

AMERICAN INDIAN MASCOTS, IMAGERY, AND BRANDING: FINDING A DEEPER CONVERSATION

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Osage

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Co-Chair – KSU Indigenous Alliance

Coordinator for Indigenous Partnerships

Kansas State University

Presentation for Atchison Public Schools, February 5, 2018

WHO AM I?

- Osage Citizen
 - Tsi.zhu.wah.shta.geh – (Gentle Sky Clan)
 - Wa.ha.xo.lin District – (Near Pawhuska, OK)
- Former Social Studies Teacher (high school) – Bachelors and Masters
- Educational Leadership – Doctorate
 - Specialty Area: American Indians in education systems





MY OWN RELATIONSHIP WITH MASCOTS
CHIEFS, TOMAHAWK CHOP, SCALPING, ETC.



RACIST?!?! LETS ZOOM OUT

- Many people are coming from a place of good intentions, but have spent little time engaging in the depths of this conversation (Contemporary American Indian studies isn't often a required course)
- Many inherited this awkward and confusing situation, and the habits and traditions of education systems.
- My personal opinion: Educators typically don't become join the profession because they feel like being racist towards certain ethnic groups.
- **This is an inherited systemic issue in our educational systems which is interconnected with the media and our life experiences.**
- **Atchison is not isolated, but one piece of a much larger puzzle.**

**GOING DEEPER WITH A FOCUS ON
STUDENT LEARNING**

WHAT DO STUDENTS LEARN?

WHAT DO STUDENTS NOT LEARN?

WHAT ARE THE UNINTENDED
CONSEQUENCES RELATED TO STUDENT
WELL BEING, AND PREPAREDNESS FOR
ADULT LIFE IN A DIVERSE AND
GLOBALIZING WORLD?

GOING DEEPER: LOOKING PAST THE NAME

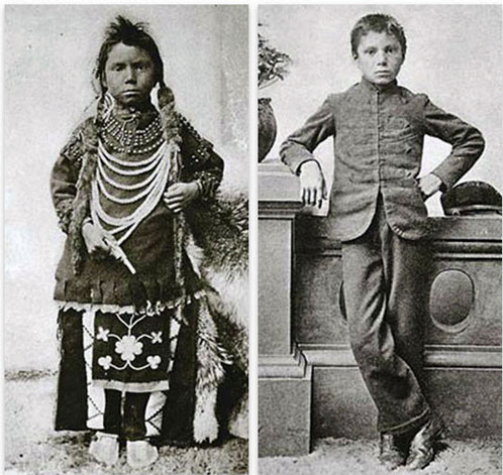
- The name matters quite a bit, but we can't allow the conversation to revolve entirely around just the name.
- People get caught up on the name and its origins - it's a distraction if you want to get to the core of the issue.
 - Redskins, Chiefs, Indians, Red Men, Braves, Chieftains, Savages, etc.
 - Named after a coach, prominent teacher, and/or community member.
 - "When the name was created it was meant to..."

GOING DEEPER: LOOKING PAST THE “HONOR”

- “It is an honor”
- “It is meant to represent proud, brave people”
- This is complicated, and yet another distraction.
- Remember the focus: What do students learn?
- Many well respected organizations and institutions representing American Indians have denounced mascots as harmful, not honorable.

GOING DEEPER: TOO PC?

- “Are we being too PC?” “That stuff happened a long time ago...can’t we just move on?”
- No...this is a distraction from real research and real issues that can be traced back to “Kill the Indian, Save the Man” policies of the past and suicide and mental health issues in the present.



Vowels											
Λ	α	∩	o	U	Λ^	∩^	o^				
a	e	i/iu	o	u/uu	ai/aq	in/i	on/o				
[a]	[e~e]	[i]	[o]	[u]	[ä]	[i]	[ö]				
Diphthongs											
Δ	Q	Q	I								
[ai]	[oi]	[ei]	[ai]								
Consonants											
R	Ṛ	ʃ	ʒ	ʒ	ʒ	ç	ʃ	ʃ	ʃ	ʃ	ʃ
br/bh/bi	ch/č/ts	n	kg	k'	kk/k'hk	i	m	n			
[ba]	[ç]	[n]	[k]	[k']	[k'-k']	[i]	[m]	[n]			
p/b	p'	pp/p'hp	s	sh/š	sk/k'ksq	st/č'isq	td	tt/nt			
[p]	[p']	[p'-p']	[s]	[ʃ]	[sk]	[st]	[t]	[t'-t']			
ʒ	ʒ	ʒ	ʒ	ʒ	ʒ	ʒ	ʒ	ʒ			
ts/č'ids	ts'/č'ids	th/θ	w	xh/x'	z/ç	zh/ž					
[ts]	[tʃ]	[θ]	[w]	[x-x']	[z]	[ʒ]	[ʒ]	[ʒ]			

GOING DEEPER: IMPORTANT LAYERS
WITH SUBSTANCE

RESEARCH SHOWS THAT AMERICAN
INDIAN MASCOTS/IMAGERY/BRANDING
IS BAD FOR ALL STUDENTS

WHAT DOES THE RESEARCH AND LITERATURE SAY?

American Psychological Association (APA) Resolution – *“Undermines the educational experiences of members of all communities – especially those who have had little or no contact with Indigenous peoples” (p. 1)*

Fryberg et al. (2008) Study: *“Exposure to American Indian mascot images has a negative impact on American Indian high school and college students’ feelings of personal and community worth, and achievement-related possible selves.” (p. 215-216)*

(This study accounted for positive associations with imagery – such as “honorable” imagery)

Kim-prieto, Goldstein, Okazaki & Kirschner (2010) – Mascots increase the chance that students will stereotype other ethnic groups

WHAT DOES THE RESEARCH AND LITERATURE SAY?

- **White House Initiative on American Indian/Alaskan Native Education: School Environment Listening Session**
- **Center for American Progress** (Stegman & Phillips, 2014)
- Made recommendations to Office of Civil Rights, Fed and State Departments of Education, Schools, etc. take action against mascots, imagery, branding, etc.
- Create **hostile learning environment** and current state of mental health and suicide rates across Indian Country.



Missing the Point

The Real Impact of Native Mascots and Team Names on American Indian and Alaska Native Youth

By Erik Stegman and Victoria Phillips July 2014

HOSTILE LEARNING ENVIRONMENTS STEGMAN AND PHILLIPS (2014, P. 5)

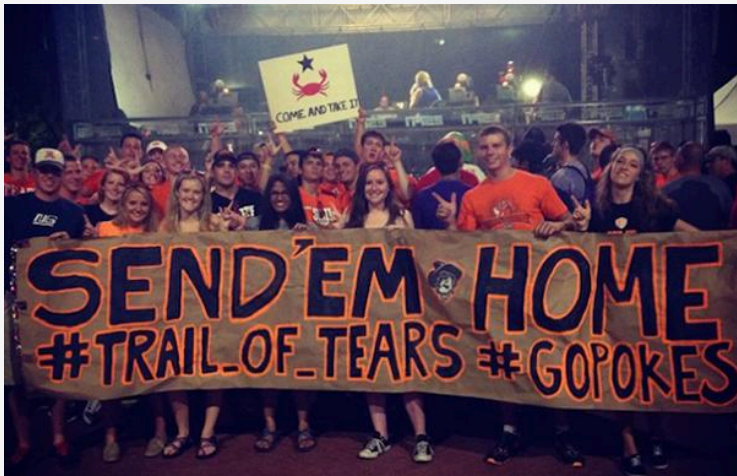
One of our school's biggest rivals is the Calaveras Redskins. Calaveras has always had an obscene amount of school pride, but little do they know how damaging their game-time routines are. With so many around me, I feel ganged up on, but at the same time, all of these screaming fans don't know how offensive they are, or that they are even in the presence of a Native. Most of the time, they don't even know that Natives are still around.

Worst of all, the most offensive stuff doesn't even come from the Redskins. It comes from their rival schools, mine included. I have heard my own friends yelling around me, "Kill the Redskins!" or "Send them on the Trail of Tears!"

— Dahkota Kicking Bear Brown, Miwok student and football player, Argonaut High School, California

HOSTILE LEARNING ENVIRONMENTS

- Sporting events prompt racism through the façade of school spirit
 - “Lets scalp those Redskins”
 - ”Send ’em Back on the Trail of Tears”



HOSTILE LEARNING ENVIRONMENTS

- “I dread playing here at Shawnee Mission North,” McKinney, a basketball player, wrote. “Having an ‘Indian’ as your mascot is bad enough, but to have your school call their values ‘tribal tenants,’ your band yell ‘do it for your culture’ during our free throws, and to do the tomahawk chop during the starting lineup... this is beyond disrespectful. I’m so irritated and pissed off that this is still happening.”

<http://www.kansascity.com/news/local/article134504689.html#storylink=cpy>

HOSTILE LEARNING ENVIRONMENTS STEGMAN AND PHILLIPS (2014, P. 5)

It has been purported that using indigenous peoples as mascots honors them. I am unsure of how the word relating to the bounty of skin as proof of killing indigenous peoples is honorable. The issue is not one of political correctness but about promoting human dignity to those who have been denied it for all too long in this country.

Let us hope that U.S. society learns to be on the right side of history and can reshape the mode in which it views and interacts with Native peoples. The issue impacts me because as long as the Washington football team and others retain pejoratives as names, mascots, and are allowed to do so, it says that it is ok to marginalize me, my family, and Indian country—that it is ok for Native peoples to remain on the periphery of American consciousness.

—Joaquin Gallegos, Jicarilla Apache Nation and Pueblo of Santa Ana, 2013 Center for Native American Youth Champion for Change

MASCOTS AS SCHOOL SPONSORED BULLYING PROGRAMS?

Don't let one bad egg make you feel rotten.



Break the silence, speak out against school violence.

 **Talk to us directly.**
Speak to a teacher you're comfortable with.

 **Talk confidentially.**
Visit your guidance counselor's office.



STOP

NO BULLIES BEYOND THIS POINT

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www.MidwestSchoolShows.com

GOING DEEPER: FINDING MORE LAYERS
WITH SUBSTANCE

WHAT DOES THE RESEARCH AND LITERATURE SAY?

Bruyneel (2016): “Indigenous Peoples are both everywhere in symbolic appropriative form, but relatively invisible as active contemporary political subjects.

Pewewardy (2000a, 2000b) – Mascots/branding are a form of **dysconscious racism** which erodes American Indian culture and identity in youth.

WHAT DOES IT MEAN TO BE EVERYWHERE,
YET INVISIBLE, AT THE SAME TIME?

AN OSAGE EXAMPLE

WHAT DOES IT MEAN TO BE EVERYWHERE,
YET INVISIBLE, AT THE SAME TIME?



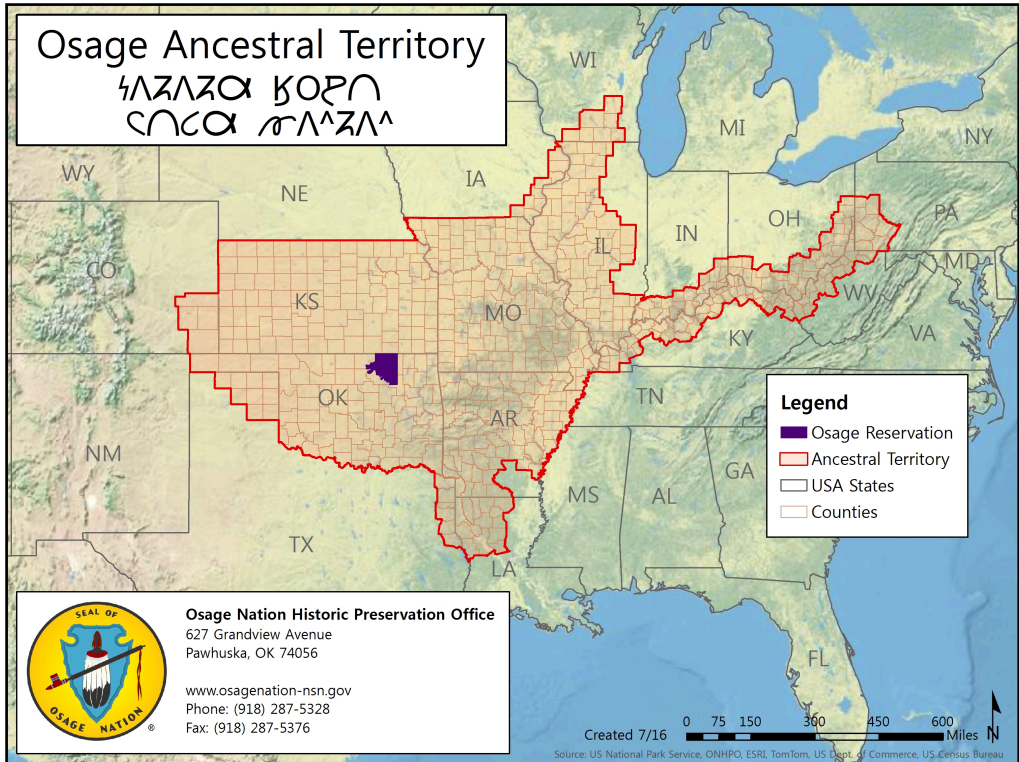
 OSAGE CITY SCHOOLS

“OH, I THOUGHT THE OSAGE WERE
EXTINCT?”

OSAGE PEOPLE ARE NOT EXTINCT

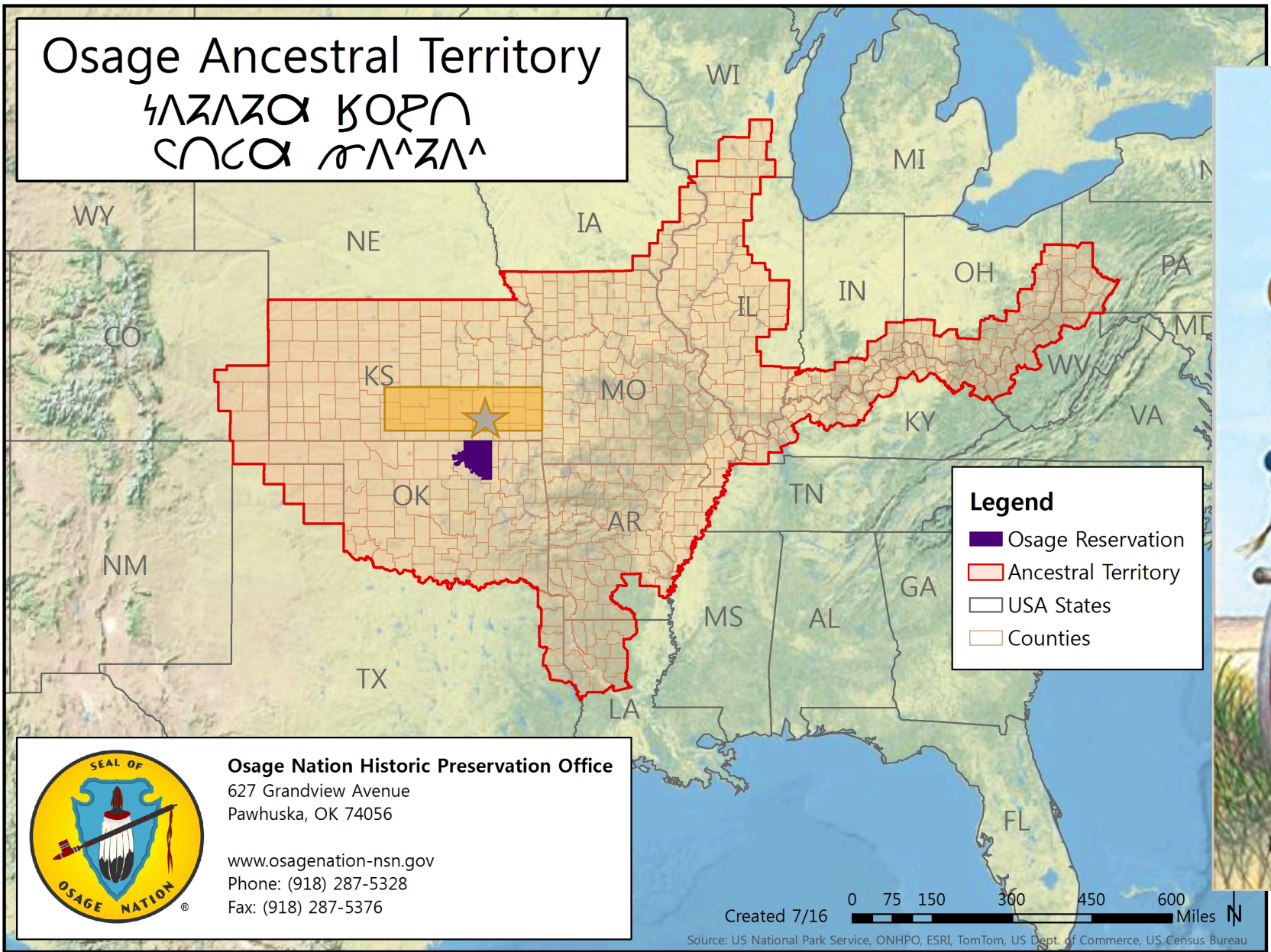


OSAGE LANDS



Osage Ancestral Territory

ᏊᏚᏚᏚ ᏊᏚᏚᏚ
ᏊᏚᏚ ᏊᏚᏚᏚ



Osage Nation Historic Preservation Office

627 Grandview Avenue
Pawhuska, OK 74056

www.osagenation-nsn.gov
Phone: (918) 287-5328
Fax: (918) 287-5376



OSAGE SURVIVANCE, ADAPTATION, AND RESILIENCY



Photos by Bigheart Times and Osage News

SO, ARE THE OSAGE EXTINCT?

NO, BUT WE ARE LARGELY INVISIBLE, EVEN
WITH OUR NAME EVERYWHERE IN THE
REGION

WE HAVE APPROXIMATELY 20,000 CITIZENS
THAT LIVE ACROSS THE NATION

WHAT DOES IT MEAN TO BE
EVERYWHERE, YET INVISIBLE, AT THE
SAME TIME?

WHY WOULD SHE THINK THAT WE ARE
EXTINCT?

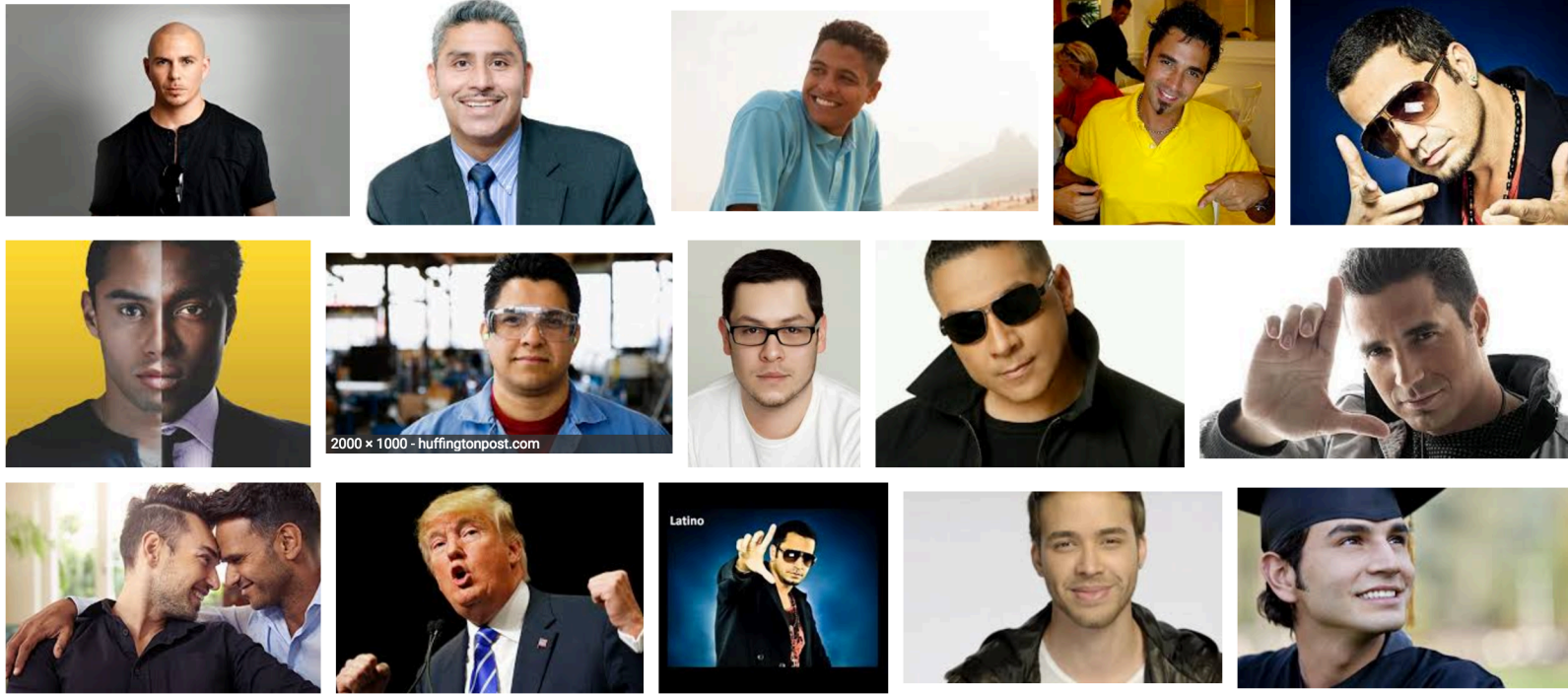
GOOGLE EXERCISE SEARCH: "AFRICAN AMERICAN"



GOOGLE EXERCISE SEARCH: "ASIAN AMERICAN"



GOOGLE EXERCISE SEARCH: "LATINO"



GOOGLE EXERCISE SEARCH: "NATIVE AMERICAN"



WHAT DO OUR STUDENTS LEARN IN A FORMAL CLASSROOM SETTING?

Ladson-Billings (2003, p. 3): *We see them as welcoming European settlers, joining them in a Thanksgiving celebration, guiding them as they explore the west, being massacred as settlers push westward, and finally being removed and subdued by Andrew Jackson. After the 'Trail of Tears' American Indians disappear from the pages of our textbooks and the curriculum. For our students American Indians are museum exhibits. No discussion of the ongoing plight of Indians in America is available to most student in our schools. The contemporary Indian rarely emerges in the the classroom. At most, our national discussion of American Indians focuses on gambling casinos and alcoholism.*

Shear, Knowles, Soden & Castro (2015) – 87% of existing US history standards (across all 50 states) related to Indigenous peoples exist in pre-1900 context and only four states dealt with boarding school histories.

AMERICAN INDIAN MASCOT/BRANDING/IMAGERY
REINFORCES THIS NARROW STUCK IN THE PAST
STEREOTYPE
(EXOTIC FEATHER WEARING WARRIORS)

Mascots - Indians



Indian 1



Indian 2



Indian 3



Indian 4



Indian 5



Indian 6



Indian 7



Indian 8



Indian 9



Indian 10



Indian 11



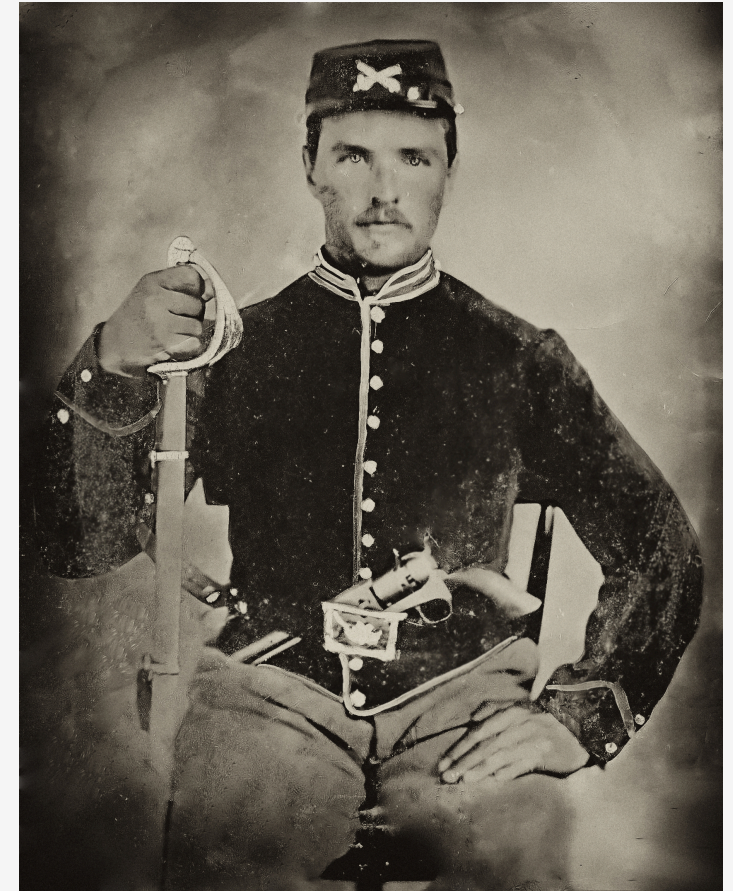
Indian 12



Indian 13



TAKE A MOMENT TO CONSIDER...

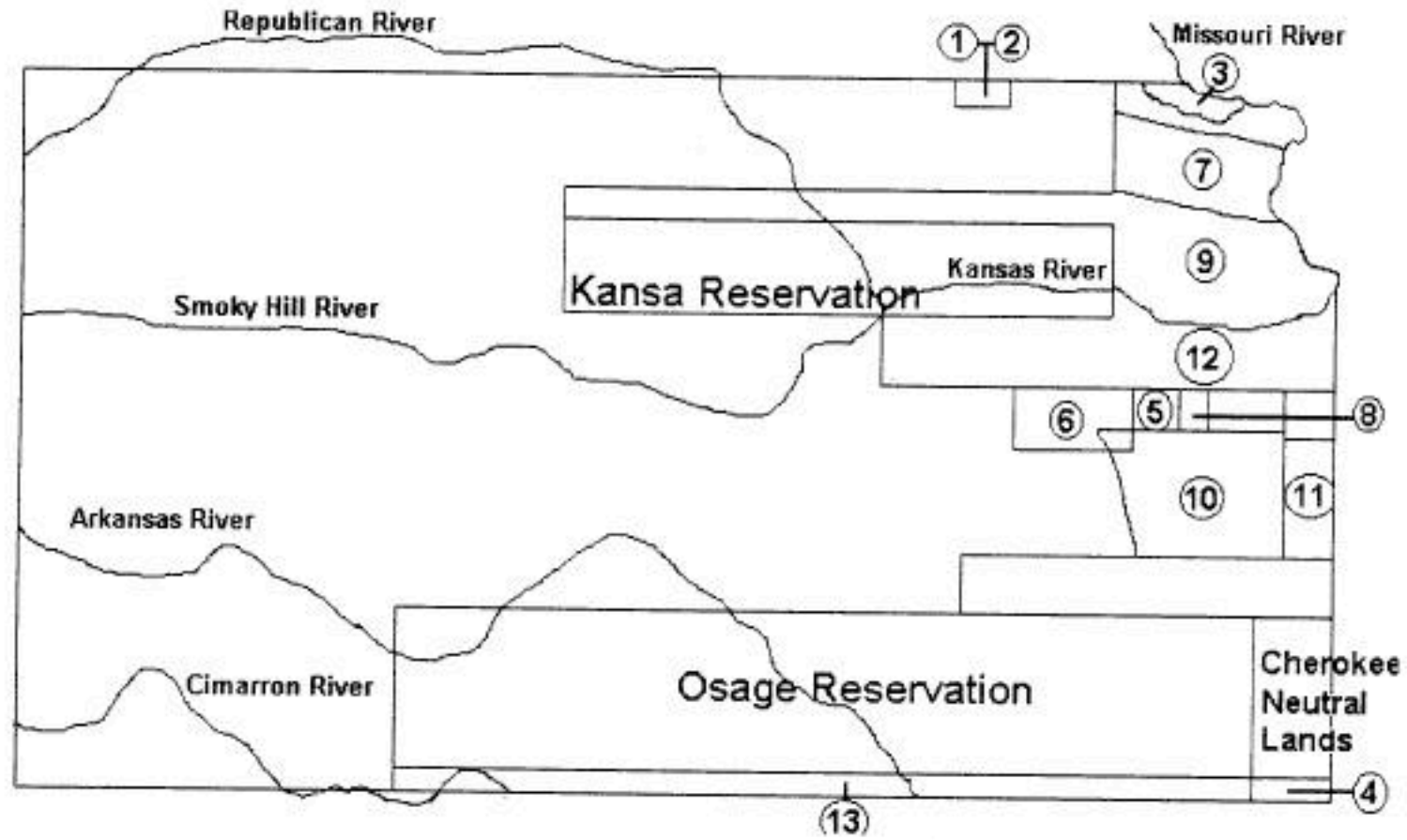


AN REFLECTIVE EXERCISE:

- How much exposure do you have with imagery related to this exotic, stuck in the past, narrative:
 - In the movies? Truck stops? Sports teams?
- How much exposure do you have with learning about **modern** American Indians in formal learning environments?
- Can you identify life experiences with American Indians that were not at a powwow or culture fair?
- Can you name an “Indian movie” or TV show that is about American Indians in modern contexts?

HOW CONFIDENTLY COULD YOU ANSWER THE FOLLOWING QUESTIONS?

- How many states are in the United States?
- How many federally recognized native nations are in the United States?
- How many native nations are currently in Kansas? Oklahoma? Nebraska?
- Who's ancestral lands are you on right now? Where are they now?
- Can you explain tribal sovereignty to someone?
- Do you have enough background knowledge to understand the #noDAPL movement when it was in national news?
- Do you know the difference between the Bureau of Indian Education, Title VI/ VII programming, and Johnson O'Malley programming?



- | | | |
|-------------|-----------------|--------------|
| 1. Otoe | 6. Sauk and Fox | 11. Miami |
| 2. Missouri | 7. Kickapoo | 12. Shawnee |
| 3. Iowa | 8. Ottawa | 13. Cherokee |
| 4. Quapaw | 9. Wyandot | |
| 5. Chippewa | 10. Potawatomi | |

WITH THIS NARRATIVE AS THE DOMINANT ONE
ABOUT AMERICAN INDIANS...

IT LACKS SUBSTANCE AND RELEVANCE FOR
MODERN AMERICAN INDIAN LIFE.

YES WE HAVE HISTORIES, BUT THE NARRATIVE
REINFORCED BY MASCOTS/BRANDING IS NOT
PRODUCTIVE

WE ARE NOT REAL PEOPLE IN THE PRESENT, AND
WE BECOME PRODUCTS FOR BRANDING/
CONSUMPTION
(DEHUMANIZATION)

90% + OF AMERICAN INDIAN STUDENTS
ARE ATTENDING GENERAL PUBLIC
SCHOOLS AND LEARNING THIS
NARRATIVE ABOUT THEIR OWN PEOPLE

QUITE SIMPLY – WE JUST DON'T LEARN
VERY MUCH ABOUT INDIANS IN OUR
EDUCATIONAL SYSTEMS

MASCOTS/BRANDING REINFORCE THE
NARROW STEREOTYPE WE DO LEARN

THE HONOR (BRANDING/IMAGERY)
BECOMES AN EDUCATIONAL VEHICLE FOR
PERPETUATING A NARROW LEARNING
ENVIRONMENT ... AND STEREOTYPES

**MASCOTS AND BRANDING BECOME A
HIDDEN CURRICULUM**

“SCHOLARS HAVE EXPOSED THE HIDDEN CURRICULUM OF DOMINATION... WHICH LABELS AND PLACES STUDENTS ON EDUCATIONAL TRACKS WHICH LEAD TO LIMITED SUCCESS IN ADULT LIFE”

“THOSE WHO ARE NOT MIDDLE CLASS, WHITE, MALE AND EUROCENTRIC ARE FREQUENTLY CONSIDERED TO BE ‘OTHERS’ (POESKE, STOBER, HARSTAD, DYSON & CHEDDAR, 2005, P. 46)

A NEED FOR SUBSTANCE AND RELEVANCE, NOT STEREOTYPES

https://www.youtube.com/watch?v=Zvt4Eba_EJM&t=203s

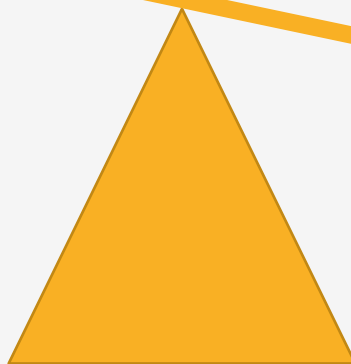
https://www.youtube.com/watch?v=q-wdQ_tLZsY

<https://www.youtube.com/watch?v=hYZ6jl-TkxQ>

<https://reallifeindian.wordpress.com/denvers-rii-portraits/>

Modern Indians, our actual lived reality, and relevant learning opportunities about sovereignty, language preservation, tribal govt, etc.

**Stuck in the past,
exotic Other,
warrior
stereotype**



A NEED FOR SUBSTANCE AND RELEVANCE,
NOT STEREOTYPES



ATCHISON
PUBLIC SCHOOLS

**Stuck in the past,
exotic Other,
warrior
stereotype**

MORE OF THIS!

Atchison School District

Social Studies and English Language Arts Cultural Enhancement Guide



Prepared By:

Bryon Hanson
Jennifer Hayes
Issac Piper
Alex Zanatta

Cultural Emphasis:

Student will understand why different groups migrated to other regions of the world, including the United States. Students will gain a deep understanding of the history of Native American Tribes presenting Kansas and what these tribes look like in a modern context. Students will also gain a deep understanding of the causes and effects African American Migration to Kansas post Civil War.

12

Online Resources:

[Exodusters](#)

[Exodusters During Reconstruction](#)

[Plains Indians](#)

[Indian Removal Act](#)

[Modern Native Americans](#)

[Native Americans in the 21st Century](#)

Students will learn about the modern impacts that Native Americans have had on United States History. The Hispanic influence on the modern nation, especially in the Western United States. Students will gain an understanding of the perils that Americans endured in a modern context including segregation during WW II

15

and during the Civil Rights Movement and through the Vietnam War. Students will learn of the internment of Japanese American citizens and the struggles that they faced as imprisoned American Citizens.

On Line Resources:

[Native Americans and the Federal Government](#)

[Latino's in American History](#)

[Zoot Suit Riots](#)

[Civil Rights Movement](#)

[Civil Rights Movement Court Cases](#)

STILL DIGGING

WHO CONTROLS THE STORY, AND
WHO'S STORY IS IT?

OR

WHO'S TRADITION IS IT?
WHO GETS TO CONTROL THE MESSAGE?
WHO GETS TO REPRESENT AMERICAN
INDIANS?

CULTURAL APPROPRIATION (OXFORD DICTIONARY)

- The unacknowledged or inappropriate adoption of the customs, practices, ideas, etc. of one people or society by members of another and typically more dominant people or society.

WHO'S TRADITION IS IT?



WHO'S TRADITION IS IT? DISPOSSESSION OF AN ENTIRE ETHNIC IDENTITY

- Even when people scale back “traditions” or inappropriate school spirit ceremonies, there is still a theft of identity when people associate themselves as “Indians”, or part of a “tribe”, etc.
- “We are not planning to change the name of our school district, or high school mascots,” district communications director ... said [in a statement to media Wednesday](#). “In fact, we are proud of our native American heritage.”

(<http://www.kansascity.com/news/local/article|34504689.html#storylink=cpy>)

I'm from Manhattan and damn proud to have been a Papoose & a Indian. It's not broke, Don't fix it. LEAVE IT THE WAY IT IS

31

1 yr ago

[Report](#)

As a graduate of Manhattan High, I am forever proud to be a "Indian". This symbol is one to be proud of and not mistken as a derogatory one. Those of us who grew up here and make Manhattan our home, know better!

26

1 yr ago

[Report](#)



ARE AMERICAN INDIANS REPRESENTING THEMSELVES, OR ARE NON-INDIANS DOING IT FOR THEM?



2002

Editorial Cartoon by Lalo Alcaraz



2014

Cleveland Indians Home Opener
Photo by Peter Pattakos (ClevelandFrowns.com)

WHAT DO AMERICAN INDIANS THINK?

NATIVE AMERICAN ORGANIZATIONS AND TRIBAL GOVERNMENTS IN SUPPORT OF CHANGING THE MASCOT

National Congress of American Indians (NCAI)
United South and Eastern Tribes (USET)
National Indian Education Association
American Indian Sports Team Mascots.org
Native American Bar Association of Washington, D.C. – [read resolution here](#)
Advocates for American Indian Children (California)
The Affiliated Tribes of Northwest Indians
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 Indian High Education Consortium
American Indian College Fund
[Americans for Indian Opportunity](#)
Association on American Indian Affairs
Association of Tribal Archives, Libraries and Museums
Buncombe County Native American Inter-tribal Association (North Carolina)
Capitol Area Indian Resources
Cherokee Nation of Oklahoma
Comanche Nation of Oklahoma
Concerned American Indian Parents (Minnesota)
Council for Indigenous North Americans (University of Southern Maine)
Eagle and Condor Indigenous Peoples' Alliance
First Peoples Worldwide
Fontana Native American Indian Center, Inc.
[Fort Peck Tribal Executive Board \(Assiniboine and Sioux Tribes of Fort Peck Reservation\)](#)
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
Inter-Tribal Council of the Five Civilized Tribes (Composed of the Choctaw, Chickasaw, Muskogee (Creek), Cherokee, and Seminole Nations)

Inter Tribal Council of Arizona
Juaneño Band of Mission Indians
Kansas Association for Native American Education
Little River Band of Ottawa Indians (Michigan)
Maryland Commission on Indian Affairs
Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians Gun Lake Tribe
Medicine Wheel Inter-tribal Association (Louisiana)
Menominee Tribe of Indians (Wisconsin)
[Minnesota Indian Affairs Council](#)
Minnesota Indian Education Association
[National Indian Gaming Association](#)
[National Coalition of Native American Athletes \(NCNAA\)](#)
[National Coalition Against Racism in Sports and Media](#)
[National Caucus of Native American State Legislators](#)
National Indian Youth Council
National Indian Child Welfare Association
[National Indigenous Women's Resource Center](#)
National Native American Law Student Association
Native American Finance Officers Association (NAFOA)
Native American Rights Fund (NARF)
Native American Caucus of the California Democratic Party
Native American Indian Center of Central Ohio
[Native American Contractors Association](#)
Native American Journalists Association
[Native Voice Network](#)
Nebraska Commission on Indian Affairs
Nottawaseppi Huron Band of Potawatomi (Michigan)
North Carolina Commission of Indian Affairs
North Dakota Indian Education Association
[Northern Arapaho Business Council](#)
Office of Native American Ministry, Diocese of Grand Rapids (Michigan)
Ohio Center for Native American Affairs
Oneida Tribe of Indians of Wisconsin
Oneida Indian Nation
Poarch Band of Creek Indians

[Rosebud Sioux Tribe](#)

Running Strong for American Indian Youth
San Bernardino/Riverside Counties Native American Community Council
Seminole Nation of Oklahoma
Society of Indian Psychologists of the Americas
[Society of American Indian Government Employees](#)
Southern California Indian Center
St. Cloud State University – American Indian Center
Sault Ste. Marie Tribe of Chippewa Indians (Michigan)
Standing Rock Sioux Tribe (North Dakota)
Tennessee Chapter of the National Coalition for the Preservation of Indigenous Cultures
Tennessee Commission of Indian Affairs
Tennessee Native Veterans Society
Tulsa Indian Coalition Against Racism
The Confederated Tribes of the Colville Reservation
The Three Affiliated Tribes of the Fort Berthold Indian Reservation
Unified Coalition for American Indian Concerns, Virginia
The United Indian Nations of Oklahoma
Virginia American Indian Cultural Resource Center
Wisconsin Indian Education Association
WIEA "Indian" Mascot and Logo Taskforce (Wisconsin)
Woodland Indian Community Center-Lansing (Michigan)
Youth "Indian" Mascot and Logo Task force (Wisconsin)

WHO QUALIFIES AS A REPRESENTATIVE?

- Blood?
- Reservation based?
- Tribal Citizen?

- Polls can be problematic

WHAT DO AMERICAN INDIANS THINK?



NATIONAL INDIAN EDUCATION ASSOCIATION

OTHER IMPORTANT PROFESSIONAL ORGANIZATIONS



AMERICAN PSYCHOLOGICAL ASSOCIATION



AMERICAN COUNSELING
ASSOCIATION

Your Passion. Your Profession. Our Purpose.

AMERICAN SOCIOLOGICAL ASSOCIATION



THIS IS ABOUT WHAT IS BEST FOR OUR
STUDENTS

AND ACKNOWLEDGING THE NEED FOR
ONGOING SCHOOL IMPROVEMENT FOR
CHANGING TIMES

THE MODERN CONTEXT: INSTITUTIONS ARE TAKING NOTE OF OUR CURRENT KNOWLEDGE BASE AND ADAPTING TO MODERN STANDARDS

Tewksbury High School to Consider Changing 'Redmen' Mascot

Critics say the name is offensive to Native Americans.

by **KYLE SCOTT CLAUSS** • 1/19/2016, 12:14 p.m.

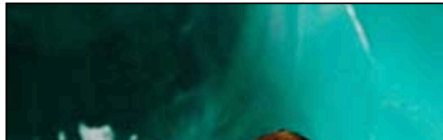


Northeastern State changes its mascot to RiverHawks

By Sheila Stogsdill • Published: November 15, 2006 12:00 AM CDT • Updated: November 15, 2006 12:00 AM CDT

3 shares

TAHLEQUAH — Northeastern State University announced Tuesday its mascot will change from Redmen to RiverHawks, ending an 80-year tradition.



By - Michael Rios

13

comments

Share



Cleveland Indians will stop using Chief Wahoo logo on uniforms in 2019

Nation Jan 29, 2018 7:27 PM EST

Balfour Collegiate changes name from Redmen to Bears

Regina high school announces its new name to students and the public

CBC News Posted: Dec 19, 2014 5:30 AM CT | Last Updated: Dec 22, 2014 1:41 PM CT

THE MODERN CONTEXT: OREGON MAKES A STATE LEVEL DECISION

Oregon outlaws all Native American mascots statewide



Cameron Smith

Prep Rally May 22, 2012, 3:25 PM

t

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🐦

✉

There will never again be a team called the Braves, Chiefs or Indians in the state of Oregon, after the Northwest state officially outlawed all mascots connected to Native American themes in a State Board of Education meeting.



THE MODERN CONTEXT: EMPHASIS ON SCHOOL IMPROVEMENT

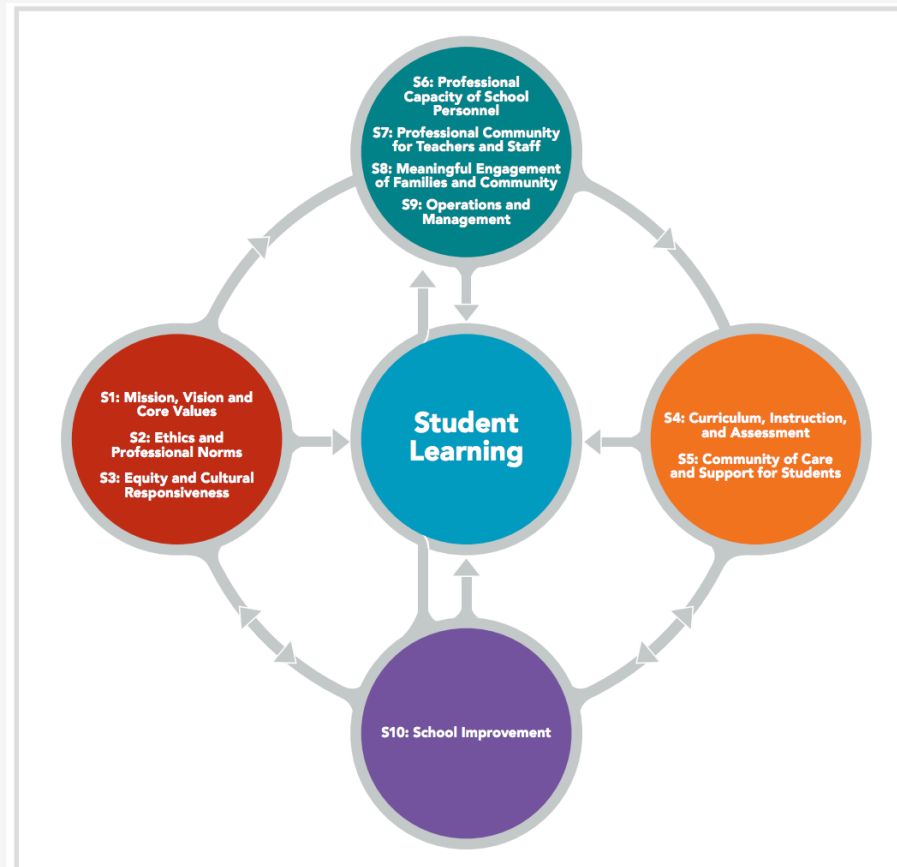


Figure 1: Relationship of School Leadership Work to Student Learning

ATCHISON IS ON THE RIGHT TRACK

Atchison School District

Social Studies and English Language Arts Cultural Enhancement Guide



Prepared By:

Bryon Hanson
Jennifer Hayes
Issac Piper
Alex Zanatta

Working Together for a Successful Future

Singular Goal: Student Achievement



Every student in the Atchison Public School System will receive a 21st century education and graduate from high school prepared to succeed in work, further education, and civic engagement as measured by

- Demonstrating age/grade level appropriate knowledge mastery
- Having a post-secondary plan
- Graduating and successfully entering higher education arena and/or the workforce

The District has established a set of elements that over time have become embedded in our culture and defines who we are. These foundational elements have contributed to our success in the past and will continue to proudly be the strength we build the future on: *fiscal responsibility, safe and secure schools, excellent school facilities, strong district communication, professional learning communities*, community collaboration and support, board of education and administrative leadership*, recruitment and teacher retention, and resource management*.*

The key to reaching our goal will be centered on **Rigorous, Relevant, and Student Centered academics**

Supported by

- **Highly Effective Teachers, Leaders, and Staff**
- **Safe, Healthy, and Supportive Learning Environment**
- **Effective, Sustainable Business Practices**
- **Informed, Engaged, Empowered Stakeholders**

Key

	NOT STARTED
	IN PROGRESS
	COMPLETED



ATCHISON IS PRIMED FOR SUBSTANTIVE CHANGE
TO BALANCE OUT THE NARRATIVE AND LEARNING



ATCHISON
PUBLIC SCHOOLS



**Stuck in the past,
exotic Other,
warrior
stereotype**

CONCLUSION AND KEY QUESTIONS

- What do students learn about American Indians and do they leave our school prepared to appropriately interact with American Indian populations? What do we teach through our formal and informal curricula? Do we teach about American Indians outside of the generic exotic Other, stuck in the past stereotype?
- Who has the right to claim American Indian identity, heritage, or traditions?
- What is our public image and how is it received outside of our community?
- How do we wrestle with research which proves that mascots are harmful?
- What would change look like in our community? How would we implement it?

QUESTIONS?

WEH.WE.NAH
(THANK YOU)

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