm team in Syracuse, NY, heeds concerns expressed by activists and changes its nickname from the "Chiefs" to the "Skychiefs."

Hull Western Christian school in Hull, Iowa, is honored by the Sioux City Human Rights Commission for retiring the school's "Indians" mascot/logo.

In a process that began in 1995, Adams State University (Alamosa, CO) changes its mascot from an "Indian" to a Grizzly

Newtown High School in Sandy Hook, Connecticut drops its "Indians" nickname in favor of the "Nighthawks."

1997

Jay Rosenstein's documentary "In Whose Honor" is aired nationally on the Public Broadcasting System TV show "Point of View." " Mr. Rosenstein's film covers Charlene Teters' efforts to eliminate the "Chief Wahoo" mascot used by the University of Illinois at Urbana-Champaign.

The Board of Education for the Los Angeles, California consolidated school district moves to eliminate "Indian" related mascots from four schools in its jurisdiction.

The minor league Canton-Akron Indians rename themselves the Akron Aeros and

boost their merchandise sales from \$60,000 to \$1.2 million, the largest merchandise income of any minor league team.

1998

Yakima College (Washington State) respects concerns expressed by its American Indian community and elects to retire the institution's race-related mascot.

Approximately 200 anti-"Indian" mascot activists from around the country converge at the University of Illinois, Champaign-Urbana for the first national Conference on the Elimination of Racist Mascots.

A federal judge upholds the Los Angeles consolidated school board's 1997 decision to eliminate several "Indian" related mascots and nicknames from its district.

Southern Nazarene University, a small Christian school in Bethany, Oklahoma, retires its "Redskins" nickname in favor of "Crimson Storm."

New York State Education Department Commissioner directs his staff to undertake a statewide review of public schools using American Indian related sports team tokens.

Despite personal hardships faced by a White Mountain Apache student and his family, a bitter five year struggle at a public school in Medford, Wisconsin ends victoriously when the school is compelled to drop its "Screaming Indian with Mohawk haircut" logo.

National Collegiate Athletic Association (NCAA) Minority Opportunities and Interests Committee concludes that "Indian mascots that promote Indian caricatures and mimic ceremonial rites do not comply with the NCAA's commitment to ethnic student welfare."

Following a complaint made by the program manager for American Indian Education, 10 public schools in Dallas, Texas, make plans to retire their respective "Indian" mascots by the end of the 1998-99 school year.

Reference note: In addition to my own entries to this chronology a debt of gratitude is owed to *The Native American Almanac: A Portrait of Native America Today*, by Arlene Hirshfelder and Martha Kripe de Montano(Prentice Hall, 1993) from which a number of the events listed here were drawn.

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American Indian Religious Freedom Act
Public Law 95-341
August 11, 1978

Joint Resolution

Whereas the freedom of religion for all people is an inherent right, fundamental to the democratic structure of the United States and is guaranteed, by the First Amendment of the United States Constitution;

Aug. 11, 1978
(S.J. Res.
102)

Whereas the United States has traditionally rejected the concept of a government denying individuals the right to practice their religion and, as a result, has benefitted from a rich variety of religious heritages in this country;

Whereas the religious practices of the American Indian (as well as Native Alaskan and Hawaiian) are an integral part of their culture, tradition and heritage, such practices forming the basis of Indian identity and value systems;

Whereas the traditional American Indian religions, as an integral part of Indian life, are indispensable and irreplaceable;

Whereas the lack of a clear, comprehensive, and consistent Federal policy has often resulted in the abridgment of religious freedom for traditional American Indians;

Whereas such religious infringements result from the lack of knowledge or the insensitive and inflexible enforcement of Federal policies and regulations premised on a variety of laws;

Whereas such laws were designed for such worthwhile purposes as conservation and preservation of natural species and resources but were never intended to relate to Indian religious practices and, therefore, were passed without consideration of their effect on traditional American Indian religions;

Whereas such laws and policies often deny American Indians access to sacred sites required in their religions, including cemeteries;

Whereas such laws at times prohibit the use and possession of sacred objects necessary to the exercise of religious rites and ceremonies;

Whereas traditional American Indian ceremonies have been intruded upon, interfered with, and in a few instances banned: Now, therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That henceforth it shall be the policy of the United States to protect and preserve for American Indians their inherent right of freedom to believe, express, and exercise the traditional religions of the American Indian, Eskimo, Aleut, and Native

American
Indian
Religious
Freedom.
42 USC 1996.

REGULAR TRIBAL COUNCIL MEETING

FOLLOW-UP

MEETING DATE: December 2, 1998

PAGE: 27

#59. MOTION WAS MADE BY DEAN BEAR RIBS, SECONDED BY RANDY WHITE, TO APPROVE FOR ART JOCHIM TO OFFICIALLY USE THE TRIBAL EQUIPMENT TO MOVE FEMA TRAILERS.

AMENDED TO: To be use only for this project and be returned upon completion of the project.

ROLL CALL VOTE: MURPHY, C. - EXCUSED

ARCHAMBAULT, D.	E.	KEEPSEAGLE, J.	YES
BAILEY, V.	E.	LONG CHASE, F.	YES
BEAR RIBS, D.	YES	MCLAUGHLIN, E.	NO
BROWN OTTER, D.	YES	SEE WALKER, R.	NO
CORDOVA, R.	NO	STRONG HEART, J.	NO
DEFENDER, P.	YES	TAKEN ALIVE, J.	YES
GATES, R.	E.	TWO BEARS, S.	NO
IRON, T. [CHAIRING]	N.V.	WHITE, R.	YES

VOTE: YES - 7 NO - 5 NOT VOTING - 1

MOTION CARRIED. 4 - EXCUSED

#60. MOTION WAS MADE BY JESSE TAKEN ALIVE, SECONDED BY DEAN BEAR RIBS, TO APPROVE THAT THE STANDING ROCK SIOUX TRIBAL COUNCIL APPROVES OF SUBMISSION OF LEGISLATION TO THE NORTH DAKOTA STATE GOVERNMENT OPPOSING THE USE OF AMERICAN INDIAN MASCOTS AND MONIKERS BY UNIVERSITY'S AND INSTITUTIONS OF HIGHER EDUCATION IN NORTH DAKOTA SUCH LEGISLATION WILL BE CONSISTENT WITH PREVIOUS ACTIONS TAKEN BY THE STANDING ROCK TRIBAL COUNCIL.

ROLL CALL VOTE: MURPHY, C. - EXCUSED

ARCHAMBAULT, D.	E.	KEEPSEAGLE, J.	YES
BAILEY, V.	E.	LONG CHASE, F.	YES
BEAR RIBS, D.	YES	MCLAUGHLIN, E.	YES
BROWN OTTER, D.	YES	SEE WALKER, R.	YES
CORDOVA, R.	YES	STRONG HEART, J.	YES
DEFENDER, P.	YES	TAKEN ALIVE, J.	YES
GATES, R.	E.	TWO BEARS, S.	YES
IRON, T. [CHAIRING]	N.V.	WHITE, R.	YES

VOTE: YES - 12 NO - 0 NOT VOTING - 1

MOTION CARRIED. 4 - EXCUSED

RESOLUTION NO. 078-98

WHEREAS, the Standing Rock Sioux Tribe is an unincorporated Tribe of Indians, having accepted the Indian Reorganization Act of June 18, 1934, with the exception of Article 16; and the recognized governing body of the Tribe is known as the Standing Rock Sioux Tribal Council; and

WHEREAS, the Standing Rock Sioux Tribe had issued Resolution No. 356-92 to demand that the University of North Dakota discontinue the use of the name and mascot of the "Fighting Sioux"; and

WHEREAS, the University Administration has stated in the past that such actions, like the racially insensitive ones of October 24, 1992, will not be tolerated on campus; and

WHEREAS, the University's continued use of the "Fighting Sioux" nickname places Native American students in the position of being mascots and subjects those students to such racially insensitive actions; and

WHEREAS, the University is sending a Dual Message to the students of UND, by attempting to provide a quality education for its students, but subjects int indigenous students, namely those from the Lakota/Dakota Peoples of North America, to continued racial actions, by not changing its "Sioux" and "fighting Sioux" nicknames; and

NOW THEREFORE BE IT RESOLVED, the undersigned Standing Rock Sioux Tribal Council hereby reaffirms the Resolution of December 3, 1992, specifically that the University of North Dakota should discontinue the use of the "Fighting Sioux" nickname.

BE IT FURTHER RESOLVED, that the foregoing resolution shall be effective on this date and shall remain in full force an effect thereafter.

BE IT FURTHER RESOLVED, that the Chairman and Secretary of the Tribal Council are hereby authorized and instructed to sign this resolution for and on behalf of the Standing Rock Sioux Tribe.

CERTIFICATION

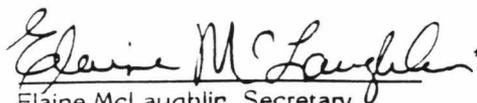
We, the undersigned, Chairman and Secretary of the Tribal Council of the Standing Rock Sioux Tribe, hereby certify that the Tribal Council is composed of [17] members, of whom 16 constituting a quorum, were present at a meeting thereof, duly and regularly called, noticed, convened and held on the 11th day of FEBRUARY, 1998, and that the foregoing resolution was duly adopted by the affirmative vote of 10 members, with 0 opposing, and with 6 not voting. THE CHAIRMAN'S VOTE IS NOT REQUIRED EXCEPT IN CASE OF A TIE.

Dated this 11th day of FEBRUARY, 1998.



Charles W. Murphy, Chairman
Standing Rock Sioux Tribe

ATTEST:



Elaine McLaughlin, Secretary
Standing Rock Sioux Tribe

[Official Tribal Seal]

WHEREAS, the Standing Rock Sioux Tribe is an unincorporated Tribe of Indians, having accepted the Indian Reorganization Act of June 18, 1934, and the recognizing governing body of the Tribe is known as the Standing Rock Sioux Tribal Council, and

WHEREAS, the racially insensitive events of October 24, 1992, at the Homecoming Parade, are not isolated events but, rather an example of what Native Students at UND must endure while attempting to gain an education at the University, and

WHEREAS, the University Administration has stated in the past that such actions, like the ones of October 24, 1992, will not be tolerated on campus, and

WHEREAS, the University's continued use of the 'Fighting Sioux' nickname places Native Students in the position of being mascots and subjects those students to such racially insensitive actions, and

WHEREAS, the University is sending a Dual Message to the students of UND,

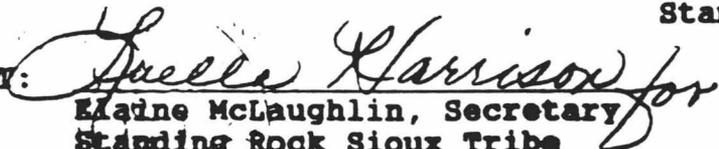
NOW THEREFORE BE IT RESOLVED, the undersigned feel that the University of North Dakota should discontinue the use of the 'Fighting Sioux' nickname. The undersigned further believe that the President of the University has the authority to discontinue the use of that nickname.

CERTIFICATION

We, the undersigned Chairman and Secretary of the Tribal Council do hereby certify that the Standing Rock Sioux Tribal Council is composed of 17 members of whom 11 constituting a quorum were present at a meeting therefore duly and regularly called, noticed, convened, and held on the 3rd day of December, 1992, and the following resolution was duly adopted by the affirmative vote of 9 members, with 4 members not voting and with 1 opposing. The Chairman's vote is not required except in case of a tie.

DATES THIS 3rd DAY OF December, 1992


Charles V. Murphy Chairman
Standing Rock Sioux Tribe

ATTEST: 
Elaine McLaughlin, Secretary
Standing Rock Sioux Tribe

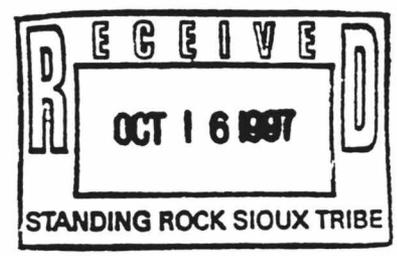
Chairman



P.O. Box 590
Eagle Butte, South Dakota 57625
(605) 964 - 4155
Fax: (605) 964 - 4151

**OFFICE OF
THE CHAIRMAN**

MEMORANDUM



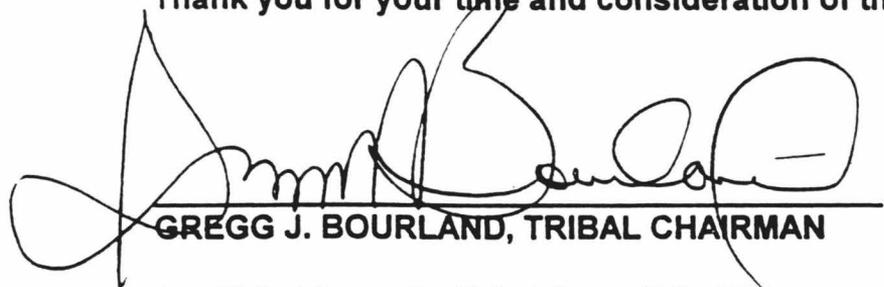
DA: OCTOBER 9, 1997
TO: KENDALL BAKER, UND PRESIDENT
FR: GREGG BOURLAND, TRIBAL CHAIRMAN
RE: USE OF THE NAME "FIGHTING SIOUX RESOLUTION"

Attached to this memo is a resolution passed by the Cheyenne River Sioux Tribal Council that requests:

"The Cheyenne River Sioux Tribe is Respectfully requesting the University of North Dakota to do the moral and honorable thing, by removing and discontinuing the use of the mascot name "the Fighting Sioux".

As the leader and President of your University, I am certain that you will want to remove the name, now that you are aware of our concerns. Humanity has come a long way in the last one hundred years. Institutes of higher learning have helped to make that happen. The use of Native Americans as mascots (putting us in the same class as animals) is one of the last barriers facing colleges and universities to a real fulfillment of higher learning.

Thank you for your time and consideration of this memo.



GREGG J. BOURLAND, TRIBAL CHAIRMAN

Cc: Tribal Council Tribal Sec. Tribal Treas.

cc TC



TRIBAL MEMORANDUM

TO: SUPERINTENDENT, Cheyenne River Agency

FROM: Arlene Thompson, Tribal Secretary *At/ake*

DATE: October 10, 1997

SUBJECT: RESOLUTION NO. 287-97-CR: The Cheyenne River Sioux Tribe hereby respectfully requests the University of North Dakota to do the moral and honorable thing, by removing and discontinuing the use of the mascot name "the Fighting Sioux."

Transmitted herewith is one (1) original copy and five (5) copies of Resolution No. 287-97-CR, which was duly adopted by the Cheyenne River Sioux Tribal Council during its October Regular Session held on October 8, 1997.

cc: Chairman
Treasurer
Central Records
Administrative Office
Council Representatives (15)
All District Chairmen
President Kendall Baker
University of North Dakota
B. R. I. D. G. E. S. Student Organization
Co-Presidents Petra Fox and Wambdi Wastewin
File/2

RESOLUTION NO. 287-97-CR

WHEREAS, the Cheyenne River Sioux Tribe of South Dakota is an unincorporated tribe of Indians, having accepted the provision of the Act of June 18, 1934, (48 Stat. 984), and

WHEREAS, the Tribe, in order to establish its tribal organizations; to conserve its tribal property; to develop its common resources; and to promote the general welfare of its people, has ordained and established a Constitution and By-Laws, and

WHEREAS, the Lakota People are proud of their heritage and culture, and

WHEREAS, the use of the mascot name the "Fighting Sioux", has been brought to the tribe's attention by Native American Students at the University of North Dakota, and

WHEREAS, the use of this name is demeaning and derogatory to the Lakota Nation, and

WHEREAS, the Cheyenne River Sioux Nation respectfully requests the University North Dakota to do the moral and honorable thing, by removing and discontinuing the use of the mascot name "the Fighting Sioux", now

THEREFORE BE IT RESOLVED, that the Cheyenne River Sioux Tribe is Respectfully requesting the University of North Dakota to do the moral honorable thing, by removing and discontinuing the use of the mascot name "the Fighting Sioux"

CERTIFICATION

I, the undersigned as Secretary of the Cheyenne River Sioux Tribe certify that the Tribal Council is composed of fifteen (15) members of whom 11, constituting a quorum, were present at a meeting duly and specially called, noticed, convened and held this 8th day of October, 1997, Regular Session; and that the foregoing resolution was duly adopted at such meeting by an affirmative vote of 11 for, 0 against, 0 not voting and 4 absent.



Arlene Thompson, Secretary
Cheyenne River Sioux Tribe

UNITED TRIBES TECHNICAL COLLEGE
3315 UNIVERSITY DRIVE
BISMARCK, NORTH DAKOTA 58504 • PHONE 701-255-3285 • FAX 701-255-1844



October 30, 1997

Dr. Kendall Baker, President
Twamley Hall
The University of North Dakota
Grand Forks, North Dakota

RE: The UND "Fighting Sioux" & Mascot

Dear President Baker:

I understand the discussions and debates about the use of the "Fighting Sioux" mascot are underway, again. You and the leadership at UND are to be commended for enabling "open forums" about such an important matter. All of this represents the being of what the University of North Dakota is and will be about.

As an alumnus (1969) and a founding president of the first American Indian student campus organization, The University of North Dakota Indian Association (UNDIA, 1968 - 1969), I always remain interested in the continued development of the students and the University. UND's role in education reaches far beyond the physical campus, today. UNDIA was originally created by students who recognized the need to promote academic, cultural and social intergrity and success of American Indian students.

Several years ago, I spoke at one of the UND forums about this very issue. (I believe you had recently arrived, yet.) It is interesting to note that at the conclusion of my talk, some thought I spoke in favor of retaining the "Fighting Sioux" mascot. Others said I did not. For the sake of clarity and progress, I will provide some views and recommendations of my own, now.

To be sure, racism, stereotyping representations, ill behavior and discrimination are not new expressions at UND. They go back a long way. They have touched people of all colors and disadvantage over the years. These were the reasons why the very first "Time Outs" were held in the spring of 1969. One was for American Black or African Americans and the other was for American Indian issues. It was determined by student leadership--Indian and Non-Indian--at that time to educate and inform, and provide the opportunity for as many students and faculty to learn about issues significant to American Indians (and others). "Time Out" remains an important and constuctive tradition today.

By the early 1970's it took students--Indian and Non-Indian--to rid UND of the "Sammy The Sioux" caricature. Yes, UND has made some progress.

It was UND students--students of color and White, as well--who brought attention to racist behavior of some UND students throughout the 1970's, 80's and 90's.

It was UND students and some faculty--of all colors and background--who first marched, in the spring of 1969, on Grand Forks City Hall, urging them to create a "rights" commission to fight discrimination in housing and treatment against all UND students.

PAGE TWO - President Baker.
"Fighting Sioux"- October 30, 1997

There are other examples of some progress at UND and in the city, as well

Unfortunately, there are too many current examples of race based ill behavior and remarks about American Indians, others of Color and the disadvantaged. More important, if these ill attitudes are coming from 90's students who are the children of 1960's and 1970's UND alumni, it beckons serious questions of how well we promoted "fair play and equity" for all.

As to the current use of the term "Fighting Sioux" and its representations, the University community needs to think beyond itself and into the future. We are about to leave this century--permanently!

On the side of retaining the current terminology, I remain somewhat sentimental about it. The terminology and logo are seemingly "in honor" of my own tribe--despite the misnomer in using the word "Sioux." I am a Hunkpapa Lakota from the Standing Rock Nation at Fort Yates, North Dakota. As a UND alumnus, the term was always there.

Yet, the time for positive and constructive change has arrived. The University of North Dakota and its community need to lead and develop a new path as we enter the 21st century.

The term "Fighting Sioux" is a recollection of the terms, conditions and behavior based on supposed 18th and 19th century perceptions. Unfortunately, a good amount of time has been wasted trying to relive old paradigms. It is time to change that, now.

The word "Sioux," does not, in fact, represent the tribe or the people it purports too ... The historical interpretations vary, but by and large, Sioux is a derivative which means "enemy, snake, snakelike" and other negative images conjured up about Lakota, Dakota and Nakota people. Its origin is based upon a derogatory perception.

When we use the term "Fighting Sioux"--though it may be well intended--what are we calling ourselves?

If the terms and the behavior encourages ill or racist behavior of any student, faculty or staff member or alumni, then the "Fighting Sioux" symbols need to be changed. This is because such symbolism promotes such negative behavior. Symbols are a critical part of our daily lives and society.

Most important, there are members of the various tribal community--who may or may not be students--who are demeaned and suffer the ill behavior and stereotyping. There is an "actual harm" that is perpetuated.

The true meanings and value of the word these tribal people call themselves are the Lakota, Dakota or Nakota. It is quite the opposite of Sioux. Lakota is interpreted to mean "friend or ally." It is the name of a great and proud people who have made, as with other tribes, great contributions to society.

"Dakota" is tribal nation which is used by two of our fifty states and is of the "D" dialect.

PAGE THREE - President Baker
"Fighting Sioux" - October 30, 1997

As much as I or other alumni of the past may be attached to "old symbols of a bygone era," it is time to be creative and support constructive change. It is time for students, faculty, and the UND Administration to set new standards.

Drop the old and find a new spirit! Find an image, a logo, and a motto which represents all the good and wonderful things that are ongoing and developing among our cultures and people throughout North Dakota.

We need not tie ourselves down or believe that change is negative. If we focus on the future, change can be creative, fun and unifying.

To paraphrase a statement by a significant leader of my own tribe: "If you find something good in the White Man's Road, pick it up and use it ... if you find something bad, throw it away ..." This was from Sitting Bull or Tatanka Iyotake, a Hunkpapa Lakota from Standing Rock.

Perhaps it is time for the University community to take this advice, as well. UND can make the changes in the paradigm -- celebrating and leading into the next century!

Kind Regards from Indian Country,



David M. Gipp
President

cc: N. D. Tribal Leaders
Governor Ed Schafer