

Retire the Redskins & Braves:

A Policy Brief for the Dare County School Board

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Executive Summary

Our initiative is a team of Dare County community members and Manteo High and Middle School Alumni. We aim to have the mascots of the 'Redskins' and 'Braves' retired and replaced with non-racialized mascots that do not cause harm as either a racial slur or appropriation of Native identity, and instead celebrate our history and our future.

Although the town and high school are named after Chief Manteo of the Croatan people, the use of the word "Redskins" does not honor or communicate his legacy. Not only is the word a dictionary-defined racial slur with a horrific history, but the mascot and imagery also promote a generalized, stereotyped view of a fictional, monolithic Native culture. Similarly, the mascot of the "Braves" promotes a trying-on of Native identity by non-natives without educating anyone about historical and contemporary context. The use of Native mascots contributes to the elimination of real historical and racial dialogue and some of contemporary Native Americans' greatest struggles: the issues of visibility and agency.

Caricatured Native American imagery used in conjunction with the names is deeply harmful to the cause of creating sustainable and positive race relations in our community. The mascots desensitize students and community members to racial othering and contribute to what the National Congress of American Indians calls "disregard for the personhood of Native peoples." As a result, we have come to the conclusion that our beloved alma maters' use of racist slurs and native erasure can no longer continue if the schools truly intend to serve the student population and community at large.

We are committed to removing all names, logos, and appropriative actions that perpetuate negative and generalizing stereotypes about Native people, and to working with the community to choose a mascot that better represents the values of inclusivity and unity that Manteo aspires to. Furthermore, we wish for Dare County Schools to pursue a curriculum that teaches accurate Native American history and contemporary facts, in order to truly honor our history and raise strong, conscientious, and critical thinkers.

All Dare County Schools' students are entitled to an equal opportunity to learn in a school environment free of harassment, discrimination, or a hostile environment on the basis of race, ethnicity, or ancestry. Title VI of the federal Civil Rights Act of 1964, the North Carolina state constitution, and Dare County Schools' own policy on harassment protect students from behavior perceived as being motivated by an actual or perceived differentiating characteristic.

A large body of psychological research over two decades clearly demonstrates that Native mascots and imagery have harmful effects on Native youth learning, achievement, and self-esteem, while desensitizing non-native students to racial othering. The American Psychological Association has summarized decades of research showing that Native mascots and imagery harm the social identity development and self-esteem of American Indian young people. Furthermore, mascots, which represent many students' primary exposure to any Native identity, promote a simplistic and racialized understanding of Indigenous peoples in our country. Research has also shown that it has negative impacts on non-native students, including other students of color.

Education, civil rights, and sports organizations have called for an end to Native mascots at the national, state, and local levels. The U.S. Commission on Civil Rights, NAACP, the National Urban League, NCAA, the National Coalition on Racism in Sports and Media, The National Education Association, and the NC

State Board of Education, among others, have all called for an end to the use of Native mascots. Additionally, schools, colleges, districts, and sports teams across the country have retired their Native mascots in growing numbers, including a current wave of organizations retiring or reviewing their mascots as awareness grows about the unintended impact of their mascots on Native communities.

National, state, and local Native organizations have called for an end to Native mascots. The National Congress of American Indians, along with more than 10 other nation-wide Native organizations, dozens of state-wide Indian groups across the country, and over 40 individual tribes have passed resolutions, filed amicus briefs and otherwise publicly called for an end to Native mascots. In North Carolina, the Commission of Indian Affairs, which represents all eight state-recognized North Carolina tribes, called for the retirement of Native mascots 20 years ago. The Roanoke-Hatteras Tribal Council itself has issued a statement against the use of the racial slur the “Redskins”.

The ‘Redskins’ and ‘Braves’ mascots present a racialized caricature of Native American people, and the celebration of these mascots at school events relies on and employs offensive appropriation and trivializing of Native American customs and identity. Both the name and the logo draw upon and perpetuate negative and inaccurate stereotypes of Native American people and have no connection to the specific history, heritage, and customs of local North Carolina tribes. **Over 12,000 people** have signed our petition calling for the retirement of the ‘Redskins’ and ‘Braves’, and significant numbers of students, parents, alumni, and community members have submitted statements explaining why they find the mascot offensive.

Retiring the ‘Redskins’ and ‘Braves’ mascots should be accompanied by increased education about regional and national Native American communities and efforts to create an anti-racist school community. The Becoming Visible Report from the National Congress of American Indians states: “Invisibility, myths, and stereotypes about Native peoples perpetuated through K-12 education are reinforced across society, resulting in an enduring and damaging narrative regarding tribal nations and their citizens.”¹ Because these mascots have been a part of this damaging narrative, it is not enough to simply retire them; Dare County School students should receive a robust education about local, regional, and national Native American communities. Furthermore, we recommend that DCS faculty and staff receive continuing education that enables them to help build an anti-racist school community.

The ‘Redskins’ and the ‘Braves’ mascots violate federal, state, and local policy and must be retired. Based on an overwhelming body of research and statements from experts, education organizations, Native organizations, and the local community, the ‘Redskins’ and ‘Braves’ mascots perpetuate harmful stereotypes and respectively constitute a “derogatory comment or slur” and “derogatory cartoon” that contribute to a “hostile learning environment” as defined by Dare County Schools policy. We therefore request that Dare County Schools require Manteo High School and Middle School adopt new mascots to ensure equal protection and a safe learning environment for all students.

¹*Becoming Visible Report*, <https://illuminatives.org/wp-content/uploads/NCAI-BecomingVisibleReport-Digital.pdf>

Part 1: Law and Policy Review

Federal, state, and local board of education policy require that all students receive an equal opportunity to learn in a school environment free of harassment, discrimination, or hostility on the basis of race, ethnicity, or ancestry.

According to Title VI of the Civil Rights Act of 1964, **“Discrimination on the basis of race, color, and national origin is prohibited.”** This includes discrimination based on “actual or perceived shared ancestry or ethnic characteristics.” The U.S. Department of Education’s Office of Civil Rights monitors enforcement of this civil rights law to “all state education agencies,” including all public and most private “elementary and secondary school systems, colleges and universities.” Entities that fail to adhere to this law are subject to legal action and loss of federal education funding.² Both of Manteo’s race-based mascots contribute to a culture of permissible racial othering and discrimination. **To give this issue greater context and clarification, consider for a moment if the mascots were based on any other race-based identification—doing so would be clearly illegal and discriminatory.**

The North Carolina state constitution guarantees “a general and uniform system of free public schools [...] wherein **equal opportunities shall be provided for all students.**”³

Dare County Schools’ Policy Code 1760 on harassment and bullying forbids “harassing or bullying behavior which includes verbal or physical conduct that is intended to intimidate, injure, degrade, or disgrace another student or person, or that has such an effect. It may include a pattern of abuse over time and may involve a student’s being ‘picked on.’ It can include a variety of behaviors, such as but not limited to the following derogatory verbal comments (e.g., name-calling, hostile teasing, cruel rumors, taunts, put-downs, epithets, false accusations, harassment or discriminatory acts, slurs and mean-spirited jokes).” The mascots are reductive, essentialized caricatures that degrade through oversimplification from a non-native viewpoint.

By virtue of the foregoing, both Manteo High and Manteo Middle are in violation of the conduct code by promoting a dictionary-defined racial slur with the ‘Redskins’ and racial othering and stereotyping with the ‘Braves’.

² U.S. Department of Education Office of Civil Rights, <https://www2.ed.gov/about/offices/list/ocr/docs/howto.html?src=rt>

³ North Carolina Constitution, <https://www.ncleg.gov/EnactedLegislation/Constitution/NCConstitution.html>

Part 2: Research Summary

Over two decades of peer-reviewed credible research clearly demonstrates that Native mascots and imagery have harmful effects on Native youth learning, achievement, and self-esteem. In 2005, the American Psychological Association called for “the immediate retirement of all American Indian mascots, symbols, images and personalities by schools, colleges, universities, athletic teams and organizations.”⁴ APA's position was based on “a growing body of social science literature that shows the harmful effects of racial stereotyping and inaccurate racial portrayals, **including the particularly harmful effects of American Indian sports mascots on the social identity development and self-esteem of American Indian young people.**”

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

We quote extensively from their summary of the research literature below due to its relevance to educational settings, such as Dare County Schools, and how it is at the very least, a sincere disservice to all students:

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

- **[Undermining] the educational experiences of members of all communities—especially those who have had little or no contact with indigenous peoples.** The symbols, images and mascots teach non-Indian children that it's acceptable to participate in culturally abusive behavior and perpetuate inaccurate misconceptions about American Indian culture.
- **[Establishing] an unwelcome and oftentimes hostile learning environment for American Indian students that affirms negative images/stereotypes that are promoted in mainstream society.**

According to Stephanie Fryberg, PhD, University of Arizona, this appears to have a **negative impact on the self-esteem of American Indian children**, ‘American Indian mascots are harmful not only because they are often negative, but because they remind American Indians of the limited ways in which others see them. This in turn restricts the number of ways American Indians can see themselves’ [and]

- Undermines the ability of American Indian Nations to portray accurate and respectful images of their culture, spirituality and traditions. Many American Indians report that they find today's typical portrayal of American Indian culture **disrespectful and offensive to their spiritual beliefs.**
- Presents **stereotypical images of American Indians.** Such mascots are a contemporary example of prejudice by the dominant culture against racial and ethnic minority groups.
- Is a **form of discrimination against American Indian Nations** that can lead to negative relations between groups.”

Lisa Thomas, PhD, from the APA Committee on Ethnic and Minority Affairs stated, “We know from the literature that oppression, covert and overt racism, and perceived racism can have serious negative consequences for the mental health of American Indian and Alaska native people. The discontinued use of American Indian

⁴ American Psychological Association, <https://www.apa.org/pi/oema/resources/indian-mascots>

mascots is a gesture to show that this kind of racism toward and the disrespect of, all people in our country and in the larger global context, will not be tolerated.”

It is perhaps easy to ask “why should I care?” when the contemporary Native community in our area is quite small. If the fact of participating in a greater culture of harm is insufficiently motivating, it is worth noting that this body of research also indicates that **Native mascots and support of them fosters racial insensitivity in non-native people and harms other people of color**. Kim-Prieto et al. (2010) concluded that exposure to a Native mascot can increase stereotyping of other minority groups as well. First, Neville et al. (2011) also “demonstrated that non-Native people who are less critical of Native mascots are more apt to minimize the extent to which people in general experience racism in society (as measured by the Color-Blind Racial Attitudes Scale).” In another study, Angle et al. (2017) concluded with their findings that “regardless of participant opinion about Native mascots, in most cases exposure to a Native sport logo increased negative implicit stereotyping of Native Americans.” Research has also found that use of Native mascots promotes positive or romanticized stereotyping as well, which still remains an issue because it does not allow for an actual rich understanding of living peoples, or even an accurate history of those who have been silenced by white colonialism and genocide.⁵

In answer to the notion that these mascots ‘honor’ Native Americans, there is no evidence in the peer-reviewed social science research to suggest that mascots have any positive impact on Native peoples, nor do they serve to educate non-natives in any specific or meaningful way.

⁵ Laurel R. Davis-Delano, Joseph P. Gone & Stephanie A. Fryberg (2020) The psychosocial effects of Native American mascots: a comprehensive review of empirical research findings, *Race Ethnicity and Education*, 23:5, <https://www.tandfonline.com/doi/full/10.1080/13613324.2020.1772221>

Part 3: Guidance from Education, Civil Rights, & Sports Organizations

Education, civil rights, and sports organizations have called for an end to Native mascots at the national, state, and local levels.

In the past months, due in large part to the cultural impact of the Black Lives Matter movement, professional sports teams have finally responded to decades of pressure from fans, sponsors, policymakers, and Native organizations to reexamine their Native mascots⁶. On July 13, the Washington Redskins announced they would change their nickname and logo⁷. Calls for change had mounted in recent years. In 2018, a coalition of nine leading national civil rights and racial justice organizations, including the NAACP and the National Urban League, made a statement opposing the team's stadium relocation to Washington, D.C. unless it changed its nickname. Marc H. Morial, president and CEO of the National Urban League said: **"The R-word is the moral equivalent of the N-word.** It packs the same level of bigotry and insensitivity for Native Americans as any other racial slur."⁸

In 2001, the U.S. Commission on Civil Rights called for an end to the use of Native American images and team names by non-Native schools, saying that these mascots are **"insensitive and should be avoided,"** and that they **"may violate anti-discrimination laws."** The Commission found such mascots **"particularly disturbing" in educational institutions:** "Schools are places where diverse groups of people come together to learn...how to interact respectfully with people from different cultures. The use of stereotypical images of Native Americans by educational institutions has the potential to create a racially hostile educational environment that may be intimidating to Indian students. American Indians have the lowest high school graduation rates in the nation and even lower college attendance and graduation rates. The perpetuation of harmful stereotypes may exacerbate these problems."⁹

In 2005, after three years of study, the NCAA Executive Committee announced a new policy to effectively bar any NCAA-member school from displaying "hostile and abusive racial/ethnic/national origin mascots, nicknames or imagery" at NCAA championships. Since this policy, nearly all NCAA colleges and universities have removed offensive mascots.¹⁰

At the state level, in 2002, the North Carolina State Board of Education issued a memorandum requiring that all school districts "annually report to the Office of the State Superintendent plans of action and actions taken regarding their review of policies and procedures toward the use of American Indian sport mascots, logos, and all demeaning imagery, including activities for educating public school personnel of the educational, curricular, and psychological effects of using American Indian sport mascots and logos."¹¹ In 2003, in response to the State Board of Education's memorandum, the DCS superintendent said the mascot change would be

⁶ Washington Post, <https://www.washingtonpost.com/sports/2020/07/09/native-american-groups-redskins-name-change-indians-braves-blackhawks/>

⁷ New York Times, <https://www.nytimes.com/2020/07/13/sports/football/washington-redskins-new-name.html>

⁸ NAACP.org, <https://naACP.org/latest/leading-national-civil-rights-racial-justice-organizations-announce-joint-opposition-washington-nfl-team-locating-new-stadium-district-columbia/>

⁹ U.S. Commission on Civil Rights, <https://www.usccr.gov/press/archives/2001/041601st.htm>

¹⁰ National Collegiate Athletic Association, <http://www.ncaa.org/static/champion/where-pride-meets-prejudice/>

¹¹ Western NC Citizens for an End to Institutional Bigotry, <http://main.nc.us/wncceib/NCSBEward103102.htm>

implemented for Manteo Middle School by 2005. **Fifteen years later**, not only has this not happened, but both schools have continued to create new imagery. **There is no apparent evidence of Dare County Schools' compliance with this requirement, and we request that the board and district provide documentation of their compliance.**

The NC Mascot Education and Action Group reports that 55% (40 out of 73) of North Carolina schools with Native mascots have retired their mascots in the past 20 years.¹² This year, as the Black Lives Matter movement has grown in scale and visibility and prompted dialogue and action aimed at dismantling white supremacy, hundreds of school districts around the country have taken steps to retire or begin examining their Native mascots.¹³ Our campaign to retire the Manteo 'Redskins' and 'Braves' mascots, launched in June 2020, is situated within this growing national movement to address complacency in racist representation and status quo preservation.

¹² NC Mascot Education and Action Group, <http://main.nc.us/wncceib/NCschoolist2.htm>

¹³ Boston Globe, <https://www.bostonglobe.com/2020/06/25/metro/wake-black-lives-matter-renewed-push-end-schools-native-american-mascots>

Part 4: Guidance from Native Organizations

National, state, and local American Indian organizations have overwhelmingly called for an end to Native mascots. As the United States’ “oldest, largest, and most representative American Indian and Alaska Native advocacy organization,” the National Congress of American Indians has advocated for decades against “derogatory and harmful stereotypes of Native people—including sports mascots—in media and popular culture.” In 1968, NCAI launched a campaign to address stereotypes of Native people in popular culture and media, as well as in sports: “The intolerance and harm promoted by these ‘Indian’ sports mascots, logos, or symbols, have very real consequences for Native people. Specifically, rather than honoring Native peoples, **these caricatures and stereotypes are harmful, perpetuate negative stereotypes of America’s first peoples, and contribute to a disregard for the personhood of Native peoples.**”¹⁴

NCAI’s campaign has the support of the National Indian Education Association who issued a resolution in March 2020 including this statement: “the National Indian Education Association calls for the immediate elimination of race-based Indian logos, mascots, and names from educational institutions in the elimination of these stereotypes.”¹⁵ Other major National Indian organizations in support of the NCAI’s campaign include The American Indian Movement, and The American Indian Mental Health Association. Over 30 individual tribes have filed amicus briefs in favor of a 2009 petition to the Supreme Court of the United States, issued statements denouncing Native mascots, led efforts to remove mascots in schools local to their sovereign territory, or in some other way formally called for the end to Native mascots; because many of these tribes and nations are not covered by national media outlets, it is unknown how many more should be included.

This year, over 1,500 Native leaders, organizations, and individuals signed an open letter to NFL Commissioner Roger Goodell demanding the Washington Redskins immediately change their name, pointing out that it is “**a dictionary-defined racial slur for Native Peoples.**” This letter also had signatories from the Eastern Band of Cherokee Indians, the Catawba Indian Nation, and the Lumbee Tribe of North Carolina. They also call for an end to “the use of racialized Native American branding by eliminating any and all imagery of or evocative of Native American culture, traditions, and spirituality from their team franchise including the logo” and using “**Native terms, feathers, arrows, or monikers** that assume the presence of Native American culture, as well as any characterization of **any physical attributes.**”¹⁶ [The Goodell letter is enclosed in the appendices for your reference.](#)

Native mascots are also opposed by the majority of Native Americans. A single, often-cited Washington Post poll claimed that 90% of Native Americans were not offended by the Washington Redskins name.¹⁷ However, this unscientific poll was based on only 504 participants, and crucially, the poll did not verify that respondents were actively engaged in tribal practices or an enrolled member of a tribe, making its findings irrelevant. Follow-up peer-reviewed research that verified respondents’ Native status found that in over 1,000 study subjects **the majority of Native American tribal members were offended by the mascot name**, 65% were offended by the “tomahawk chop,” and 73% were offended by fans imitating Native American dances.¹⁸ In

¹⁴ National Congress of American Indians, <http://www.ncai.org/proudtobe>

¹⁵ National Indian Education Association, <https://www.niea.org/niea-blog-2009/elimination-of-race-based-indian-logos-mascots-andnames?fbclid=IwAR2yIBWuNkDM9xrm14xOLNhH-JB6G1TV-KsCerfQlf6K2warp4MsqID6Hjl>

¹⁶ Sports Illustrated, <https://www.si.com/nfl/redskins/news/letter-to-nfl-from-native-american-leaders-calls-for-immediate-ban-on-name>

¹⁷ Washington Post, https://www.washingtonpost.com/local/new-poll-finds-9-in-10-native-americans-arent-offended-by-redskins-name/2016/05/18/3ea11cfa-161a-11e6-924d-838753295f9a_story.html

¹⁸ Washington Post, <https://www.washingtonian.com/2020/02/21/a-new-study-contradicts-a-washington-post-poll-about-how-native-americans-view-the-redskins-name/>

short, while there are many individual Native Americans who do not find the use of Native mascots personally offensive, this is a minority opinion. Beyond polls of individual opinion, more telling is the overwhelming number of Native groups that have chosen to devote decades of their time, money, and energy to educating the non-Native public, protesting, petitioning school boards, and filing lawsuits in the pursuit of removing offensive mascots. That Native groups have remained committed to this effort despite many other pressing issues faced by American Indian communities should serve to emphasize just how seriously many take this specific issue.

At the state level, in 2000, the NC Commission of Indian Affairs, which represents the eight state-recognized North Carolina tribes, passed a resolution calling for the elimination of the use of American Indian mascots from all NC public schools and colleges.¹⁹

The Algonquian Indians of North Carolina, Inc.²⁰, representing the Roanoke-Hatteras (Croatan) Indians of Dare County, North Carolina and Mattamuskeet Indians of Hyde County, North Carolina, shared this statement with us in June 2020:

“Native Americans who strongly identify with being Native American and engage in tribal cultural practices are deeply insulted if called ‘Redskin’. ‘Redskin’ is equivalent to the ‘N’ word. ‘Redskin’ is a slur and an inappropriate way to describe Native Americans. It may not be mean to tell someone their skin is reddish. But it is mean to call someone a ‘Redskin’. There is a difference...”

Their complete statement is included in the reference material.

We demand that the DCSB listen to Native voices from around the country addressing mascots. If they are offensive to hundreds of Native communities all over the country, **they should be offensive to us here in Dare County as well.**

¹⁹ Western NC Citizens for an End to Institutional Bigotry, <https://www.main.nc.us/wncceib/NCCOMMresol.htm>

²⁰ Algonquian Indians of North Carolina, Inc., <http://www.ncalgonquians.com/>

Part 5: The Manteo High School and Manteo Middle School Mascots

The Manteo High and Manteo Middle School mascots present a racialized caricature of Native American people and encourage offensive appropriation and mocking of Native American customs and identity. Both the Manteo High School and Manteo Middle School mascot names and logos draw upon harmful and inaccurate stereotypes of Native Americans, as detailed below.

“Redskin” has a clear and well-documented history as a racist reference to mass murder of Indigenous people, specifically the practice of “scalping” which emerged in the 1670s.²¹ As part of state-sanctioned eradication of the Native population in the 1860’s, bounty hunters would rip the scalps, described as ‘red-skin’, to receive payment from the government.²²

While ‘Brave’ is not a racial slur, it too has a troubling history that informs how it is perceived in the present. The Atlanta Journal-Constitution reported in July 2020 that “many Native American people, including the National Council of American Indians, have called for the Braves to change both their name and end the use of the chop, asserting the Braves’ name and use of the chop perpetuates the ‘warrior savage’ myth.”²³ In their research, the National Congress of American Indians discusses how this myth began during the 1930’s Great Depression era. As America was grappling with job loss, the commercialization of race was popularized to assert white men’s dominance over minorities for job competition. Other examples like blackface, depicting black people as lazy and dumb, continued to be popularized in theater and film. Tom and Jerry animated cartoons regularly depicted Native Americans as “savages”, calling them “savage Indians”. The vernacular and popular entertainment were rich in lazy discriminatory racialized caricatures.²⁴ This is the exact period when sports team names like ‘Redskins’ and ‘Braves’ appeared. Furthermore, it is simply not OK for non-native students to try on a marginalized identity as if they are trying on a pair of jeans.

While supporters of the mascots believe they ‘honor’ Native Americans, the Manteo High School and Manteo Middle School logos draw upon **inaccurate and stereotypical portrayals of generic Native Americans** that are **not historically accurate to local North Carolina tribes**. Headdresses are from Indigenous people of the Great Plains and have no geographical or cultural relationship to our area. In the name of the mascot, Manteo High School uses derogatory terms while appropriating a Native identity, as in ‘Redskin Nation’, ‘Redskin Territory’, and continues to include a ‘Chief Manteo’ logo on official documents, sports team photographs, forms, sports team logos, gym walls, and letter awards. They additionally appropriate Native headdress on their football helmets and sportswear. Both Manteo High School and Manteo Middle School appropriate a crude caricature of the Algonquian tomahawk as their logo on school merchandise including clothing, bags, stickers, etc. These mascots further the chronic misunderstanding that Indigenous people are a thing of the past, no longer living, a thing to be commodified—just merchandise and logos. Therefore, despite claimed

²¹ Grenier, John. *The First Way of War: American War Making on the Frontier, 1607-1814*, Cambridge Press 2005 (39).

²² The Daily Republican (Winona, Minnesota), September 24, 1863

²³ Atlanta Journal-Constitution

<https://www.ajc.com/sports/baseball/braves-name-chop-are-complex-and-personal-issues-for-native-americans/lcoUJUcvhpmcVr54PkNBmL/>

²⁴ NCAI Ending the Legacy of Racism in Sports

http://www.ncai.org/attachments/PolicyPaper_mijApMoUWDbjqFtjAYzQWlqLdrwZvsYfakBwTHpMATcOroYolpN_NCAI_Harmful_Mascots_Report_Ending_the_Legacy_of_Racism_10_2013.pdf

attempts to pay homage, the imagery and objectification is based upon misconceptions of Native American culture and history and **does not honor local Native tribes**.

As of July 30, 2020 the Retire the 'Redskins' and 'Braves' petition had collected **over 12,000 signatures, as well as testimonials from students, parents, community members, and alumni who find the mascots offensive and believe they contribute to disrespect in the school system.**

Part 6: Curriculum and Professional Development

Creating new mascots for Manteo schools is an opportunity to promote awareness, understanding, and respect in the school community. Since the current mascots have misrepresented and elided Native history, **this moment is a perfect time to improve and expand education about the past and present of Native Americans.**

In 2019, The National Congress of American Indians published “Becoming Visible: A Landscape Analysis of State Efforts to Provide Native American Education for All” which states: “Native Americans live in a culture where they are often misunderstood, stereotyped, and experience racism on a daily basis. **The lack of accurate knowledge about Native Americans contributes to these experiences and hinders the ability of all Americans to experience and celebrate the unique cultural identities, histories, and contributions of Native peoples.**”²⁵ The report shares the following statistics which help illustrate this reality:

- “Eighty seven (87) percent of state history standards do not mention Native American history after 1900”
- “Twenty seven (27) states make no mention of a single Native American in their K-12 curriculum”

From its educational institutions to the Native American communities and groups here, our state offers many resources that educators can use to build curriculums that include Native Americans and decenter white/colonial perspectives. See [Appendix B: Resources for Improving Native American Curriculum](#) for a list of resources and example curricula from other states.

If they are not already, DCS faculty and staff should also receive professional development needed to foster an anti-racist school community. A mascot change is only a small step toward addressing broader inequity. To continue building a culture of tolerance, faculty should earn some of their CEUs by taking part in a range of quality training about implicit bias and privilege. See [Appendix C: Resources for Anti-racist Training](#) for resources.

²⁵ *Becoming Visible Report*, <https://illuminatives.org/wp-content/uploads/NCAI-BecomingVisibleReport-Digital.pdf>

Conclusion

The mascots and the culturally appropriative activities they encourage perpetuate harmful stereotypes about Native Americans that have a documented effect on Native American students' self-esteem and future aspirations and a negative impact on the learning of all students. Therefore, **the Manteo High School 'Redskins' and Manteo Middle School 'Braves' mascots violate federal, state, and local policy and must be retired.** For the reasons described previously, the names 'Redskins' and 'Braves' can reasonably be considered a "derogatory comment or slur," and the logos can reasonably be considered a "derogatory cartoon," which are prohibited by Dare County Schools' own harassment policy. Presumably, Dare County Schools would not tolerate students wearing blackface at school events or activities mocking or falsely representing Christian spiritual practices. It would not tolerate race or ethnicity based team names such as "The New York Jews" or "San Francisco Chinamen,"²⁶ or the use of other racial slurs such as the N-word. Why, then, is it acceptable for Manteo High School and Manteo Middle School to continue to have mascots whose names reference a racial slur, whose logos perpetuate inaccurate stereotypes about a racial group, and whose existence normalizes mocking Native American cultural and spiritual traditions by students and fans?

The continued use of the 'Redskins' and 'Braves' mascots ignore the overwhelming consensus from educational, civil rights, and Native organizations that **Native American mascots are offensive and inappropriate, especially in a school environment.** Our research and statements from the local community both confirm that the 'Redskins' and 'Braves' mascot contribute to a **hostile learning environment**, and violate the civil right of all students to learn in an environment free of harassment, discrimination, or hostility on the basis of race, ethnicity, or ancestry.

It is the responsibility of Dare County Schools to enforce its own policies, as well as state and federal law, in all of its schools. **The 'Redskins' and 'Braves' mascots are in violation of multiple Dare County Schools, state, and federal policies, and must be removed.** The continued use of the mascots also reflects poorly upon Manteo High School, Manteo Middle School, and other Dare County Schools at a moment where organizations across the country are taking action to dismantle racist structures and practices in their schools, including removing offensive mascots. Until the mascot is removed, the Retire the Redskins and the Braves campaign will persist in our efforts and exhaust all available methods to ensure the eventual retirement of the 'Redskins' and the 'Braves' mascots.

We therefore respectfully demand that **Dare County Schools require Manteo High School and Manteo Middle School to adopt a new mascot this 2020-2021 academic year** to demonstrate care for students, their education, and addressing institutional racism wherever it exists. This is an opportunity for Dare County Schools to demonstrate true leadership in education and to model what it looks like to grow from our mistakes.

²⁶ Comparisons sourced from the National Congress of American Indian's campaign against Native Mascots

Appendix

Appendix A: Evidence of Cultural Appropriation and Mockery of Native American Culture at Manteo High School and Manteo Middle School

Faces and names have been blurred to protect privacy.

Manteo high school
Redskins football
2015

Please help support the "Manteo Football Mom's Club" with your donations. The Mom's Club provides meals for every player for every game, equipment etc. This money is specifically used for the Varsity and JV Football Program.

All donors at all levels will be included in the weekly program that is given out at all Home Varsity and JV Games



\$100
\$25 \$50

My Donation to the Manteo Football Mom's Club for the 2015 Season is \$ _____

Help Manteo Football Have Another Successful Season!

(Make check payable to Manteo Football Mom's Club): _____

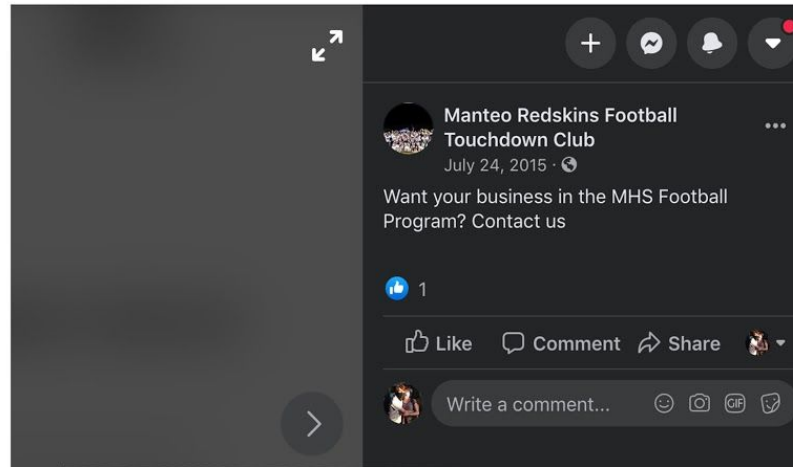
Donor: _____


(How name should appear in the program) _____

Amount \$ _____ Date _____

\$100 Donors please include a business card

Thank you for supporting Manteo High Redskins Football!!!
Mail to: Manteo Football Mom's Club, PO BOX 1086, Manteo, NC 27954

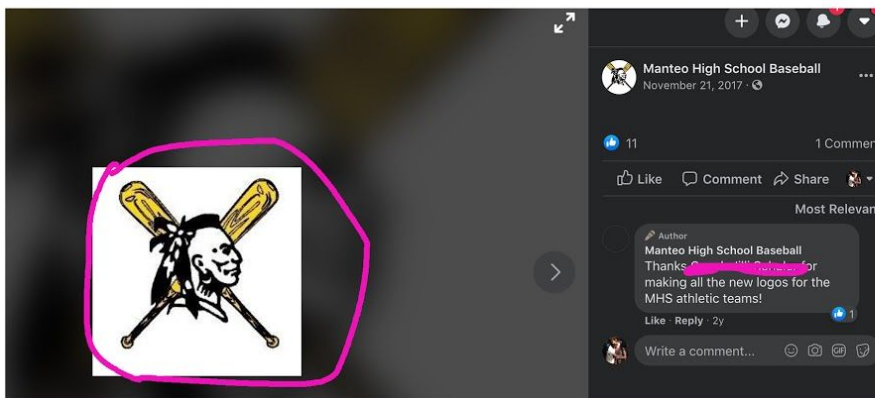
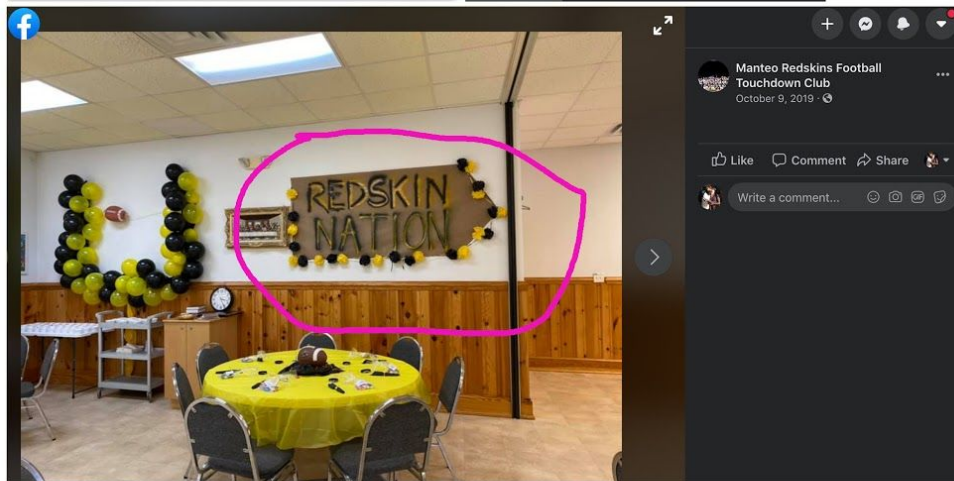
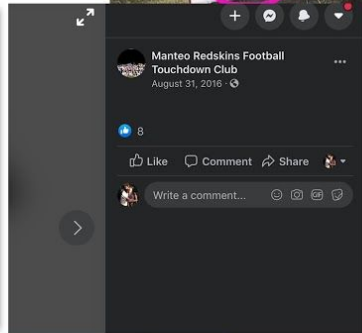
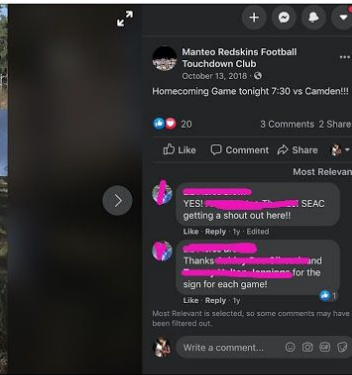


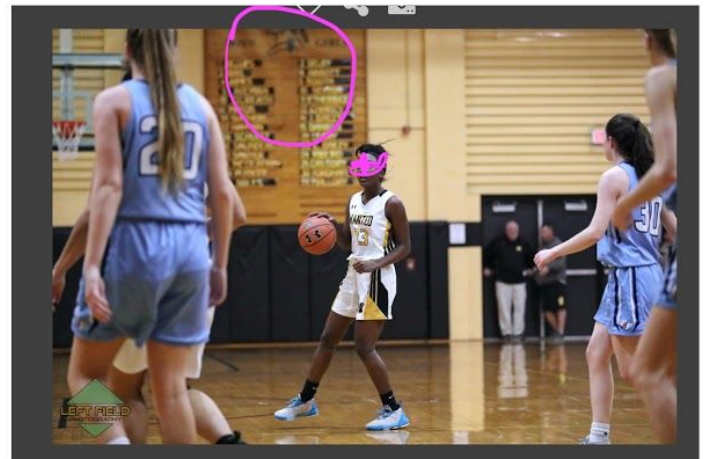
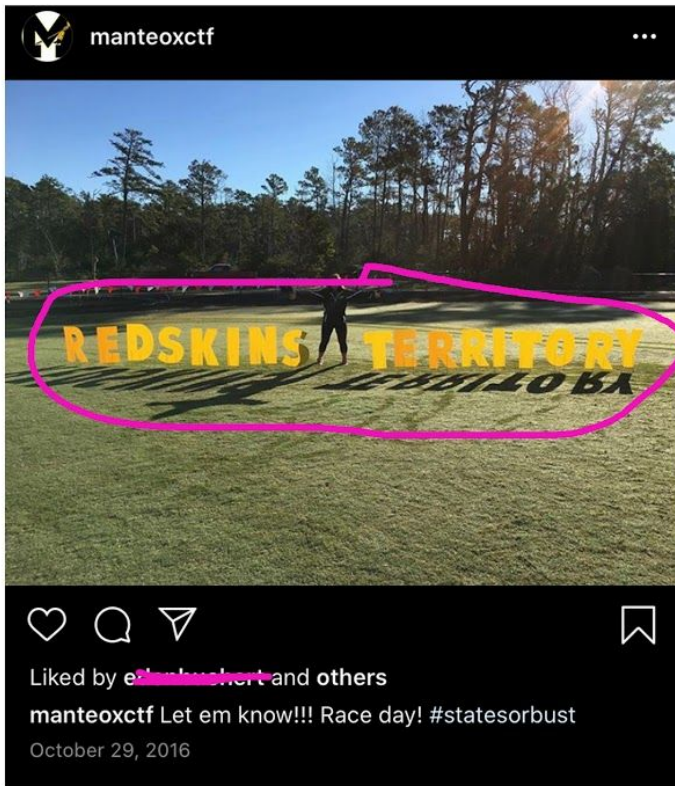
 **MANTEO HIGH SCHOOL**
John Luciano, Principal • Drew Hudspeth, Assistant Principal
829 Wingina Ave. • Manteo, NC 27954
Telephone (252) 473-5841 • Fax (252) 473-2263 • mhs.daretolearn.org

Signature Verification for School Improvement Plan 2019-2020

	SIGNATURE
Principal	[Redacted]
Assistant Principal	[Redacted]
Administrative Intern	[Redacted]
Administrative Support Representative	[Redacted]
Instructional Support Representative	[Redacted]
Parent Representative	[Redacted]
Parent Representative	[Redacted]
Parent Representative	[Redacted]
Parent Representative	[Redacted]







**MHS
REDSKIN
VOLLEYBALL**




 **Manteo Volleyball**
manteovb18 · Sports

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Send Message

Like



Manteo Redskins Football
Touchdown Club
August 20, 2017

21 others

Like Comment Share

Write a comment...

manteobrades

BRAVES WEAR

\$6

MMS

Braves

Car Magnets


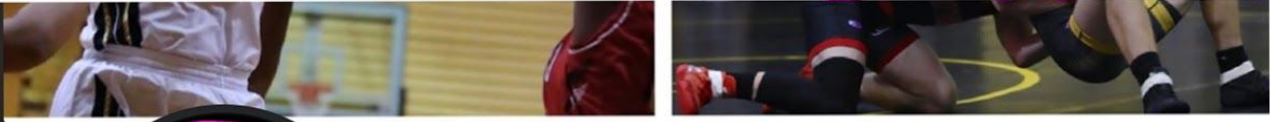
Liked by [redacted] and others

September 26, 2018

MMS

M

Braves



Manteo High School Athletics

@ManteoAthletics · Recreation & Sports Website



Mens Womens Kids Accessories





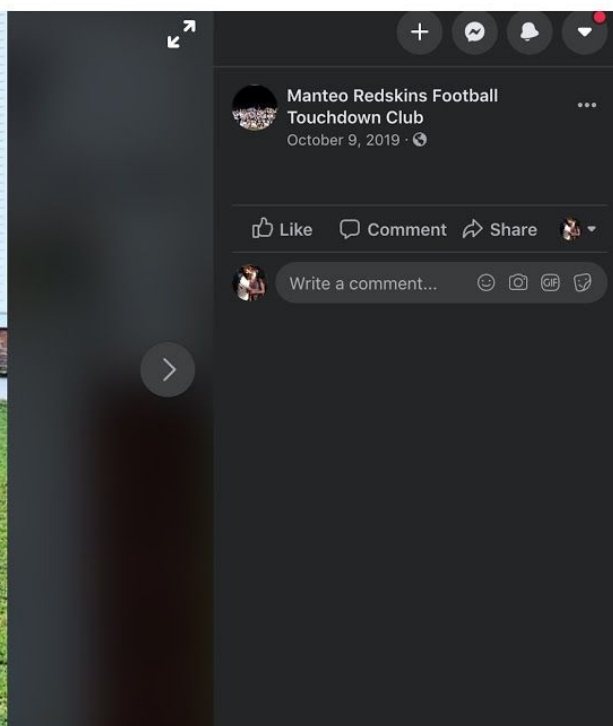
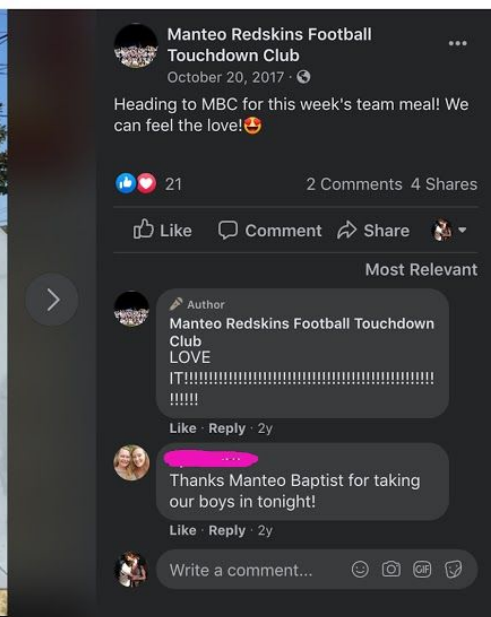
M MANTEO HIGH SCHOOL

REDSKINS



REDSKINS NATION

2018 FOOTBALL PROGRAM



Appendix B: Resources for Improving Native American Curriculum

The following resources contain information about **local and/or regional** Native American groups:

- The American Indian Center at UNC:
<https://americanindiancenter.unc.edu/resources/teacher-resources/>.
- The Museum of the Southeast American Indian (Pembroke, NC):
<https://www.uncp.edu/resources/museum-southeast-american-indian/education>
- North Carolina American Indian History Timeline from the North Carolina Museum of History:
<https://www.ncmuseumofhistory.org/american-indian/handouts/timeline>
- First Immigrants: Native American Settlement of North Carolina:
<https://www.ncpedia.org/history/early/native-settlement>
- Algonquian Indians of North Carolina: <http://www.ncalgonquians.com/>
- “Documenting the American South”, an online archive of primary sources about southern history provided by UNC, includes resources about Native American communities in North Carolina:
<https://docsouth.unc.edu/>
- Exploring North Carolina: American Indian History:
<https://www.ncpedia.org/exploring-north-carolina-native>
- Outer Banks History Center:
<https://archives.ncdcr.gov/researchers/outer-banks-history-center>

The following are **general resources** about Native Americans:

- Changemakers Lesson Plans from Illuminative:
<https://drive.google.com/file/d/1BzZYKOYycpk1nYIUf29XJ1lerhDdH63b/view>
- National Museum of the American Indian: <https://americanindian.si.edu/nk360/resources.cshtml>
- The Indigeneity Program: <https://bioneers.org/indigeneity-program/>
- “I’m Not Your Mascot”: Understanding and Supporting American Indian Students:
https://www.nea.org/assets/docs/ADV303_QUETONE-I%27m_Not_Your_Mascot.pdf
- Zinn Education Project teaching materials:
[https://www.zinnedproject.org/materials/?cond\[0\]=themes_str:Native+American](https://www.zinnedproject.org/materials/?cond[0]=themes_str:Native+American)

The following are **examples of curricula** about Native American communities in other parts of the country:

- When Cultures Collide: A Curriculum about the Esopus Natives and European Colonialism in Ulster County: https://drive.google.com/file/d/1F9fSiQII-DA_I_Nn3iQWWhdQZNO6PJNpR/view
- Oregon DPI “American Indian/Alaska Native Education Program”:
<https://www.oregon.gov/ode/students-and-family/equity/NativeAmericanEducation/Pages/default.aspx>
- “Since Time Immemorial: Tribal Sovereignty in Washington State”: <http://www.indian-ed.org/curriculum/>
- NYC Standings With Standing Rock, #StandingRockSyllabus:
<https://nycstandswithstandingrock.wordpress.com/standingrocksyllabus/>

Appendix C: Resources for Anti-racist Training

- **Kirwan Institute for the Study of Race and Ethnicity** at The Ohio State University offers a **1.5 hour self-paced course on implicit bias**²⁷. This explores how implicit associations affect our thinking and helps participants “uncover some of [their] own biases and learn strategies for addressing them.” The Kirwan Institute also offers a live version of this course upon request.
- **Implicit Bias Video Series from UCLA** is a short, free video series about implicit bias²⁸.
- **Teaching Tolerance** offers a range of live and self-paced training aimed specifically at K-12 educators. They offer **daylong workshops**, “**Social Justice Teaching 101**” and “**Facilitating Critical Conversations**”²⁹, as well as **90-minute virtual workshops for \$15/person** such as “**Addressing Inequities at School**” and “**Unpacking the Teaching Tolerance Social Justice Standards.**” They also offer free webinars and self-paced training.
- The Greensboro-based Racial Equity Institute helps “individuals and organizations develop tools to challenge patterns of power and grow equity.”³⁰ They offer a 3-hour webinar called “Groundwater” that “helps leaders confront the reality that all our systems, institutions, and outcomes emanate from the racial hierarchy on which the United States was built.”
- **Deepening Your Understanding of Race and Racism | Tools for Anti-Racist Teaching** is an hour-long webinar that explores the role media plays in our understanding of race and racism. Hear from experts who share advice on how educators can use media to confront injustice, and create anti-racist classroom environments.³¹
- **Resources for Educators Focusing on Anti-Racist Learning and Teaching**³² provides links to articles, videos, and history focused on early childhood education.

²⁷ <http://kirwaninstitute.osu.edu/implicit-bias-training>

²⁸ <https://equity.ucla.edu/know/implicit-bias/>

²⁹ <https://www.tolerance.org/professional-development/request-a-training>

³⁰ <https://www.racialequityinstitute.com/>

³¹ [Deepening Your Understanding of Race and Racism](#)

³² [Resources for Educators Focusing on Anti-racist Learning and Teaching](#)

Appendix D: Resources for Additional Information

Website Resources

Native-led organizations, websites, and movements concerning or with initiatives on the mascot issue:

- [No More Native Mascots](#)
- [Change the Mascot](#)
- [National Congress of American Indians - campaign against Native mascots](#)
- [Not Your Mascots](#)
- [Native Appropriations](#)
- [Illuminatives](#)
- [NDN Collective](#)

Books

Fiction:

- *The Road Back to Sweetgrass* by Linda LeGarde Grove
- *There There* by Tommy Orange
- *Cherokee America* by Margaret Verble
- *Future Home of the Living God* by Louise Erdrich
- *Winter in the Blood* by James Welch
- *Ceremony* by Leslie Marmon Silko
- *Indian Horse* by Richard Wagamese
- *Shell Shaker* by LeAnne Howe
- *Sundown* by John Joseph Matthews
- *Yellow Raft in Blue Water* by Michael Dorris

Nonfiction:

- *Native American DNA: Tribal Belonging and the False Promise of Genetic Science* by Kim Tallbear
- *The Secret Token: Myth, Obsession, and the Search for the Lost Colony of Roanoke* by Andrew Lawler
- *The White Man's Indian: Images of the American Indian from Columbus to the Present* by Robert F. Berkhofer
- *Unlearning the Language of Conquest: Scholars Expose Anti-Indianism in America* by Four Arrows (Editor)
- *Playing Indian* by Philip J. Deloria
- *Selling the Indian: Commercializing and Appropriating American Indian Cultures* by Carter Jones Meyer and Diana Royer
- *An Indigenous Peoples' History of the United States* by Roxanne Dunbar-Ortiz
- *An Indigenous Peoples' History of the United States for Young People* by Roxanne Dunbar-Ortiz, Jean Mendoza, and Debbie Reese
- *Recovering the Sacred: The Power of Naming and Claiming* by Winona Laduke
- *The Heartbeat of Wounded Knee: Native America from 1890 to the Present* by David Treuer
- *Native American Fiction: A User's Manual* by David Treuer
- *Custer Died for Your Sins: An Indian Manifesto* by Vine Deloria
- *Bury My Heart at Wounded Knee* by Dee Brown

Appendix E: Ending the Legacy of Racism in Sports & the Era of Harmful “Indian” Sports Mascots - National Congress of American Indians

ENDING THE LEGACY OF RACISM IN SPORTS & THE ERA OF HARMFUL “INDIAN” SPORTS MASCOTS

National Congress of American Indians / October 2013

ENDING THE LEGACY OF RACISM IN SPORTS & THE ERA OF HARMFUL “INDIAN” SPORTS MASCOTS

“Indian” sports brands used by professional teams were born in an era when racism and bigotry were accepted by the dominant culture. These brands which have grown to become multi-million dollar franchises were established at a time when the practice of using racial epithets and slurs as marketing slogans were a common practice among white owners seeking to capitalize on cultural superiority and racial tensions.

Over the last fifty years a ground swell of support has mounted to bring an end to the era of racist and harmful “Indian” mascots in sports and popular culture. Today, that support is stronger than ever. Rooted in the civil rights movement, the quest for racial equality among American Indian and Alaska Native people began well before the National Congress of American Indians (NCAI) established a campaign in 1968 to bring an end to negative and harmful stereotypes in the media and popular culture. While these advances have been positive, equality still remains elusive in everyday life for Native peoples.

Native peoples remain more likely than any other race to experience crimes at the hands of a person from another race. Native youth experience the highest rates of suicide among young people. With studies showing that negative stereotypes and harmful “Indian” sports mascots are known to play a role in exacerbating racial inequity and perpetuating feelings of inadequacy among Native youth, it is vital that all institutions—including professional sports franchises—re-evaluate their role in capitalizing on these stereotypes.

Since 1963, no professional teams have established new mascots that use racial stereotypes in their names and imagery. In 2005, the National Collegiate Athletic Association (NCAA) established an extensive policy to remove harmful “Indian” mascots. There has also been a strong trend to remove harmful “Indian” mascots at the high school level, including 28 high schools that have dropped the “R” word as their mascot’s name. Hundreds of tribal nations, national tribal organizations, civil rights organizations, school boards, sports teams, and individuals have called for the end to harmful “Indian” mascots.

Yet, contrary to industry best practices, calls for name changes by tribal nations and Native peoples, and a sea change at the youth, amateur, collegiate, and professional sports levels, a number of professional sports leagues and teams have opted to retain harmful “Indian” brands, rather than truly honor Native peoples. The most discussed in the media of late has been the Washington football team, which uses the term “Redsk*ns.”¹ This derogatory name was created in 1932 – while the federal “Civilization Regulations” were still in place, confining Native people to reservations, banning all Native dances and ceremonies, confiscating Native cultural property and outlawing much of what was traditional in Native life. That also was the year before owner George Preston Marshall instituted what would become a 13-year league-wide ban on African-American players from the NFL. (The Washington football team did not integrate until 30 years later, when Marshall was forced to do so).

The following document outlines the position of NCAI, the nation’s oldest, largest, and most representative American Indian and Alaska Native advocacy organization, which has a clear position against derogatory and harmful stereotypes of Native people—including sports mascots—in media and popular culture. The information provided also includes historical and contemporary background information on “Indian” sports mascots and the widely supported efforts to end the era of harmful and racist mascots.

This document focuses primarily on the NFL’s Washington football team, which is currently engaged in a trademark lawsuit brought by Native youth. The document reviews the link between the name of the team and a legacy of racism established by the team’s owner George Preston Marshall. More importantly, the document outlines why this issue is directly tied to racial equity and social justice and calls on professional sports organizations such as the National Football League and other professional sports leagues and affiliated businesses to bring an end to the era of harmful “Indian” sports mascots.

¹ Due to the deeply offensive nature of the name of the Washington football team, this paper renders the team name as “Redsk*ns” or the “R Word” throughout.

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“Our nation was born in genocide when it embraced the doctrine that the original American, the Indian, was an inferior race. Even before there were large numbers of Negroes on our shores, the scar of racial hatred had already disfigured colonial society.

From the sixteenth century forward, blood flowed in battles of racial supremacy. We are perhaps the only nation which tried as a matter of national policy to wipe out its indigenous population. Moreover, we elevated that tragic experience into a noble crusade.

Indeed, even today we have not permitted ourselves to reject or to feel remorse for this shameful episode.

*Our literature, our films, our drama,
our folklore all exalt it.”*

– Rev. Dr. Martin Luther King, Jr., *Why We Can’t Wait* , 1963

I. HARMFUL “INDIAN” MASCOTS AND NEGATIVE IMPACTS

American Indian and Alaska Native peoples and governments are central members of and contributors to North American society – with over 566 federally recognized tribes, all of which are sovereign nations – with lands located within the borders of 34 states. Over 5.2 million American Indian or Alaska Native people were counted in the 2010 Census representing close to 2 percent of the US population. In total, tribal governments are the second largest landowner in the United States and exercise jurisdiction over lands that would make Indian Country the size of the fourth largest state in the nation.

The use of racist and derogatory “Indian” sports mascots, logos, or symbols, is harmful and perpetuates negative stereotypes of America’s first peoples. Specifically, rather than honoring Native peoples, these caricatures and stereotypes contribute to a disregard for the personhood of Native peoples. Efforts to end harmful “Indian” mascots are rooted in an attempt to achieve social justice and racial equity across all parts of American society.

Widely consumed images of Native American stereotypes in commercial and educational environments slander, defame, and vilify Native peoples, Native cultures, and tribal nations, and continue a legacy of racist and prejudiced attitudes. In particular, the ‘savage’ and ‘clownish’ caricatures used by sports teams with “Indian” mascots contribute to the “savage” image of Native peoples and the myth that Native peoples are an ethnic group ‘frozen in history.’ All of which continue to plague this country’s relationships with Native peoples and perpetuate racial and political inequity.

Harmful and negative stereotypes also have a damaging impact on Native young people. Of today’s American Indian and Alaska Native population, those under the age of 18 make up 32 percent, and Native youth under the age of 24 represent nearly half, or 42 percent, of the entire Native population.

Empirical evidence in a 2004 study by Dr. Stephanie Fryberg, a preeminent cultural and social psychology scholar and an enrolled member of the Tulalip Tribes in Washington state, showed that the use of American Indian-based names, mascots, and logos in sports have a negative psychological effect on Native peoples and positive psychological consequences for European Americans.¹ Additionally, Fryberg has concluded that these mascots have negative effects on race relations in the United States.

When exposed to these images, the self-esteem of Native youth is harmfully impacted, their self-confidence erodes, and their sense of identity is severely damaged. Specifically, these stereotypes affect how Native youth view the world and their place in society, while also affecting how society views Native peoples. This creates an inaccurate portrayal of Native peoples and their contributions to society. Creating positive images and role models is essential in helping Native youth more fully and fairly establish themselves in today’s society.

The rate of suicide among American youth is highest for Native young people at 18 percent, which is twice the rate of the next highest of 8.4 percent among non-Hispanic white youth. Suicide is particularly prevalent among young Native men, who commit suicide at a rate that is up to five times higher than that of young Native women.² Where the “invisibility” of Native peoples and a lack of positive images of Native cultures may not present a major issue for many Americans, it poses a significant challenge for Native youth who want to access and maintain a foundation in their Native cultures and languages.

The intolerance and harm promoted by “Indian” mascots have very real consequences. The alarmingly high rates of hate crimes against Native people indicates a need to take immediate action in a number of areas, including the removal of harmful images and education of the general public to diffuse additional hateful activity against Native peoples. According to Department of Justice analysis, “American Indians are more likely than people of other races to experience violence at the hands of someone of a different race.”³ In Fryberg’s study, findings show that Native stereotypes lead to a boost in self-esteem for non-Natives, specifically European Americans; “American Indian social representations were associated with lower self-esteem for American Indians and higher self-esteem for European Americans.”

II. ENDING HARMFUL MASCOTS – A NATIONAL PRIORITY FOR 45 YEARS

NCAI, the nation's oldest, largest, and most representative American Indian and Alaska Native advocacy organization has a long-standing, firm position against the use of "Indian" stereotypes as mascots, logos, and symbols in various sports, commercial, and cultural institutions. These harmful and archaic depictions must be ended. Since 1968, with the establishment of an organizational campaign to end harmful stereotypes, NCAI has contributed to the development of a diverse and large coalition of institutions over the last 45 years, including tribal governments and tribal members, all of whom support the elimination of stereotypical Native American images and team names.

As these stereotypes continue to be perpetuated by national and local media and popular culture, Native youth—the fastest growing segment of the Native population—are at an increased risk of harm, both self-inflicted and by those who are non-Native. NCAI's position to end negative and harmful stereotypes is directly linked to our ongoing efforts to build a healthy and nurturing environment for Native youth to flourish and become the next generation of leaders and Native citizens.

The organization has passed a number of resolutions on the issue, specifically in 1993 calling on the Washington football team to end the use of the team's name and in 2005 in support of the NCAA ban on "Indian" mascots, nicknames, and imagery in postseason play.⁴

Along with the hundreds of tribal governments who make up NCAI, opposition to these sports stereotypes has been declared by national and regional tribal organizations, individual tribal governments, state governments, agencies, organizations, and companies—all of whom have taken official positions or actions in support of ending harmful mascots. They have been joined by large numbers of civil rights, education, youth advocacy, mental health, religious, and other national organizations which have taken formal positions against harmful mascots. As a result of ongoing education and advocacy, in total, two-thirds or over 2,000 "Indian" references in sports have been eliminated during the past 35 years. Nearly 1,000 still remain today.⁵

Echoing the objections of many organizations throughout the country – such as the NAACP and National Education Association – in 2001 the US Commission on Civil Rights concluded that Native American references in sports "whether mascots and their performances, logos, or names, are disrespectful and offensive to American Indians and others who are offended by such stereotyping" and "are particularly inappropriate and insensitive in light of the long history of forced assimilation that American Indian people have endured in this country."⁶

This position is shared by an overwhelming number of national organizations, including the:

- **American Psychological Association**, which passed a resolution calling for the immediate retirement of American Indian mascots and imagery, citing potential negative effects it may have on the mental health and psychological behavior of American Indian people⁷; and
- **American Sociological Association**, which called for the discontinued use of Native American nicknames, logos and mascots in sports, stating that "social science scholarship has demonstrated that the continued use of Native American nicknames, logos and mascots in sport harm Native American people in psychological, educational, and social ways."⁸
- **National Association for the Advancement of Colored People (NAACP)** 1999 Resolution – "BE IT FURTHER RESOLVED that the national NAACP call upon all professional sports teams and public and private schools and universities currently using such names and images to reject the use of Native Americans and all historically oppressed people and their cultural traditions, as sports mascots and symbols and affirm their commitment to respect racial and cultural inclusion in all aspects of their institutions;..."⁹

For a full list of organizations that have endorsed the elimination of "Indian" mascots and images in sports, see Appendices D and E.

III. NATIONAL COLLEGIATE ATHLETIC ASSOCIATION (NCAA) POLICY ON HOSTILE AND ABUSIVE MASCOTS

"The NCAA objects to institutions using racial/ethnic/national origin references in their intercollegiate athletics programs...As a national association, we believe that mascots, nicknames or images deemed hostile or abusive in terms of race, ethnicity or national origin should not be visible at the championship events that we control." - NCAA President Myles Brand, 2005

In 2005, the NCAA Executive Committee established its policy "prohibiting colleges or universities with hostile or abusive mascots, nicknames or imagery from hosting any NCAA championship competitions."¹⁰ In 2005, NCAI passed a resolution in support of the NCAA ban on "Indian" mascots, nicknames, and imagery in postseason play, including the namesake exception policy.¹¹ The NCAA's policy took effect February 1, 2006.

Upon announcing the policy, the NCAA's Executive Committee also "strongly suggested that institutions follow the best practices of institutions that do not support the use of Native American mascots or imagery. Model institutions include the University of Iowa and University of Wisconsin, who have practices of not scheduling athletic competitions with schools who use Native American nicknames, imagery or mascots."¹²

Additionally, the Committee suggested that institutions should review their publications and written materials for hostile and abusive references and remove those depictions, which is the current policy of the NCAA National Office.

NCAA "NAMESAKE EXCEPTION"

The NCAA's namesake exception allows universities to keep their Native American nicknames and imagery if it is based on a particular tribe and have the permission to do so by the respective tribe. In 2005 the NCAA approved a namesake exception process;

“...by which colleges and universities subject to restrictions on the use of Native American mascots, names and imagery at NCAA championships will be reviewed...

One primary factor that will be considered is if documentation exists that a ‘namesake’ tribe has formally approved of the use of the mascot, name, and imagery by the institution.”¹³

The Florida State University "Seminoles," the University of Utah "Utes," and the Central Michigan University "Chippewas" were taken off the list after the local namesake tribes expressed support for their respective mascots and logos. The University of North Dakota did not receive an exemption for its Fighting Sioux name after it was determined that there was insufficient namesake support from local tribes. The University dropped the name in 2012 after more than two-thirds of voters in North Dakota voted against a state referendum to keep the name.¹⁴

As stated in NCAI's resolution on the matter, the organization supports individual tribes, universities, and sports teams working together in ways that are respectful of tribal culture and ensure that Indian imagery is utilized in an honorable manner. NCAI respects the sovereignty of tribal governments to make their own decisions regarding their relationships with local school districts and university sports teams.

IV. STATE POLICY POSITIONS ON HARMFUL MASCOTS IN SCHOOLS

"The U.S. Commission on Civil Rights calls for an end to the use of Native American images and team names by non-Native schools. The Commission deeply respects the right of all Americans to freedom of expression under the First Amendment and in no way would attempt to prescribe how people can express themselves. However, the Commission believes that the use of Native American images and nicknames in schools is insensitive and should be avoided. . . Schools have a responsibility to educate their students; they should not use their influence to perpetuate misrepresentations of any culture or people." – U.S. Commission on Civil Rights, April 13, 2001

Several states have taken action to address the racist stereotypes perpetuated by "Indian" mascots and images in their schools:

- **Wisconsin** – The Wisconsin State legislature passed the 2009 Wisconsin Act 250 ([download](#)), which allows community members to file complaints to the state's Department of Public Instruction, who then have the authority to call for name and mascot changes in the questioned schools, if it is determined the names/mascots are discriminatory;
- **Michigan** - In 2013, the State of Michigan State Board of Education passed a resolution ([download](#)) urging all of its schools to drop any American Indian references such as mascots, nicknames and logos; and
- **Oregon** - The Oregon State Board of Education in 2012 banned all Native American team names, mascots, and logos in their schools. The legislation followed a report to the State Board of Education by the Superintendent of Public Instruction on harmful mascots in schools ([download](#)). In 2013, at the urging of the Board members and the Native coalition that successfully advocated the law's passage, the Governor vetoed what would have been a legislative loophole for certain schools to escape coverage of the law.

As a result of these policies and educational efforts by concerned stakeholders, many schools throughout the United States have made the reasonable and mature decision to stop the preservation of institutionalized racism and discontinue use of their "Indian" names, mascots and logos.

- Two-thirds or over 2,000 of such "Indian" references in sports have been eliminated during the past 35 years.
- Over the past 25 years, 28 high schools have changed their "Redsk*ns" name.

V. PROFESSIONAL SPORTS AND HARMFUL MASCOTS

The professional sports industry, specifically the National Football League (NFL), Major League Baseball (MLB), and the National Hockey League (NHL) and the leagues' team owners have failed to address the racist origins of deplorable race based marketing strategies of the past. Often citing a long held myth by non-Native people that "Indian" mascots "honor Native people," American sports businesses such as the NFL's Washington "Redskins" and Kansas City "Chiefs," MLB's Cleveland "Indians" and Atlanta "Braves," and the NHL's Chicago Black Hawks, continue to profit from harmful stereotypes originated during a time when white superiority and segregation were common place.

Each of these professional sports businesses attempt to establish a story of honoring Native peoples through the names or mascots; however, each one—be it through logos or traditions (e.g., fight songs, mascots, human impersonators, and fan culture)—diminishes the place, status, and humanity of contemporary Native citizens. What is true about many of the brand origin stories is that team owners during the birth of these brands hoped to gain financially from mocking Native identity. As a result, these businesses perpetuated racial and political inequity. Those who have kept their logos and brands, continue to do so.

Despite the institutional leadership exhibited at the collegiate level and the sweeping change taking place at the high school level across the United States, there has been no action at the professional level to address harmful mascots. However, there has been a clear trend that establishing new harmful mascots is not acceptable.

Since 1963, when the Dallas Texans relocated and became the Kansas City Chiefs, no professional teams have established new mascots that use racial stereotypes in their names and imagery. Additionally, some professional teams, such as the National Basketball Association's (NBA) Golden State Warriors have changed their logo, removing the headdress to reduce the use of negative stereotypes. While not directly related to Native mascots, the NBA's Washington Bullets changed the team's name and imagery to the Washington Wizards in response to local and national concern regarding the high levels of violence in the region, specifically in the African American community.

Among the remaining professional teams with harmful mascots, actions by the MLB's Atlanta Braves and Cleveland Indians to subtly alter logos and team branding in an attempt to mitigate harm while keeping established brand identity, indicates that management in these businesses understand the negative social impact of their brands.

In 1986, the Atlanta Braves "retired Chief Noc-A-Homa, a mascot who actually had a teepee in the bleachers of Fulton County Stadium and performed a war dance when a home team player hit a home run."¹⁵ However, these actions also indicate an unwillingness to completely disavow their business from their brands for financial reasons.

VI. WASHINGTON FOOTBALL TEAM – ENDING A LEGACY OF RACISM

Among the professional ranks, the effort by the NFL and the Washington football team to retain the violent and racially derived term "Redsk*ns" has been a focus of national and international media. The legacy of racism which was established by the team's owner, George Preston Marshall, is an important component to the story of the Washington football team name, in addition to its violent origins in American popular culture.

The term originates from a time when Native people were actively hunted and killed for bounties, and their skins were used as proof of Indian kill.¹⁶ Bounties were issued by European companies, colonies, and some states, most notably California. By the turn of the 20th century it had evolved to become a term meant to disparage and denote inferiority and savagery in American culture. By 1932, the word had been a term of commodification and a commentary on the color of a body part. It was not then and is not now an honorific. In 1932, the term was selected as the new name of the Boston Braves by the team's new owner, George Preston Marshall; considered the league's most notorious racist owner in the formative years of the NFL.¹⁷

The term has since evolved to take on further derogatory meanings. Specifically, in the 20th Century the term became a widely used derogatory term to negatively characterize Native characters in the media and popular culture, such as films and on television. Consider the following excerpt from a 1972 letter to NFL President Bennett Williams from a coalition of American Indian organizations explaining why the term is disparaging:

"The term "Redsk*n" has been perpetuated through such media as western movies and television. Most often, the term is coupled with other derogatory adjectives, as "dirty Redsk*n" or "pesky Redsk*n" which is used interchangeably with the word "savage" to portray a misleading and denigrating image of the Native American."

The NFL's Washington football team has justified its use of its racist moniker by stating that the name is an attempt to honor Native peoples, citing that then-new owner of the Boston Braves, George Preston Marshall, changed the name to the Boston Redsk*ns, to both accommodate a branding conflict with the Boston "Braves" baseball team and to honor new coach William "Lonestar" Dietz in 1932, whose false identity as an American Indian was exposed in a federal court proceeding and an extensive FBI investigation. The Washington franchise persists in its mythology that the team was named to honor Dietz, who was German.

Though Dietz's first two seasons would be his last (he was fired after achieving a .500 win-loss record), owner George Preston Marshall went on to become known as one of the most vehement advocates of outright racist and segregationist policies of the NFL.¹⁸

In 1933, the year after the name change, Marshall had established himself as a leader in bringing racial segregation to the business of football. It is well documented that Marshall supported, if not instigated, a ban of African American football players from NFL play, which successfully lasted thirteen years till 1946, when the league reintegrated. This happened just one year before Jackie Robinson put on a Brooklyn Dodgers uniform, integrating Major League Baseball in 1947. The Washington football team was the last team to integrate in 1962, bitterly hanging on and capitulated only after being forced to do so by the federal government and the Kennedy Administration.

Historical Context of Race in America at time of Team Name Change to “Redsk*ns”

While there is a great deal of context that can be provided about race relations at the time of the first “Redsk*ns” name change, a few important contextual facts are critical when examining the decision of George Preston Marshall to change the name from the Braves to the “Redsk*ns”.

Most notably, the team’s name change came at the start of one of the nation’s most volatile periods of racial tension as the United States grappled with the Great Depression and economic scarcity. In 1932, the year the Washington football team’s new name was established in Boston, America was facing one of its most difficult financial times economically and this impacted race relations. Unemployment reached 24% nationally. Half of all black Americans were unemployed. The financial industry was in ruin, and millions of people were homeless.

As America struggled to regain financial footing, much of the nation refortified its racial divisions fighting across racial groups for jobs, food, and resources. This was an America where the slogans “No jobs for [n-word] until every white man has a job” or “[N-word] back to the cotton fields. City jobs are for white men” were commonplace. Between 1932-1933, reported lynching’s rose from eight to 28.

During this time the commercialization of race continued to be acceptable as the theatrical use of “blackface” continued in popular culture. In 1933, Walt Disney released a cartoon *Mellerdrammer* based on Uncle Tom’s Cabin, a popular blackface/minstrel performance.¹⁹ In 1932, Walter O. Gutlohn’s animated cartoon short of Tom and Jerry titled “Redsk*n Blues” tells the story of the main characters being attacked by stereotypical “savage” Indians, only to be rescued by the US Army. As NPR reported on the context of the team name in relation to this cartoon, “Just a year after that stereotype-laden Tom and Jerry cartoon was released, Boston Braves owner George Preston Marshall decided in 1933 to change the franchise’s name from the Braves (another name with a racial history) to the Redsk*ns.”²⁰

Marshall carried out this mimicry and mockery across his marketing efforts from the very beginning of the team’s formation. He was well known for requiring the coach Dietz and players “to wear Indian feathers and put on war paint before home games” and according to Cliff Battles, a non-Native member of the team in the 30’s, players would do so and “do a little Indian dance to entertain the paying customers. None of us liked that very much...it was embarrassing.”²¹

1932 was also near the end of what many consider the Assimilation Era for tribal nations and Native peoples. Forced assimilation and removal of children had led to hundreds of thousands of children being taken away from their families and homes – forced to cut their hair and reject their heritage, their blood, and their skin color. By 1932, the sale of unclaimed land and allotted land also resulted in the loss of two-thirds of the more than 100-million acres Native Americans had held prior to the Dawes Act, signed into law in 1887.

Most importantly, in 1932, the federal “Civilization Regulations” were still in full force and effect. They did not permit Native peoples to leave their reservations and criminalized all traditional tribal ways. They outlawed the Sun Dance and all other “so-called religious ceremonies” and directed federal Indian agents to “undertake a careful propaganda against the dance.” For sports teams to use a dancing “Indian” mascot was to mock the confinement of actual Indian people. To use “Indian” names or symbols was illustrating what many Americans believed was true history of white domination and control of Native peoples, even to the length of their hair and the language their children could speak (English). The practice of “Indianizing” a team’s identity was an act and message of white superiority and dominance.

After moving the team to Washington, DC from Boston in 1938, Marshall continued to refuse to hire African American players. Throughout the late 50's and early 60's Marshall kept fighting a losing battle against the rising tide of racial equality. In the late 1950s, Marshall ordered the lyrics of the now infamous team fight song be changed from "fight for old D.C." to "fight for old Dixie."²² His intentions became clear during the Kennedy Administration's efforts to encourage the team to integrate, given that the team's stadium was on federal land, telling the New York Times in 1961, "We take most of our players out of Southern colleges and are trying to appeal to Southern people...Those colleges don't have any Negro players."²³

During the same time, members of the American Nazi Party "demonstrated in D.C. with placards reading KEEP REDSK*NS WHITE." And in the final period of negotiations Marshall said, "We'll start signing Negroes when the Harlem Globetrotters start signing whites."²⁴ The team and Marshall finally capitulated in 1962, after the NFL negotiated a deal to help the team avoid eviction from federal land, agreeing to sign an African American player to the team by the end of 1962. In 1962, the Washington Football team became the last team to sign an African American to their roster.

In 1963, Marshall suffered a debilitating stroke. In 1967, just two years before his death and just three years after the Civil Rights Act of 1964, the Washington football team registered its trademark for "Redsk*ns," attempting to solidify its mark in history for good and protect Marshall's legacy.

In 1968 – just one year after the trademark was registered – NCAI and the Native community began a campaign to eliminate negative stereotypes of Native peoples in popular culture. What followed was a nearly 25-year effort by the Native community to convince the Washington team to voluntarily change its name, sending the team owner letters and offering options for the team to make changes to right the wrong.

Myth: NCAI gave the football team their current mascot/logo. Historian Michael Richman reports in his book *The Redsk*ns Encyclopedia*, based on a 2002 Washington Post interview, that, "In the early-1970s, Walter "Blackie" Wetzel, president of the National Congress of American Indians and chairman of the Blackfoot tribe, urged the Redsk*ns to replace the "R" logo on their helmets with the head of an Indian chief."²⁵

Fact: Mr. Wetzel was not President of NCAI at the time he took these reported actions and these actions were not taken on behalf of NCAI's members. Mr. Wetzel served honorably as President of NCAI from 1960 to 1964 - however he was not President of NCAI when he reportedly contacted the football team. In 1965 the team changed the logo from an "Indian" mascot to a spear and in 1970 to an "R". In 1972 the team's logo was reverted to a newer version of the original "Indian" mascot logo dating back to the original Boston Braves logo. ²⁶

In 1992, members of the Native community filed a petition before the US Patent and Trademark Office's (PTO) Trademark Trial and Appeal Board, requesting cancelation of the six trademark licenses for Redsk*ns that the PTO granted to Pro Football, Inc, between 1967 and 1990. In 1993, NCAI took a formal position against the team name issuing the following resolution: "Resolution in Support of the Petition for Cancellation of the Registered Service Marks of the Washington Redsk*ns AKA Pro-Football, Inc."

In the resolution NCAI stated that:

"[T]he term REDSK*NS is not and has never been one of honor or respect, but instead, it has always been and continues to be a pejorative, derogatory, denigrating, offensive, scandalous, contemptuous, disreputable, disparaging, and racist designation for Native Americans."

In 1999, a three-judge panel of the PTO's Trademark Trial and Appeal Board ruled unanimously in favor of the plaintiffs, finding that the Redsk*ns trademark "may be disparaging of Native Americans to a substantial composite of this group of people," and "may bring Native Americans into contempt or disrepute." According to news reports, "between 1996 and 2002, the patent office rejected at least three attempts by the Redsk*ns to register new brands using the word, in each case citing disparagement as the grounds for action."²⁷

The PTO decision was overturned by a federal District court judge on a technicality, *laches*, with the unique interpretation to mean that each of the plaintiffs waited too long after turning 18 to bring the case forward. NCAI was an amicus curiae, along with the National Indian Education Association, the National Indian Youth Council and the Tulsa Indian Coalition Against Racism, in a brief filed by the Native American Rights Fund before the federal Court of Appeals, which did not rule on the merits of the case, but upheld the *laches* technicality.

In 2009, NCAI filed an amicus brief along with four tribal governments (Cherokee Nation of Oklahoma, Comanche Nation of Oklahoma, Oneida Indian Tribe of Wisconsin, and Seminole Nation of Oklahoma – all federally recognized Indian tribes that have adopted resolutions condemning the use of Indian names and mascots by sports teams), as well as over 20 national Indian organizations, requesting that the US Supreme Court hear an appeal to the lower court rulings and uphold the PTO's decision.²⁸

The Supreme Court eventually denied hearing the appeal. However, the message of the amicus in the 2009 filing led by NCAI was clear, and outlined the following points:

- **The Trademark "Redsk*ns" is Harmful** – As was declared by the Trademark Trial and Appeal Board, "Redsk*ns" is a pejorative term for Native Americans and is a registered trademark that disparages an entire group and perpetuates a centuries old stereotype. The logo and term "Redsk*ns" should never have been registered as a federally protected trademark;
- **The Term is Harmful to Native Peoples** - To many Native Americans, the term "Redsk*ns" is associated with the barbaric practice of scalping. The record in this case is replete with evidence of bounty proclamations issued by the colonies and companies. These proclamations demonstrate that the term "Redsk*ns" had its origins in the commodification of Indian skins and body parts; these "Redsk*ns" were required as proof of Indian kill in order for bounty hunters to receive payment and these skins of genitalia (to differentiate the skins of women and children from men, in order for bounty payers to pay on a sliding scale for the exact dead Indian) were referred to as scalps (while hair from the head was referred to as top-knots);¹⁶
- **The Native community has led a long standing effort to change the name** - In 1963 – four years before the Washington franchise first filed for trademark protection – the National Indian Youth Council was formed and began working on campuses, most notably the University of Oklahoma, to eliminate its mascot, "Little Red," and always made the case about the worst "Indian" reference, the one in the nation's capital, the Red*kins. In 1968, – just one year after Pro-Football gained its first license for the "Red*kins" mark – the Native American community commenced a broad-scale effort to eradicate the use of all "Native" names and symbols. In 1972, representatives of NCAI, the American Indian Press Association, the American Indian Movement, and others reached out directly to the team owner to request that the franchise change its name. And since that time there have been substantial efforts to protest the name and call for the name change.

In 2005, when it seemed like *laches* would be the escape for the Washington franchise, the identical lawsuit for trademark cancellation was organized with Native young people between the ages of 18 and 24, who filed *Blackhorse et al v. Pro Football, Inc.*, before the PTO in 2006. The case was accepted, but held in abeyance, pending the outcome of the first case. The second case proceeded to trial in 2010; a hearing was held before the three TTAB judges in March of 2013 and the parties await their decision.

In the meantime, six requests for new trademarks of the same disparaging name had been held by the PTO. The appropriate protests were made and accepted in the PTO, *Harjo et al Letters of Protest*, and those matters are suspended until the completion of the *Blackhorse* case.

CHANGE AT THE HIGH SCHOOL LEVEL

While, the Washington football team justifies retaining its offensive name by pointing to schools throughout the nation that share its name, many schools have changed or are in the process of changing derogatory team names.

According to a 2013 report by Capital News Service “62 high schools in 22 states currently use the Redsk*ns name, while 28 high schools in 18 states have dropped the mascot over the last 25 years.” This represents more than one name change per year at the high school level. The report also indicated that out of the “total of 46,671 students at the 62 schools that use the name Redsk*ns” only “2.3 percent of the students are Native American” while white students make up 64.2 percent of the student population at these schools. ²⁹

The Last 25 Years - High Schools Dropping the “R” Word ²⁹

1. Oak Park High School - Oak Park, MI (1990) - Knights
2. Idaho Deaf & Blind School - Gooding, ID (early 1990s) - Raptors
3. Grand Forks Central School - Grand Forks, ND (1992) - Knights
4. Naperville High School - Naperville, IL (1992) - Redhawks
5. Arvada High School - Arvada, CO (1993) - Bulldogs
6. Goffstown High School - Goffstown, NH (1994) - Grizzlies
7. North River High School - Cosmopolis, WA (1995) - Mustangs
8. Seneca High School - Louisville, KY (1997) - Redhawks
9. Marist High School - Chicago, IL (1997) - Redhawks
10. Mountain Empire School - Pine Valley, CA (1997) - Redhawks
11. Iowa Falls-Alden High School - Iowa Falls, IA (1999) - Cadets
12. Frontier Regional School - Deerfield, MA (2000) - Red Hawks
13. Rickards High School - Tallahassee, FL (2000) - Raiders
14. Canajoharie High School - Canajoharie, NY (2000) – Cougars
15. Hiawatha High School - Hiawatha, KS (2001) - Red Hawks
16. Parsippany High School - Troy Hills, NJ (2001) - Red Hawks
17. Scarborough High School - Scarborough, ME (2001) - Red Storm
18. Saranac Lake High School - Saranac Lake, NY (2001) - Red Storm
19. Glenwood High School - Chatham, IL (2001) - Titans
20. Milford High School - Highland Township, MI (2002) - Mavericks
21. Huntley High School - Huntley, IL (2002) - Red Raiders
22. Edmondson-Westside School - Baltimore, MD (2002) - Redstorm
23. Marshall High School - Marshall, MI (2005) - Redhawks
24. Cardinal Gibbons High School - Ft. Lauderdale, FL (2006) - Chiefs
25. Wiscasset High School - Wiscasset, ME (2011) - Wolverines
26. Colusa High School - Colusa, CA (2011) - RedHawks
27. Red Lodge High School - Red Lodge, MT (2011) - Rams
28. Sanford High School - Sanford, ME (2012) - Spartans

RECENT DEVELOPMENTS IN WASHINGTON FOOTBALL TEAM NAME CHANGE

In response to the latest legal and public challenges to the team's name and brand, current team owner Dan Snyder has followed in the legacy of his predecessor George Preston Marshall, going so far as to say that the team would "NEVER" change the name, in response to a question from USA Today.³⁰

In the last year there has been a marked increase in public awareness related to the Washington football team name and the call for a change.

- **Prominent Leaders take a Stand Against Washington Team Name** – In October 2013, President Obama noted that the team name is offensive to a "sizeable group of people" and affirmed the "real and legitimate concerns" of Native peoples. He encouraged the effort to change the name.

Congressional leaders have called for the Washington football team and the NFL that it is time to move on from the harmful ways of the past. Introduced by members of the House in March of 2013, H.R. 1278, would amend the Trademark Act of 1946, banning the term and canceling the federal registrations of trademarks using term.

Members of the District of Columbia City Council and government came forward in 2013 with new concerns about the name. Specifically, DC Mayor Vincent Gray suggested that a return to the nation's capital from their current location in Maryland would require the team to adopt a name change. Additionally, a new resolution was discussed by DC Council member David Grosso calling for the name to be changed to Red Tails in honor of the Tuskegee Airman.

- **NFL Leadership and Former Players Lend Support to Change Efforts** – Throughout 2013, in League responses to racial insensitivity, Commissioner Rodger Goodell has noted that "if one person is offended [by the R word] we have to listen"³¹ and directly responded to President Obama's comments by noting that "it is important that we listen to all perspectives."³² In response to the Riley Cooper scandal (involving use of the "N word"), Goodell noted that racial language is "obviously wrong, insensitive, and unacceptable."

In July 2013, former Washington Hall of Famers Art Monk and Darrell Green said a name change "deserves and warrants conversation" because it is offensive to Native peoples.³³

- **Media Outlets Drop the "R" Word** – In 2013 a number of major media outlets and prominent sports reporters announced they would stop using the name of the team; media outlets - Slate, Mother Jones, the New Republic, and prominent reporters – *Sports Illustrated's* Peter King and USA Today sports writer Christine Brennan both agreed to end using the name of the team in articles.³⁴ Previously five newspapers had adopted policies forbidding the use of "Redsk*ns" to identify sports teams: the Oregonian (Portland, Ore.); the Portland (Maine) Press Herald; The St. Cloud (Minn.) Times; the Kansas City (Mo.) Star, and the Lincoln (Neb.) Journal Star.

VII. HARMFUL MASCOTS: RACIAL EQUITY AND SOCIAL JUSTICE

Addressing the issue of harmful “Indian” mascots in the NFL and in other sports institutions is not a matter of political correctness. Instead, it is a matter of racial equity and justice and requires the courage of society to stand up against a perceived accepted norm and overcome racism.

Many professional sports teams – including the Washington football team - have attempted to use public opinion polling to show that there is not support for changing harmful stereotypes. However, polling as a litmus test for society’s acceptance and movement toward racial equity is flawed and continues to be flawed.

Historically, polling on racial equity perceptions is a misleading indicator for social and policy change. For example, in 1942 white people were asked if there should be separate restaurants for “Negroes and white people,” 69 percent said yes, blacks should eat separately. In 1946, 63 percent of the United States felt that the African American communities were being treated fairly. According to a Gallup poll in 1958, 94 percent of America disapproved of marriage between blacks and whites. Six years later in 1964 Congress passed the Civil Rights Act and in 1967 bans on interracial marriage were deemed unconstitutional.

Highlighting public opinion polls or surveys has been an ongoing strategy of the Washington football team in an attempt to justify the team name and discredit the long standing opposition to the team’s name.

In 2001, an *Indian Country Today* poll revealed that “over eighty per cent of respondents took offense at the use of Native American mascots;” yet a poll a year later in 2002 by *Sports Illustrated* found just the opposite, in nearly the same percentages.” Two years later “a 2004 Annenberg poll reported that more than ninety per cent of Native Americans did not take issue with Washington’s use of the name Redsk*ns.”³⁵ Neither the *Sports Illustrated* or Annenberg poll verified that the people they were talking to actually were Native people. They did not ask any questions that would have made a case that the people being polled were Native. The *Indian Country Today* poll was among readers who were likely to be informed about Native issues, if not informed Native people.

For a national poll to include Native Americans, the overall sampling would need to be huge, in order to adequately include a statistically significant sampling of a population as small as Native people in the United States. This has not been done, so any national poll that purports to reflect Native opinion (other than among readers, listeners or viewers of a specific local media network) is misrepresenting Native opinion.

In April of 2013 the Washington football team heralded an Associated Press and GK Roper Public Affairs & Corporate Communications poll,³⁶ the results of which were based on 1,004 telephone interviews conducted in English or Spanish, framing the question in this way:

“Some people say that the Washington Redsk*ns should change its team name because it is offensive to native American Indians. Others say the name is not intended to be offensive, and should not be changed. What about you: Should the Redsk*ns change their team name, or not?”

Demographics of 2013 poll show that respondents who were asked the question were mostly white (65 percent), middle-aged (55 percent, 30-64), conservative to moderate (70 percent) pro football fans (56 percent), and nearly one-quarter (23 percent) were Tea Party supporters. Two percent said they were American Indian/Alaska Native, but they were not asked whether they were citizens of tribal nations, or if they spoke a Native language or needed a translator. Results of the poll showed that the misleading questions led to the mostly white respondents, 79 percent saying “no,” the team’s name should not be changed; 11 percent said change the name; 8 percent don’t know; and 2 percent, no response.

Just months later the Washington Post conducted a poll in June of 2013,³⁷ the results of which exhibited the contradictory nature of people’s position on the issue. The Washington Post found that, “a large majority of area sports fans say the Washington Redsk*ns should not change the team name, even though most supporters of the

nickname feel the word “redsk*n” is an inappropriate term for Native Americans.” More specifically, “among those who want to keep the Redsk*ns’ name, most (Among Redsk*ns fans, about eight in 10) — 56 percent — say they feel the word “redsk*n” is inappropriate.”

While the results of these types of polls will continue to be unclear and vary by source, it is evident that leadership across society is needed to move the ball forward on racial equity for Native peoples including on the issue of harmful “Indian” mascots.

As African Americans achieved racial equity over the last two centuries, the systems of communicating racial violence through culture, such as sports logos quickly became a practice of the past. Today’s harmful “Indian” mascots are very much an extension of the commercialization of race such as black face and African-American stereotypes like “Black Sambo” and Hispanic stereotypes like “Frito Bandito”. However for American Indians, the gap in racial equity is represented by the stubborn grip professional sports teams hold on their “Indian” marketing symbols.

The advancement of society through racial equality has always come about because of the political and social courage of citizens, legislators, businesses, and consumers to change legal frameworks, cultural norms, and social practices that encourage racism to permeate society. This fact remains the same today in relation to harmful “Indian” mascots. As society continues to perpetuate harm through cultural practices, racial and social equity for Native people will remain elusive.

American businesses, political leaders, institutions, and individuals must act to advance a more equal and just society for all people, and the time to advance equality for America’s first people is long overdue. To truly honor Native peoples and our unique historical and contemporary place in American society, leaders, citizens, and even sports fans must step forward and act to end harmful “Indian” mascots once and for all.

VIII. REFERENCES

APPENDIX A - Time Line of Race & Change – The Washington Football Team

As is noted in the following information, this level of racism, specifically connected with the Washington football team can be tracked in parallel with these very same systems which were in place to restrict the equal rights of African Americans – and are directly connected to the team’s original owner, George Preston Marshall.

- **1900** – The American Indian population is at an all-time low of 250,000, and is popularly known as the “Vanishing American.”
- **1919** – Native veterans of WWI are rewarded with U.S. citizenship, while most American Indian people are not allowed to leave reservations without written permission and are punished for exercising their tribal traditions.
- **1924** – The Indian Citizenship Act is signed into law, allowing Indian citizens to vote, while most Native peoples remain confined to reservations and subjected to the “Civilization Regulations” that criminalized all traditional practices, dances, ceremonies, and ways.
- **1928** - Boston Braves football team created. Indian headdress logo adopted.²⁶
- **1932** – Racial tension increases across United States as unemployment rate reaches 24% nationally. Half of all black Americans unemployed. Slogans "No jobs for [N-word] until every white man has a job" or "[N-word]s back to the cotton fields. City jobs are for white men." Between 1932-’33 reported lynching’s rose from eight to 28.
- **1932** – George Preston Marshall buys the NFL team the Boston Braves from partners making him the sole owner.
- **1932** - Boston Braves finish fourth as the newest team in NFL. Ticket sales for Braves games down as Great Depression continues.
- **1933** – Coach William “Lone Star” Dietz formally hired as Boston Braves coach.
- **1933** - In move to Fenway Park, Boston Braves - renamed Boston Redsk*ns.
- **1933** – NFL owners, including Marshall who is said to have the led effort, adopt “undeclared ban” excluding African-Americans from playing professional football.
- **1934** – Purported Native American, “Lonestar” Dietz fired as coach of the Boston Redsk*ns after a year and a half – record as coach - 11 wins –11 loses.
- **1935** – The Roosevelt Administration withdraws “Civilization Regulations,” ending over a half century of religious, cultural, and social repression of American Indians, removing criminal sanctions for dancing and conduction ceremonies and exercising traditional tribal ways.
- **1938** – After financial loses, Marshall moves Boston Redsk*ns to Washington, DC. Team becomes Washington Redsk*ns.
- **1946** – NFL reintegrates after 13 year ban – African-American players signed by NFL teams, Washington Redsk*ns does not sign African-American player for another 16 years.
- **1947** – Major League Baseball integrates - Jackie Robinson, first African-American since 1880’s to play for the Brooklyn Dodgers.
- **1954** – United States Supreme Court rules in Brown v. Board of Education that public school segregation violates the equal protection clause of the 14th amendment.
- **1955** – U.S. Supreme Court calls on lower courts to issue school desegregation orders.
- **1956** – White mobs attempt to block desegregation of high schools in Clinton Tennessee. Tennessee Governor Frank Clement orders the National Guard to restore order.
- **1958** - Gallup poll - 94% of America disapproved of marriage between blacks and whites.

- **1959** – Marshall changes lyrics of team song from “fight for old D.C.” to “Fight for old Dixie.
- **1961** - President's Committee on Equal Employment Opportunity Commission established by President Kennedy in Executive Order 10925 to investigate racial discrimination by government contractors.
- **1961** – In memo to President Kennedy, Interior Secretary Stewart Udall writes, “George Marshall of the Washington Redsk*ns is the only segregationist hold-out in professional football. He refuses to hire Negro players even though [sic] Dallas and Houston, Texas have already broken the color bar. The Interior Department owns the ground on which the new Washington Stadium is constructed, and we are investigating to ascertain whether a no-discrimination provision could be inserted in Marshall’s lease.”
- **1961**- Marshal tells NY Times, “We take most of our players out of Southern colleges and are trying to appeal to Southern people...Those colleges don’t have any Negro players.”²³
- **1961** - “American Nazi Party members...demonstrated in D.C. with placards reading KEEP REDSK*NS WHITE.”
- **1962** – Team owner Marshall says – “We’ll start signing Negroes when the Harlem Globetrotters start signing whites.”
- **1962** – NFL and Interior come to agreement as Washington football team agrees to integrate by end of 1962.
- **1962** – Washington Redsk*ns become last team to “integrate” – African American players signed to team.
- **1963** - Dallas Texans renamed in move as the Kansas City Chiefs. No professional sports team has adopted a Native team name since.
- **1964** – Civil Rights Act of 1964 enacted.
- **1967** – Washington football team establishes registered trademark for “Redsk*ns”.
- **1968** – NCAI establishes campaign to address Native American stereotypes in print and other media.
- **1972** – NCAI and other organizations meet with team owner Edward Bennett Williams to ask for a name change – that was the last meeting any team owner ever had with Native people who oppose the team’s name.
- **1989** - During the 1988 NFC championship game, Fans Against Indian Racism (“FAIR”) sponsored a banner flown above RFK Stadium demanding: “MAKE WASHINGTON AMERICA’S TEAM. CHANGE THE NAME.”
- **1992** - Super Bowl prompted four days of actions by approximately 3,000 Native Americans and their allies at the Metrodome in Minneapolis.
- **1992** – Petition filed by seven Native plaintiffs, *Harjo et al v. Pro Football, Inc.* before the U.S. Patent and Trademark Office’ (PTO), requesting the cancelation of six trademark licenses the PTO granted to the Washington NFL franchise for the disparaging name, Red*kins.
- **1999** – The three-judge panel of the PTO’s Trademark Trial and Appeal Board (TTAB) rules in favor of the Native plaintiffs, finding that the Red*kins trademark “may be disparaging of Native Americans to a substantial composite of this group of people,” and “may bring Native Americans into contempt or disrepute.”
- **2003** – Federal District Court rules for Pro Football, Inc., on a technicality, *laches*, saying that each of the Native plaintiffs waited too long after turning 18 to file the lawsuit.
- **2006** – Six Native American young people, ages 18 to 24,, file *Blackhorse et al v. Pro Football, Inc.*, the identical petition before the U.S. PTO, which holds it in abeyance, pending the outcome of the *Harjo* case.
- **2007** – The Native American Rights Fund filed an amici brief before the Court of Appeals for NCAI, the National Indian Education Association, the National Indian Youth Council and the Tulsa Indian Coalition Against Racism.
- **2009** - NCAI filed an Amicus Brief along with four tribal governments (Cherokee Nation of Oklahoma, Comanche Nation of Oklahoma, Oneida Indian tribe of Wisconsin, and Seminole Nation of Oklahoma), as

well as over 20 national Indian organizations, requesting that the US Supreme Court hear an appeal to the lower court rulings to overturn the TTAB's decision.

- **2009** - United States Supreme Court denied writ of certiorari for review. Upholding lower court decisions to overturn US TTAB decision in revoking trademark.
- **2013** – Three-judge panel of the TTAB holds hearing in *Blackhorse* case..
- **2013** – Mayor Vincent Gray stated that the team would need to consider a name change if they desired to move the football team into the district. (The Washington Football team currently plays its games in Landover, Maryland.)
- **2013** – DC Councilman David Grasso offers a resolution calling for a name change to Red Tails to honor Tuskegee Airmen.
- **2013** – Dan Snyder refuses to change name of Redsk*ns team, telling the USA Today, team will “NEVER” change its name.
- **2013** - H.R. 1278, legislation offered by bipartisan group of Representatives to address Washington football team trademark issue.
- **2013** – Slate, Mother Jones, the New Republic, and prominent reporters – Sports Illustrated’s Peter King and USA Today sports writer Christine Brennan – drop the “R” word.
- **2013** – For the third time, the Washington Post editorial board calls for team to change the Washington football team name.
- **2013** – President Barack Obama lends his support to the change effort noting the team’s name is offensive to a “sizeable group of people” and raises “real and legitimate concerns.”

APPENDIX B - TIMELINE OF SELECTED COLLEGE/UNIVERSITY MASCOT NAME CHANGES AND OTHER IMPORTANT EVENTS ADDRESSING “INDIAN” MASCOTS

1963 – The National Indian Youth Council forms and Clyde Warrior and others begin organizing on college campuses to remove “Indian” sports stereotypes, starting with the University of Oklahoma and its mascot, “Little Red.”

1968 – NCAI organizes a national campaign to focus on ending “Indian” references in American sports.

1969 – The National Indian Education Association organizes Native educators, school board members, parents and students around removal of all “Indian” names, symbols and behaviors associated with sports teams.

1970 – The University of Oklahoma retires its mascot, “Little Red,” in use since the 1940s, becoming the first school to stop the use of any “Native” sports stereotype.

1971 – Marquette University in Wisconsin abandons its “Willie Wampus” mascot for “Chief White Buck” and then “First Warrior” and then “Warriors,” and in 1994 ends all use of “Indian” names and imagery for the “Golden Eagles.”

1972 – Dickenson State in Pennsylvania trades “Savages” for “Blue Hawks.”

1973 – Stanford University in California drops its “Indians” team name and imagery, re-emphasizing its color, “Cardinals.”

1973 – Eastern Washington University ended its “Savages” mascot and replaced it with “Eagles.”

1974 –Dartmouth College in New Hampshire drops its "Indian" team name, re-emphasizing its color, "Big Green."

1975 – St. Bonaventure University in New York ends the "Brown Squaw" name for the women's teams and 20 years later replaces "Brown Indian" with "Bonafanatic."

1978 – Syracuse University in New York drops its "Onondaga chief, O-gee-ke-da Ho-achen-ga-da, the saltine warrior Big Chief Bill Orange," aka "Saltine Warrior" mascot and re-emphasizes its color, "Orange," which later becomes "Orange," the fruit.

1980 – Southern Oregon shortens "Red Raiders" to "Raiders."

1988 – Siena College in New York changes "Indians" to "Saints," with "Measles" coming in a close second in the student vote, following a school-wide epidemic of the disease.

1988 – St. Mary's College changes "Red Men" to "Cardinals."

1989 - Brainerd Community College in Minnesota goes from "Red Raiders" to "Raiders."

1990 – The Morning Star Institute, the Council of Elders and Youth and The 1992 Alliance issue a *Call for the Sports Industry and Advertising World to End the Emotional Violence Perpetuated on Native Youth by Mascots, Cartoons and Caricatures of Native Peoples*.

1991 – Eastern Michigan change "Hurons" to "Eagles."

1992 – Simpson College ends "Redmen" and "Lady Reds" in favor of "Storm" and "Thundercats."

1994 – St. John's University in New York, the largest Catholic university in the United States, changes its "Redmen" team name to "Red Storm."

1996 – Miami University of Ohio drops its "Red*kins" team name for "RedHawks."

1996 - The University of Tennessee at Chattanooga stops using its mascot, "Chief Moccannooga."

1996 – Adams State University changes its mascot from "Indian" to "Grizzly."

1998 – Oklahoma City University gives up "Chiefs" for "Stars."

1998 - Southern Nazarene University in Oklahoma replaces "Red*kins" with "Crimson Storm."

1998 – Morningside College replaces its "Maroon Chiefs" with "Mustangs."

2000 - [Seattle University](#) changed its mascot from "Chieftains" to "[Redhawks](#)."

2001 - Southwestern College goes from the "Apaches" to the "Jaguars."

2001 – Cumberland College changes from "Indians" to "Patriots."

2001 – U.S. Commission on Civil Rights issues its "Statement on the Use of Native American Images and Nicknames as Sports Symbols."

2003 – The Native American Journalists Association issues its *Reading Red Report 2003: A Call for the News Media to Recognize Racism in Sports Teams Nicknames and Mascots*.

2005 – The NCAA announced a ban on the use of American Indian mascots during its postseason tournaments, finding that such mascots are hostile and abusive to Native people.

2005 – Stonehill College drops its “Chieftains” mascot for the “Skyhawk.”

2006 – Northeastern State University changes from “Redmen” to “RiverLHawks.”

2006 – Bradley University in Illinois stops using Native imagery, but retains “Braves.”

2006 - Alcorn State University keeps “Braves” name, but discontinues use of “Indian” imagery.

2006 – The College of William & Mary was forced by the NCAA to drop the feathers from its logo; the College had changed its team name from “Indians” to “Tribe” in the 1970s.

2006 - University of Louisiana at Monroe trades “Indians” for “Warhawks.”

2007 – The University of Illinois at Urbana-Champaign gets rid of its mascot, “Chief Illiniwek,”

2008 - The [Arkansas State University](#) replaced its mascot, "Indians," with "Red Wolves."

2013 – The University of North Dakota ended the long running conflicts over “Fighting Sioux,” after all legal challenges were concluded in 2013 and after a statewide ballot initiative to keep the team name was defeated by a two-thirds no vote in 2012.

APPENDIX C – 2009 US SUPREME COURT AMICUS BRIEF SUPPORTERS

Groups that filed the 2009 amicus brief in support of the petition for the case to be heard before the U.S. Supreme Court:

- National Congress of American Indians (NCAI)
- Cherokee Nation of Oklahoma
- Comanche Nation of Oklahoma
- Oneida Indian Tribe of Wisconsin
- Seminole Nation of Oklahoma
- National Indian Education Association (NIEA)
- National Indian Youth Council (NIYC)
- National Indian Child Welfare Association (NICWA)
- American Indian Higher Education Consortium (AIHEC)
- American Indian College Fund (AICF)
- National Native American Law Association (NNALSA)
- Tulsa Indian Coalition Against Racism (TICAR)
- Capitol Area Indian Resources (CAIR)
- American Indian Studies – University of Illinois (Urbana Champaign) (AIS-UI)
- Native American House (NAH)
- Wisconsin Indian Education Association (WIEA)
- Native Americans at Dartmouth (NAD)
- Native Americans at Brown (NAB)
- National Institute for Native Leadership in Higher Education (NINLHE)
- Society of American Indian Government Employees (SAIGE)

- Native American Journalists Association (NAJA)
- Native American Finance Officers Association (NAFOA)
- Indigenous Democratic Network (INDN's List)
- Americans for Indian Opportunity (AIO)
- Alianza Indígena Sin Fronteras (Alianza)
- International Indian Treaty Council (IITC)

APPENDIX D – GROUPS WITH RESOLUTIONS TO END HARMFUL MASCOTS

Groups that have adopted resolutions calling for the retirement of Indian names and mascots in sports (list is not necessarily exhaustive):

- American College Personnel Association (ACPA)
- American Counseling Association
- American Psychological Association (APA)
- Cherokee, Chickasaw, Choctaw, Muskogee, and Seminole Nations (Oklahoma)
- Comanche Nation of Oklahoma
- Great Lakes Inter-Tribal Council
- Maryland Commission on Indian Affairs
- Menominee Indian Tribe of Wisconsin
- Metropolitan Washington Council of Governments* - specifically Washington “Redsk*ns”
- Michigan State Board of Education
- National Congress of American Indians (NCAI)
- National Education Association
- National Indian Education Association
- Nebraska Commission on Indian Affairs
- New Hampshire State Board of Education
- Oneida Tribe of Indians of Wisconsin
- Oregon Indian Education Association (OIEA)
- Tennessee Commission of Indian Affairs
- Washington State Board of Education
- Wisconsin Education Association Council

APPENDIX E - GROUPS SUPPORTING END TO HARMFUL MASCOTS

Organizations that have endorsed the retirement of Native American names, mascots and logos from sports (list is not necessarily exhaustive):

- Advocates for American Indian Children (California)
- The Affiliated Tribes of Northwest Indians
- American Anthropological Association
- American College Personnel Association
- American Counseling Association
- American Indian Mental Health Association (Minnesota)
- American Indian Movement

- American Indian Opportunities Industrialization Center of San Bernardino County
- American Indian Student Services at the Ohio State University
- American Jewish Committee
- American Psychological Association
- American Sociological Association
- Asian American Journalists Association
- Associated Students Council of San Diego State University
- Association on American Indian Affairs
- BRIDGES - Building Roads Into Diverse Groups Empowering Students
- Buncombe County Native American Intertribal Association (North Carolina)
- Calvert Investment Group
- Center for Artistic Revolution (CAR) (Arkansas)
- Center for the Study of Sports in Society
- Cincinnati Zapitista Coalition
- COLOR - Community One Love One Race
- Committee to End Cultural Genocide (St. Cloud State University)
- Concerned American Indian Parents (Minnesota)
- Council for Indigenous North Americans (University of Southern Maine)
- Eagle and Condor Indigenous Peoples' Alliance
- Fontana Native American Indian Center, Inc.
- Governor's Interstate Indian Council
- Grand Traverse Band of Ottawa and Chippewa Indians (Michigan)
- Greater Tulsa Area Indian Affairs Commission
- Great Lakes Inter-Tribal Council
- Gun Lake Band of Potawatomi Indians (Michigan)
- HONOR - Honor Our Neighbors Origins and Rights
- Hutchinson Human Relations Commission
- Illinois State University Student Government Association
- Inter-Ethnic Children's Council (Los Angeles)
- Inter-Faith Council on Corporate Responsibility (ICCR)
- Inter-Tribal Council of the Five Civilized Tribes
- (Composed of the Choctaw, Chickasaw, Muskogee (Creek), Cherokee, and Seminole Nations)
- Juaneño Band of Mission Indians
- Kansas Association for Native American Education
- Latino Children's Action Council (Los Angeles)
- League of United Latin American Citizens
- Little River Band of Ottawa Indians
- Maryland Commission on Indian Affairs
- Mascot Abuse San Francisco Bay Area
- Medicine Wheel Intertribal Association
- Menominee Tribe of Indians (Wisconsin)
- Michigan Civil Rights Commission
- Michigan Education Association
- State of Michigan, State Board of Education
- Metropolitan Washington Council of Governments* - specifically Washington "Redsk*ins"
- Minnesota Indian Education Association

- Minnesota State Colleges and Universities Board
- Minnesota State Board of Education
- Modern Language Association
- Morning Star Institute
- National Association for the Advancement of Colored People (NAACP)
- National Association of Black Journalists
- National Association of Hispanic Journalists
- National Coalition on Racism in Sports and the Media
- National Conference of Christians and Jews
- National Conference for Community and Justice
- National Congress of American Indians
- National Education Association
- National Indian Education Association
- Native American Caucus of the California Democratic Party
- Native American Indian Center of Central Ohio
- Native American Journalists Association
- Native American Rights Fund
- Nebraska Commission on Indian Affairs
- New Hampshire State Board of Education
- New York State Education Department
- Nottawaseppi Huron Band of Potawatomi (Michigan)
- North American Society for the Sociology of Sport
- North Carolina Commission of Indian Affairs
- North Dakota Indian Education Association
- North Dakota State University Student Senate
- Office of Native American Ministry, Diocese of Grand Rapids (Michigan)
- Ohio Center for Native American Affairs
- Oneida Tribe of Indians of Wisconsin
- Oregon Indian Education Association
- Presbyterian Church, U.S.A.
- Progressive Resource/Action Cooperative
- Rainbow Coalition
- San Bernardino/Riverside Counties Native American Community Council
- Students Making All Races Tolerant (SMART)
- Society of Indian Psychologists of the Americas
- Southern California Indian Center
- Southern Christian Leadership Conference
- St. Cloud State University - American Indian Center
- Sault Ste. Marie Tribe of Chippewa Indians
- Standing Rock Sioux Tribe
- Tennessee Chapter of the National Coalition for the Preservation of Indigenous Cultures
- Tennessee Commission of Indian Affairs
- Tennessee Native Veterans Society
- Unified Coalition for American Indian Concerns, Virginia
- Unitarian Universalist Association of Congregations
- United Church of Christ

- The United Indian Nations of Oklahoma
- United Methodist Church
- United States Commission on Civil Rights
- Virginia American Indian Cultural Resource Center
- Washington State Board of Education
- Western North Carolina Citizens for an End to Institutionalized Bigotry
- Wisconsin Education Association Council
- Wisconsin Indian Education Association
- WIEA "Indian" Mascot and Logo Taskforce (Wisconsin)
- Wisconsin State Human Relations Association
- Woodland Indian Community Center-Lansing (Michigan)
- Youth "Indian" Mascot and Logo Taskforce (Wisconsin)

END NOTES

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Appendix F: An Open Letter to NFL Commissioner Roger Goodell from Native American Leaders and Organizations

July 6, 2020

VIA ELECTRONIC MAIL

Roger Goodell, Commissioner
National Football League
280 Park Avenue
New York, NY 10017
roger.goodell@nfl.com

Dear Mr. Goodell,

The undersigned are Native American leaders and organizations that have worked tirelessly and substantively for over half a century to change the racist name of the Washington team. We appreciate the statements made in recent days regarding the league and the team's intention to revisit the name, but we are deeply concerned that the process or decision to rename is being made in absence of any discussion with the concerned leadership.

Specifically, we, the undersigned, request that the NFL immediately:

1. Require the Washington NFL team (Owner- Dan Snyder) to immediately change the name R*dsk*ns, a dictionary defined racial slur for Native Peoples.
2. Require the Washington team to immediately cease the use of racialized Native American branding by eliminating any and all imagery of or evocative of Native American culture, traditions, and spirituality from their team franchise including the logo. This includes the use of Native terms, feathers, arrows, or monikers that assume the presence of Native American culture, as well as any characterization of any physical attributes.
3. Cease the use of the 2016 [Washington Post Poll](#) and the [2004 National Annenberg Election Survey](#) which have been repeatedly used by the franchise and supporters to rationalize the use of the racist r-word name. These surveys were not academically vetted and were called unethical and inaccurate by the Native American Journalist Association as well as deemed damaging by other prominent organizations that represent Native Peoples. The NFL team must be held accountable to the various research studies conducted by scientists and scholars which find stereotypical images, names and the like are harmful to Native youth and the continued progress of the wellbeing of Native Peoples.
4. Cease the use of the offensive, racial slur name "R*dsk*ns" immediately, and encourage journalists, writers and reporters to use the term in print only by using asterisks "R*dsk*ns" and to refer to the term verbally as the "r-word".
5. Ban all use of Native imagery, names, slur names, redface, appropriation of Native culture and spiritually as well as violence toward Native Peoples from the League.

6. Apply the NFL's "zero tolerance" for on-field use of racial and homophobic slurs to all races and ethnic groups, especially Native Peoples.
7. Complete a full rebranding of the Washington team name, logo, mascot, and color scheme, to ensure that continuing harm is not perpetuated by anyone.

Finally, we note that the above items are non-negotiable and not subject to consultation or dialogue "processes", however, we expect the NFL to engage in a robust, meaningful reconciliation process with Native American movement leaders, tribes, and organizations to repair the decades of emotional violence and other serious harms this racist team name has caused to Native Peoples.

Sincerely,

Suzan Shown Harjo, Lead Plaintiff, *Harjo v. Pro Football, Inc*; President, The Morning Star Institute; Former Executive Director, National Congress of American Indians

Amanda Blackhorse, Lead Plaintiff, *Blackhorse v. Pro Football, Inc.*

S. James Anaya, United Nations Special Rapporteur on the rights of Indigenous Peoples, 2008-2015; Dean and University Distinguished Professor, University of Colorado Law School

Jodi Archambault, Special Assistant to the President, White House Domestic Policy Council, 2009-2015

Notah Begay, PGA TOUR winner, Founder, NB3 Foundation

Joann K. Chase, Former Executive Director, National Congress of American Indians

Philip J. Deloria, Leverett Saltonstall Professor of History, Harvard University, and Author, *Playing Indian and Indians in Unexpected Places*

Keith Doxtator, Trust Director, Oneida Nation

Crystal Echohawk, Executive Director, Illuminative

Carla F. Fredericks, Director, First Peoples Worldwide

Stephanie Fryberg, University Diversity and Social Transformation Professor of Psychology, University of Michigan, Co-Author, *Unpacking the Mascot Debate: Native American Identification Predicts Opposition to Native Mascots*

Shannon Keller O'Loughlin, Executive Director, Association on American Indian Affairs

NDN Collective

Mary Phillips, No Name Change No Stadium

Marcus Amerman, David Bradley, Hock E Aye Vi Edgar Heap of Birds, America
Meredith, Mary Kathryn Nagle, Mateo Romero and Gabrielle Tayac for the Native Artists
Coalition to End "Native" Mascots

W. Richard West, Jr., President and CEO, Autry Museum of the American West, and
Director Emeritus and Founding Director, National Museum of the American Indian,
Smithsonian Institution

Cc (via bcc email): Nike, FedEx, WalMart, Pepsi Co., National Football League Players
Association, Bank of America, Eleanor Holmes Norton, Muriel Bowser

Appendix A: Organizational Signatories as of July 10, 2020.

Alaska Native Heritage Center
American Indian Association of Illinois
American Indian Center of Chicago
American Indian Center of Indiana, Inc.
American Indian Child Resource Center
American Indian College Fund
American Indian Community House
American Indian Council
American Indian Film Institute
American Indian Graduate Center
American Indian Heritage Day in Texas & Indian Citizens against Racial Exploitation
American Indian Library Association
American Indian Movement Indiana and Kentucky chapter
American Indian OIC
American Indian Scholarship Fund Southern California
American Indian Science & Engineering Society (AISES)
American Indians in Texas Spanish Colonial Missions
Americans for Indian Opportunity
Apache Language Project 2020
Bottom Billion Fund
Buffalo Nickel Creative
California Indian Culture and Sovereignty Center
California Native Vote Project
Center for Native American and Indigenous Studies at CU Boulder
Center for Native American Youth
Central Oklahoma Two Spirit Society
Chief Seattle Club
Coalition of Natives and Allies, Pennsylvania
Colorado Plateau Foundation
Cook Native American Ministries Foundation
Cultural Survival
Decolonizing Wealth Project
Denver Indian Center, Inc.
Echoes of the Four Directions
Eradicating Offensive Native Mascotry
First Americans Museum
First Nations Community Financial
First Nations Development Institute

First Peoples Fund
Friends of the Akwesasne Freedom School, Inc.
Greater Cincinnati Native American Coalition
Gwich'in Steering Committee
HeSapa Voter Initiative
Hawai'i Institute for Human Rights
HeSapa Voter Initiative
Indian Dispute Resolution Services, Inc.
Indigenous Art Movement (IAM)
Indigenous Circle of Wellness
Indigenous Environmental Network, Indigenous Educational Network of Turtle Island
Indigenous Peoples Task Force
Indigenous Rights Center
Indigenous Roots LLC
Indigenous Strategies
Indigenously
International Mayan League
Kiksuyapi Consulting
Las Vegas Indian Center
Little Earth Residents Association
Los Angeles City/County Native American Indian Commission
Makoce Agriculture Development
MICA Group
Michigan Coalition Against Racism in Sports and Media
Missing and Murdered Indigenous Women Washington
MMIW Texas
MRG Foundation
National Aboriginal Trust Officers Association
National Center for American Indian Enterprise Development
National Indian Child Welfare Association
National Indian Education Association
National Indian Justice Center
National Indigenous Resource Center (NIWRC)
National Indigenous Women's Resource Center
National Native American AIDS Prevention Center
National Native American Bar Association
National Urban Indian Family Coalition
Native American Journalists Association
Native American Boarding School Healing Coalition
National Urban Indian Family Coalition

Native American Coalition of the Quad Cities
Native American Community Development Institute
Native American Journalists Association
Native American Pathways
Native American Women Association
Native American Youth and Family Center
Native Education Raising Dedicated Students
Native Justice Coalition
Native Muse Productions
Native News Online
Native Organizers Alliance
Native American Pathways
National Indian Justice Center
Native Peoples Action
Native Public Media
Native Sourcing
Native Star Foundation
Native Strength Revolution
Native Ways Federation
Native Youth Leadership Alliance
Natural Evolution, Inc.
NDN Collective
North American Indian Center of Boston
Northeast Oklahoma Indigenous Safety & Education (NOISE)
Northwest Area Foundation
Notah Begay III Foundation
One Bowl Productions
Pollen Nation Magazine
Rebrand Washington Football
Red Eagle Soaring
Red Earth descendants
Regalia Making Mothers
Restoring Justice for Indigenous Peoples
Roanhorse Consulting
Sacred Pipe Resource Center
Sacred Places Institute for Indigenous Peoples
Sacred Sites Protection & Rights on Indigenous Tribes (SSPIRIT)
Safe Haven Shelter & Resource Center
Self-Governance Communication & Education Tribal Consortium
Sky-Eagle Collection

Social Impact Strategies Group
Society of American Indian Government Employees
Southeastern Indian Artists Association
Southern Oklahoma LGBTQIA
Sovereign Nations Consulting
Survival of American Indians Association Incorporated
Tapahe Inventive Design
The California Indian Museum and Cultural Center
The Kansas Association for Native American Education
The Red Handed Warrior Society
The Red Road
The Society of American Indian Government Employees (SAIGE)
The Woape Foundation
Tiwahe Foundation
Tocabe: An American Indian Eatery
Tomaquag Museum
Tribal Entities Connect
Tulsa Indian Coalition Against Racism (TICAR)
Two-Spirit Health Action Network
Tzacol Productions Inc
United American Indians of New England
United Confederation of Taino People
United Native Americans
United Natives Striving to Protect Indigenous Rights
United South and Eastern Tribes Sovereignty Protection Fund (USET SPF)
Warrior Women Project
Washington Indian Civil Rights Commission
Wolf Rivers Counseling
World Indigenous Tourism Alliance (WINTA)
Yale Indigenous Performing Arts Program

Appendix B: Individual and Organizational Signatures as of July 9, 2020.

The following list contains the names of almost 1,500 individuals and organizations in support of the above letter. The list represents a wide range of constituents including tribal leaders, actors, artists, poets, journalists, lawyers, judges, elected leaders, business leaders, investors, philanthropists, state representatives, religious leaders, Executive Directors from over 70 organizations, professors and students from over 50 Universities, and private citizens. The signatories represent both native and non-native support and is inclusive of members of over 150 federally recognized Tribes. All tribal affiliations are self-reported.

Courtney Tsotigh-Yarholar
Plaintiff, Blackhorse vs. Pro Football Inc.
(Kiowa)

Matt Rubinoff
Principal
4Impact Advisors

Tamara Carter
Author
A Memoir of Injustice

Johnnie Jae
Founder
A Tribe Called Geek
(Otoe Missouriia/Choctaw)

Marilyn Llanes, OP
Chair
Adrian Dominican Sisters
Portfolio Advisory Board

Rachel Oldham
Co-Founder
Advance Native Political Leadership

Deb Foster
Executive Director
Ain Dah Yung Center
(St. Croix Chippewa – WI)

Emily Edenshaw
Executive Director
Alaska Native Heritage Center

Marc Philpart
Principal Coordinator
Alliance for Boys and Men of Color

William Westgroves
CTO
Alvarium Systems

Joyce Ajlouny
General Secretary
American Friends Service Committee

Dr. Dorene Wiese
President
American Indian Association of Illinois
(White Earth Ojibwe)

Heather Miller
Executive Director
American Indian Center of Chicago
(Wyandotte Nation)

Carolina Castoreno-Santana
Executive Director
American Indian Center of Indiana, Inc.
(Lipan Apache Tribe of Texas)

Mary Trimble Norris
Executive Director
American Indian Child Resource Center
(Oglala Lakota)

Cheryl Crazy Bull
President & CEO
American Indian College Fund
(Sicangu Lakota)

Justine Medina
Board Member
American Indian Community Council
(Navajo, HoChunk, Menominee)

Michael A. Goze
CEO
American Indian Community Development Corporation
(Ho-Chunk)

Iakowi:he'ne' Oakes
Executive Director, Cultural Consultant, Designer and NAIG Coach
American Indian Community House
(Mohawk, Haudenosaunee)

Frances Grumbly
Treasurer
American Indian Community House
(Akwesasne Mohawk)

Christine Campbell
Executive Director
American Indian Council
(Cherokee Nation of Oklahoma)

Steven Esquibel
Speaker
American Indian Elders Society of San Diego County

Mytia Zavala
Executive Director
American Indian Film Institute
(Fort Peck Sioux)

Angelique Albert
Executive Director
American Indian Graduate Center
(Confederated Salish and Kootenai Tribes)

Linda O'Bregon
Ambassadors
American Indian Heritage Day
(Ponca Tribe)

Emilia Gaston
Student
American Indian Heritage Day in Texas

Constance H. Hargis
Financial Officer
American Indian Heritage Day in Texas
(Choctaw Nation of Oklahoma)

Peggy Larney
Founder
American Indian Heritage Day in Texas
(Mississippi Choctaw - Oklahoma Choctaw)

Cheyenne S. Goss
Ambassador
American Indian Heritage Day of Texas

Pamela Galloway
American Indian Heritage Day of Texas
(Ponca)

Constance Howard Hargis
Ambassador
American Indian Heritage Day In Texas
(Choctaw, Cherokee, Creek, Enrolled in Choctaw Nation of Oklahoma)

Cindy Hohl
President
American Indian Library Association
(Santee Sioux)

Lisa Mitten
retired librarian, former President
American Indian Library Association
(Mohawk)

Shelly Hunt
American Indian Movement

Marilyn Berryhill
American Indian Movement Central Texas
(Mvskoke/Creek)

Dave Ortiz
National Chapters Coordinator
American Indian Movement Grand Governing Council
(Southern Cheyenne/Lipan Apache)

Lance Soto
Director
American Indian Movement
Indiana and Kentucky chapter
(Cocopah Indian Tribe)

Dr. Joe Hobot
President and CEO
American Indian OIC
(Hunkpapa, Lakota)

JoAnn Semon
Chair
American Indian Scholarship Fund
Southern California

Sarah EchoHawk
CEO
American Indian Science & Engineering Society (AISES)
(Pawnee Nation of Oklahoma)

Alicia Mitchell
Senior Development Officer
AISES
(Cherokee Nation)

Marsha Whiting
Associate Director of Programs
AISES
(Sicangu Lakota and Chippewa Cree)

Dr. Johnny Poolaw
Associate Director of Student Success Services
AISES
(Delaware, Kiowa, Comanche, Chiricahua Apache)

Lisa Paz
Senior Director of Engagement and Advocacy
AISES
(Pawnee Nation of Oklahoma)

Laura Alejandra Martin
Senior Program Officer
AISES

Kristen Goodfriend
Art Director
AISES

Natalie Miller
Grant Finance Officer
AISES
(Seminole)

Johnell Lovejoy
Accountant
AISES
(Sho-Ban / Dakota)

Amy Weinstein
Chief Deputy Director
AISES

Emily J. Wiercinski
AISES

Kathy DeerInWater
Chief Program Officer
AISES
(Cherokee Nation)

Ruth BlackHawk
Senior Program Officer
AISES
(HoChunk and Lakota)

Ruben Hernandez
Chief Technology Officer
AISES
(Sicangu Lakota)

Kellie Jewett-Fernandez
Chief Development Officer
AISES
(Cheyenne River Sioux Tribe)

Debbie Reese
Editor, Author, Critic
American Indians in Children's Literature
(Nambé Pueblo)

Ramon Vasquez
Executive Director
American Indians in Texas Spanish Colonial Missions
(Tap Pilam Cuahuitecan)

Laura Harris
Executive Director
Americans for Indian Opportunity
(Comanche)

Mr. Brian Reiff
Americans for Native Americans

Tara Worme
Executive Director
Amiskusees: Semaganis Worme Family Foundation
(Nehiyawak Cree Nation)

Jessica L. Schutz
Social Worker
AMN

Marcos Aguilar & Minnie Ferguson
Tlayekankeh
Anahuacalmecac World School
(Masewalli Mexicanos)

Rt. Rev. Lon L Eilders
Bishop
Anglican Church

Noel Lozensgrit
Executive Director & Founder
Apache Language Project 2020
(White Mountain Apache Tribe)

Jared Hautamaki
Reserve Appellate Judge
Appellate Court, Sault Ste. Marie Tribe of Chippewa
(Sault Ste. Marie Tribe of Chippewa Indians)

Amanda R. Tachine
Assistant Professor
Arizona State University
(Navajo)

Richard Silliboy
Vice Chief
Aroostook Band of Micmac
(Micmac Tribe of Northern Maine)

Keri Ataumbi
Owner
Ataumbi Metals, Inc.
(Kiowa)

Dr. Michelle Garcia-Olp
ELD teacher
Aurora Public Schools
(Mexico)

Kevin Bruyneel
Professor of Politics
Babson College

Candace Hamana
Founder and CEO
Badger PR
(Hopi)

Jonathan Nelson
Artist
Badwinds
(Diné)

Brianna Barber
CEO
Barber Publishing, LLC

Kenneth Hurwitz
Director
Bay & Paul Foundations

Jei Herald-Zamora
Ojibwe Language and Culture Instructor
Bdote Learning Center
(Spirit Lake Dakota Nation / Lac Courte Orielles Ojibwe)

Ms. Kiana Louise Love
Owner
Be Wild Woman

Melissa Baehr
Community Programs Administrator
Berkshire Community Action Council, Inc.
(Anishnabe/Ojibwe)

Lance Tsosie
Program Manager
Big City Mountaineers
(Navajo)

Cara Romero
Artist, Mother, Director
Bioneers Indigeneity Program
(Chemehuevi)

Diana Bird
Owner
Bird's Kitchen Catering
(Montreal Lake Cree Nation)

Kathy Byrnes
Director
Birds & Bees Urban Farm

Aaron LaFromboise
Director of Library Services
Blackfeet Community College
(Blackfeet)

Héctor Manuel Ramírez, PhD
Board Member
National Disability Rights Network and Disability Rights California

Elijah K. Jimmie
Head Coach
Bok Cito Youth Kabucha Toli
(Mississippi Band of Choctaw Indians)

Ed Fallon
Director
Bold Iowa

Maya Thornell-Sandifor
Director
Racial Equity Initiatives
Borealis Philanthropy

Shannon D. Romero
Graphic Artist/Owner
Born of Legends
(Paiute/Taos Pueblo)

Angela Onwuachi-Willig
Dean and Professor of Law
Boston University School of Law

Tom Coleman
President and CEO
Bottom Billion Fund

Nicole Bowman, PhD
President
Bowman Performance Consulting
(Lunaape/Mohican)

Trien
Student
Broward College

Felicia Ryan Bartley
NAISI Fellow
Brown University
(Pueblo of Isleta)

Ryan RedCorn
Co-Owner
Buffalo Nickel Creative
(Osage Nation)

Dr. Barbara Graham Bettelyoun
Doctor of Psychology, President
Buffalo Star People
(Sicangu Lakota, Rosebud Sioux Tribe)

Franklin Richards
Chairman of the Board
Building Lives by Building Structure
(Hupa/Yurok/ Redwood Creek, enrolled Hupa)

Michalyn Steele
Professor of Law
BYU Law
(Seneca Nation)

Martin Terry, DVM, PhD
Professor Emeritus
Cactus Conservation Institute

Joely Proudfit, PhD
Executive Director
California Indian Culture and Sovereignty Center
(Luiseño)

Pauline Ghost-Perez
Canvasser
California Native Vote Project
(Oglala Sioux)

Vanessa Trejo
Canvasser
California Native Vote Project

Celestina Castillo
Executive Director
California Native Vote Project
(Tohono O'odham & Chicana)

James Fenelon
Professor and Director
California State University

Nat Hansuvadha
Professor
California State University, Long Beach

Dina Gilio-Whitaker
Author and Lecturer of American Indian Studies
California State University, San Marcos
(Sinixt Band Colville Confederated Tribes)

John G. Guffey
Co-Founder
Calvert Investments

John Streur
President and CEO
Calvert Research and Management

Mateusz Fischer
Garden Land Manager
Camp Stevens

Juan Mancias
Tribal Chair
Carrizo/Comecrudo Tribe of Texas
(Carrizo/Comecrudo)

Jay Rosenstein
Director, "In Whose Honor?" Documentary
Center for Advanced Study
Professor of Media & Cinema Studies
University of Illinois, Urbana

Valarie Blue Bird Jernigan
Director
Center for Indigenous Health Research and Policy
Oklahoma State University
(Choctaw Nation)

Nikki Pitre
Executive Director
Center for Native American Youth
(Schitsu'umsh - Coeur d'Alene)

Cherry Steinwender
Executive Director
Center for the Healing of Racism

Cori Taber
Founding Member
Central Oklahoma Two Spirit Society

Jodi Voice Yellowfish
Chair of MMIW Texas
Ambassador for American Indian Heritage Day in Texas
(Mvskoe Creek, Oglala Lakota, Cherokee)

Geneva Sanchez
Sr. Business Analyst
Charles Schwab
Chi-Nations Youth Council
(Intertribal)

Colleen Echohawk
Executive Director
Chief Seattle Club
(Pawnee/Upper Ahtna Athabascan)

Erin Genia
Artist-in-Residence
City of Boston
(Sisseton-Wahpeton Oyate)

Jeff Pierce
Director
Cleveland American Indian Education Center, AIM Ohio

Karla Brollier
Director
Climate Justice Initiative
(Ahtna Athabaskan)

Chris Newell
Co-Founder and Director
Education of Akomawt Educational Initiative;
Executive Director and Senior Partner,
Wabanaki Nations for the Abbe Museum

Ramona Ioronhiala Woods
Co-Founder
Coalition of Natives and Allies
(Mohawk)

Arla Patch
Founding Member
Coalition of Natives and Allies, Pennsylvania

Jaír Carrasco
Founding Member
Colectivo Kawsay
(Aymara/Quechua - Present day Bolivia)

Carmen Lopez
Executive Director
College Horizons, Inc.
(Navajo Nation)

Elicia M. Goodsoldier
Former Member
Colorado Commission to Study American Indian Representations in Public Schools
(Navajo Nation/Spirit Lake Sioux Tribe)

Jim Enote
CEO
Colorado Plateau Foundation
(Zuni)

Elsa Stamatopoulou
Director
Indigenous Peoples Rights Program,
Institute for the Study of Human Rights
Columbia University

Elazar Barkan
Professor
Columbia University

Andrew Nathan
Professor
Columbia University

Melba Checote-Eads
Coordinator
Commemorative "Trail of Tears" Walk
Native American Gathers Fellowship
(Muscogee Creek Nation of Oklahoma)

Laura Krausa
System Director
Advocacy Programs
CommonSpirit Health

Prabindra Shakya
Founder/Director
Community Empowerment and Social Justice Network (CEMSOJ)
(Newar)

Melissa Isaac

Giigdokwe
Confederation of Michigan Tribal Education Directors
(Anishinaabe)

Karen Watson, CFA
Chief Investment Officer
Congregation of St. Joseph

Sandy Grande
Professor
Connecticut College
(Quechua)

Jandi Craig
Co-Coordinator
Continental Network of Indigenous Women of the Americas
(White Mountain Apache Tribe)

Wendy Weston
Executive Director, CEO
Cook Native American Ministries Foundation
(Navajo)

Jake Hart
Director of Indigenous Development
Cordillera International Film Festival
(Cherokee/Chicano)

Pamela Fox
Adjunct Professor
CSU Bakersfield
(Cherokee Nation)

Marcia Warren Edelman, MA MA LPC
Partner
Cultural Global Labs, LLC
(Santa Clara Pueblo)

Galina Angarova
Executive Director
Cultural Survival
(Ekhirit Nation of the Buryat People, Siberia, Russia)

Sister Teresa George, D.C.
Provincial Treasurer
Daughters of Charity, Province of St. Louise

Dawnee LeBeau
Independent Visual Storyteller
(Cheyenne River Lakota Nation)

Paul Morey
Father
Declans House

Edgar Villanueva
Founder
Decolonizing Wealth Project
(Lumbee)
Rick Waters
Executive Director
Denver Indian Center, Inc.
(Kiowa/Cherokee)

Ren Dietel
Senior Partner
Dietel and Partners

Irvin Morris
Professor, Writer, Author
Diné College
(Diné)

Dr. Kate Beane
Public Historian, adjunct faculty, Minneapolis College;
Director of Native American Initiatives, Minnesota Historical Society
(Flandreau Santee Sioux Dakota/Muskogee Creek)

Niso Caywood
Consultant
DOJ
(First Nations People Cree)

JoKay Dowell
Community Organizer, Consultant, PPE Fund Coordinator
Eagle & Condor Indigenous Peoples Alliance
(Quapaw, Eastern Shawnee, Cherokee)

Rachel Byington
Research Assistant
Earth Partnership - Indigenous Arts and Sciences
(Choctaw Nation)

Alina Ever
Facilitator
Earth Path Education

Amenhetep Isra El
Minister
Earth Science Foods
(The Binay Tribe - Choctaw/Binay)

Earl Dingus
Founder
Echoes of the Four Directions
(Cherokee Nation)

Lenora Dingus
Founder
Echoes of the Four Directions
(Seneca Nation)

Cheryl Draeger
Pastor
Ecumenical Fellowship Church

Ms. Marjorie Fritz-Birch
Edgewater Historical Society

Alicia Robinson
Founder
EdPlus Consulting

Adriana Loson-Ceballos
Director
Network Resources
Emerging Practitioners in Philanthropy

Michael Quan
Finance & Operations Manager
Emerging Practitioners in Philanthropy

Emily Johnson
Director
Emily Johnson / Catalyst
(Yup'ik)

Emily Murphy

Owner
Emily Murphy Creative

Mai Cazenave
Owner & CEO
Enlighten Candle Company

Reed Mathes Young
Associate for Network Resources
EPIP
Kerrien Suarez
Executive Director
Equity in the Center

Stephanie Evergreen
CEO
Evergreen Data

Tina Kuckkahn, J.D.
Vice President for Indigenous Arts, Education & Tribal Relations
Evergreen State College
(Lac du Flambeau Band of Lake Superior Ojibwe)

Cherri Briggs
President
Explore Inc.

Debra Yepa-Pappan
Native Community Engagement Coordinator
Field Museum
(Jemez Pueblo)

"Wahinkpe Topa (Four Arrows)
aka DTJacobs, Ph.D.
Professor
Fielding Graduate University
(Lakota)

Abigail Lynam
Professor
Fielding Graduate University

Judith E. Long
Professor
Fielding Graduate University

David Blake Willis
Professor, School of Leadership Studies
Fielding Graduate University

James Pepper Henry
Director & CEO
First Americans Museum
(Kaw & Creek)

Heather Ahtone, PhD
Senior Curator
First Americans Museum
(Choctaw/Chickasaw)

Becky L Albert-Breed
Executive Director
First Nations Community Financial;
Vice-Chair, Ho-Chunk Nation Trust & Investment Committee
(Ho-Chunk Nation)

Raymond Foxworth
Vice President
First Nations Development Institute
(Navajo Nation)

Rebecca Adamson
Founder
First Nations Development Institute
and First Peoples Worldwide
(Cherokee)

Lori Pourier
President and CEO
First Peoples Fund
(Oglala Lakota)

Sonya Gavin
Vice President, Advancement & Communications
First Peoples Fund
(Diné)

Dr. Kristin Dowell
Associate Professor of Art History
Florida State University

Dr. Kathleen Whitaker

Current Research Associate, Natural History Museum, Los Angeles County;
Former Director, Indian Arts Research Center,
School for Advanced Research, Santa Fe, New Mexico;
Former Chief Curator, Southwest Museum, Los Angeles, CA;
Former Chief Curator, San Diego Museum of Man, San Diego, CA;

The Reverend J. Edson Way, Ph.D.
Former Director, Wheelwright Museum of the American Indian, Santa Fe, NM,
Former Cultural Affairs Officer, State of New Mexico
Cindy La Marr
Educator
Former President, National Indian Education Association
(Pit River/Paiute)

Heather Dawn Thompson, Esq.
Former President, National Native American Bar Association
Former President, South Dakota Indian Country Bar Association
(Cheyenne River Sioux Tribe)

George Tiger
Former Principal Chief, Muscogee (Creek) Nation;
Former Chairman, United Indian Nations of Oklahoma, Kansas, and Texas
(Mvskoke)

Jim Gray
Former Publisher of the Native American Times;
Former Chief of the Osage Nation
(Osage Nation)

Dr. Deanne Grant
Assistant Professor
Fort Lewis College
(Pawnee)

Lance Fourstar
Chairman
Fort Peck Assiniboine Council
(Fort Peck Assiniboine)

Callyn Gourneau
FPCC Student Senate President
Fort Peck Community College
(Fort Peck Sioux)

Alvera Sargent
Executive Director

Friends of the Akwesasne Freedom School, Inc.
(Mohawks of Akwesasne)

Rey Edward
Friends of the Earth US

Julia Fish
Coordinator
Fund Our Future
Joshua I. Schwartz
E.K. Gubin Professor of Government Contracts Law
George Washington University Law School

Dawn Rowe
CEO
Girl Vow

James E. Brumm
President
Glastonbury Commons, Ltd.

Cesar Castillo
Member
Global Indigenous Forum FIU

Mrs. Ellen Roesberry
Government worker

Jheri Neri
Executive Director
Greater Cincinnati Native American Coalition

Dawn Knickerbocker
Greater Cincinnati Native American Coalition
(Anishinaabe from White Earth Nation)

Fran Teplitz
Executive Co-Director
Green America

Tanksi Clairmont
Director
Tribal Solar Accelerator Fund
GRID Alternatives
(Sicangu Lakota-Sisseton Wahpeton Dakota)

Heather Rust
Teacher
Grossmont Union High School District

Megan L Linski
CEO
Gryfyn Publishing

Bernadette Demientieff
Executive Director
Gwich'in Steering Committee
(Gwichyaa Zhee Gwich'in)

Tipiziwin Tolman
Tribal Language & Indigenous Education Advocate
Co-Owner
Haipazaza Phezuta
(Standing Rock Sioux Tribe)

Shianne Uskilith
Tribal Member
Hannahville Indian Community
(Hannahville Potawatomi)

Joseph William Singer
Bussey Professor of Law
Harvard Law School

Christie Cooke
Professor
Haskell Indian Nations University
(Diné)

Joshua Cooper
Executive Director
Hawai'i Institute for Human Rights
(Kanaka Maoli)

Mrs. Heather Nishimura
Hawaii Public School Teacher
(Ojibwe - Nez Perce)

Kati Haynes
Founder
Haynes Marketing + Media
(Rosebud Sioux Tribe)

Sarah Agaton Howes
Owner
Heart Berry
(Anishnabe/Ojibwe)

Stoni Tvli Rae Osborn
Board Secretary
Heart Of America KC Indian Center
(Choctaw Tribe)

Cante Heart
Organizer
Hesapa Otipi
(Sicangu Lakota)

Natalie Stites-Means
Founder
HeSapa Voter Initiative
(Cheyenne River Lakota Nation)

Estabon Hayes
President
Hest Collaborations, Zephyr Lemonade
(Spokane Nation)

Ann Whittemore
Director, Community Investments
Highlands Associates
Ana Marie Argilagos
President & CEO
Hispanics in Philanthropy

Jennifer Meehan
Hispanics in Philanthropy

Ms. Stephanie Jerome
Honoring Our Mother Earth
(Turtle Mountain)

Jami C. Powell
Associate Curator of Native American Art
Hood Museum of Art, Dartmouth College
(Osage Nation)

Rev. Chris Allen

Horizon Church
(Tunica-Biloxi)

Lateef Mtima
Professor of Law
Howard University School of Law
Gabriel Galanda
Chairman
Huy
(Round Valley Indian Tribes)

Iaonhawinon
Member
I-collective
(Saint Regis Mohawk)

Brian Larney
Chair
Indian Citizens Against Racial Exploitation
(Seminole - Oklahoma Choctaw - Mississippi Choctaw)

Mark Thompson
Executive Director
Indian Dispute Resolution Services, Inc.

Jacob Hess
Tribal Utility Consultant
Indian Health Service
(White Mountain Apache Tribe)

Ethan Keller
Indian Mascot and Logo Task Force

Jonna C. Paden
Interim Librarian/Archivist
Indian Pueblo Cultural Center Library & Archives
(Acoma Pueblo)

Dr. Lisa Aguilar
Indiana University
(Mandan, Hidatsa, Arikara Three Affiliated Tribes &
Lakota Standing Rock Sioux)

Willi White
Producer
Indigene Entertainment

(Oglala Lakota)

Kevin Pourier
President/Founder
Indigenous Art Movement (IAM)
(Oglala Lakota)
Monique Castro
CEO
Indigenous Circle of Wellness
(Navajo)

Tom B.K. Goldtooth
Executive Director
Indigenous Environmental Network

Dallas Goldtooth
National Campaigner
Indigenous Environmental Network
(Dakota & Diné)

Jamie Frederick
M.S., J.D., LL.M.
Indigenous Peoples Law - Green Bay, WI
(Mvskoke – Muscogee Creek)

Sharon Day
Executive Director
Indigenous Peoples Task Force
(Ojibwe)

Peter Clark
Managing Director
Indigenous Rights Center

Norman Patrick Brown
Director
Indigenous Rights Center
(Diné)

Pamela Good Wind
Education Director
Indigenous Roots LLC
(Lakota Sioux. Rosebud, SD)

Melodie A. Lopez
President

Indigenous Strategies
(Hopi/Navajo/Pueblo)

Laura Shadley
Indigenous Voices on WRUU Savannah Soundings
(Klamath Tribes)
Josué Rivas
Founder
Indigenously
Mexico and Otomi

Danielle Levy
Founder
Indigo Bolt

Lisa Zook
Director of Research and Impact
InformEd International

Dr. Dylan J. Clark
Program Director
InHerit: Indigenous Heritage Passed to Present

Jennifer Astone
Principal
Integrated Capital Investing

Josh Zinner
CEO
Interfaith Center on Corporate Responsibility

Juanita Cabrera Lopez
Executive Director
International Mayan League
(Maya Mam Nation)

Donna Chrisjohn
Legal Assistant/Consultant
Inyan Consulting
(Rosebud Sioux Tribe)

Dan Jamieson
Owner
Jamieson Productions
(Oneida)

Joyce Beanie Jamieson
Owner
Jamieson Productions
(Seneca Nation)

Joshua Everett
Academic Librarian
Johns Hopkins University

Julie R. Lewis
Author
JR Lewis LLC

Gaylene Crouser
Executive Director
Kansas City Indian Center
(Standing Rock Sioux Tribe)

Linda J. Link
Board Member
Kansas City Indian Center
(Choctaw Nation)

Jiselle Halfmoon
Operations Manager
KCUW Radio
(Cayuse, Nez Perce)

Leanna Kiksuyapi & Dawn McClure
Founder + CEO
Kiksuyapi Consulting
(Oglala Lakota & Mescalero Apache)

Johnna James
Kilimpi Associations
(Chickasaw Nation)

Amber Silverhorn-Wolfe
Director, Higher Education
Kiowa Tribe
(Wichita/Kiowa/CAN)

Chuck Samuelson
Founder/Serial Social Entrepreneur
Kitchens For Good (former)
(Assiniboine, Fort Peck, Montana)

Kris Goodwill
Attorney General
Lac Courte Oreilles Legal Dept.
(Menominee)
Kara Bryden
Secretary
Lake Erie Native American Council
(Chippewa Tribe of Sault Ste. Marie, MI)

Cynthia Connolly
Executive Board Member
Lake Erie Native American Council
(Little Traverse Bay Bands of Odawa Indians)

Walter Lamar
President
Lamar Associates
(Blackfeet)

Baily Jones
Global Program Manager
Land is Life

Mr. Vinton Lawrence
Lands End Farm

Alvin Warren
Vice President of Career Pathways and Advocacy
LANL Foundation
(Santa Clara Pueblo)

Rulon Pete
Executive Director
Las Vegas Indian Center

Martin LeBlanc
Principal
LBC Action

Kate Finn
First Peoples Worldwide
University of Colorado, Boulder
(Osage Nation)

Zoe Osterman

First Peoples Worldwide
University of Colorado, Boulder

Mark Meaney
Scholar in Residence, Faculty Director
Leeds School of Business, First Peoples Worldwide
University of Colorado, Boulder

Michael Blumm
Jeffrey Bain Faculty Scholar & Professor of Law
Lewis and Clark Law School

Austin Evans, Esq.
Partner
Life Law Partners, LLP
(Stockbridge-Munsee)

Eli J. Hickman
Ambassador and Volunteer Chair,
American Indian Heritage Day in Texas;
Chair of Little Brother of War
(Mississippi Band of Choctaw/Navajo)

Melanie L. Sainz
Founding Director
Little Eagle Arts Foundation

Jessica R. Rousseau
Executive Director
Little Earth Residents Association
(Cheyenne River Sioux Tribe)

Allie Greenleaf Maldonado
Chief Judge
Little Traverse Bay Bands of Odawa Indians
(Little Traverse Bay Bands)

Rain Charger
Living Indigenous Media
(Itazipacola Lakota - Cheyenne River Sioux Tribe)

Chrissie Castro
Chairwoman
Los Angeles City/County Native American Indian Commission
(Navajo & Chicana)

Tracy M. Perez
Commissioner
Los Angeles City/County Native American Indian Commission
(Navajo)

Roy Saldaña, Jr.
Project Director
Loyola University Chicago

Lucie Skjefte
Indigenous Designer
Lucie Skjefte Design
(Red Lake Nation)

Timothy Young Eagle
Executive Director
Lutheran Indian Ministries
(Pawnee)

Nick Hernandez
President
Makoce Agriculture Development
(Oglala Lakota)

David Maurrasse
President
(Marga Inc.)

Martha Redbone
Performing Artist/Musician
(Cherokee Nation of Oklahoma descent)

Nicholas Napolitano
Assistant for Social Ministries
Maryland and USA Northeast Provinces of the Society of Jesus

Jason Steiding
Public Works Director
Mashpee Wampanoag Tribe
(Mashpee Wampanoag)

Nicole Rico Serrano, M.A.Ed.
Project Director
Mashuntucket Pequot Tribal Nation Vocational Rehabilitation Program
(Narragansett Indian Tribe)

Sean McCabe CPA
Managing Member
McCabe CPA & Consulting Group LLC
(Diné)

Kristen Carpenter
Council Tree Professor of Law,
Member from N. America,
United Nations Expert Mechanism on the Rights of Indigenous Peoples;
University of Colorado American Indian Law Program

Pat Zerega
Senior Director of Shareholder Advocacy
Mercy Investment Services, Inc.

David Heska Wanbli Weiden
Professor
Metropolitan State University of Denver
(Sicangu Lakota)

Peggy Mainor
Executive Director
MICA Group

Linda L. Cypret-Kilbourne
Co-Founder
Michigan Coalition Against Racism in Sports and Media

Joseph Standing Bear
Founder and President
Midwest Soaring Foundation
(White Earth Ojibwa)

Mary Kunesh-Podein
Minnesota House of Representatives
(Standing Rock Sioux Tribe)

Earth-Feather Sovereign
Executive Director
Missing and Murdered Indigenous Women Washington

Lauren Grattan
Chief Community Officer
Mission Driven Finance
(Native Hawaiian)

Mark Sevestre
General Manager
Mississaugas of the Credit First Nation Community Trust
(Mohawk)

Patricia Bennett
Dean
Mississippi College School of Law

Angelique EagleWoman
Co-Director of the Indian Law Program and Professor
Mitchell Hamline School of Law
(Sisseton-Wahpeton Dakota Oyate)

Jodi Voice Yellowfish
Chair, MMIW Texas;
Chair, Ambassador American Indian Heritage Day in Texas
(Mvskoe Creek, Oglala Lakota, Cherokee)

Patrick Viau
Mohawk Farm
(Mohawk)

John Little
Co-Director
More Than A Word documentary
(Standing Rock Sioux Tribe)

Shelby Jackson
Native Voter Fund Advisor
Movement Voter Project
(Cherokee Nation)

Maggie Potapchuk
President
MP Associates

Seahdom Edmo
Executive Director
MRG Foundation

John Torres
Professor of Anthropology and American Indian Studies
Mt. San Jacinto College
(Diné)

Ebony Dixon
Muzik Youth Inc.

Kristy Phillips
Secondary Educator
Nahtahwahsh PSA
(Lumbee and Potawatomi)

Linda L. Cypret-Kilbourne
Chair
NASCO (Native American Student Community Organization) Movement

Michele Young-Crook
President and CEO
National Aboriginal Trust Officers Association

Chris James
President and CEO
National Center for American Indian Enterprise Development

Rory Wheeler
Youth Commission Co-President
National Congress of American Indians
(Seneca Nation)

Tucker Quetone
Chair
National Education Association American Indian Alaska Native Caucus
(Cherokee/Kiowa)

Sarah L. Kastelic, PhD
Executive Director
National Indian Child Welfare Association
(Alutiiq)

Diana Cournoyer
Executive Director
National Indian Education Association
(Oglala Sioux Tribe)

Rusty Creed Brown
Field Operations Specialist
National Indian Education Association
(Delaware Tribe of Indians)

Joseph Myers

Executive Director
National Indian Justice Center
(Pomo)

Raquelel Myers
Staff Attorney
National Indian Justice Center
(Pomo)

Lorraine Edmo
Albuquerque Field Manager, National Indian Youth Council, Inc.;
Former Deputy Director for Tribal Affairs, Office on Violence Against Women (2006-2016);
Former Executive Director, National Indian Education Association (1993-1999)
(Shoshone-Bannock)

Deborah Parker
Board of Director
National Indigenous Women's Resource Center (NIWRC)
(Tulalip Tribes)

Cherrah Giles
Chair
NIWRC
(Muscogee (Creek) & Cherokee)

Lucy R. Simpson
Executive Director
NIWRC
(Navajo)

Wanette Lee
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NIWRC

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Board Chairperson
National Native American AIDS Prevention Center

Joel West Williams
Past President (2018-2019),
National Native American Bar Association
(Cherokee Nation)

Thomasina Real Bird
President

National Native American Bar Association
(Yankton Sioux Tribe)

Christine McCleave
Chief Executive Officer
National Native American Boarding School Healing Coalition
(Turtle Mountain Ojibwe)

Samuel B. Torres
Director of Research and Programs
National Native American Boarding School Healing Coalition

Janeen Comenote
Executive Director
National Urban Indian Family Coalition
(Quinault/Hesquiaht/Oglala)

Regina M. Tsosie
President
Native American Coalition of the Quad Cities
(Diné)

Robert Lilligren
President & CEO
Native American Community Development Institute
(White Earth Ojibwe)

Rebecca Landsberry
Executive Director
Native American Journalists Association
(Muscogee Creek)

Lindsay McCovey
Founder & CEO
Native American Pathways
(Hupa)

Brett Lee Shelton
Senior Staff Attorney
Native American Rights Fund
(Oglala Sioux Tribe)

Sue Noe
Senior Staff Attorney
Native American Rights Fund

Steven Moore
Senior Attorney
Native American Rights Fund

Suzette Brewer
Executive Director
Native American Tourism of Wisconsin

Paul Lumley
Executive Director
Native American Youth and Family Center
(Yakama Nation)

Erik Stegman
Executive Director
Native Americans in Philanthropy
(Carry the Kettle First Nation - Nakoda)

Kelli Wilson Begay
Executive Project Consultant
Native Americans in Philanthropy
(Kickapoo, Seminole, Muscogee Creek)

Toni Brown
Manager
Native Education Raising Dedicated Students (NERDS)
(Native Federation of Oklahoma)

Cecelia Rose LaPointe
Executive Director
Native Justice Coalition
(Bad River Band of Lake Superior Chippewa, Keweenaw Bay Indian Community)

Jennifer Varenchik
Owner
Native Muse Productions
(Tohono O'odham Nation)

Levi Rickert
Publisher and Editor
Native News Online
(Prairie Band Potawatomi Nation)

Judith LeBlanc
Director
Native Organizers Alliance

(Caddo Tribe of Oklahoma)

Kendra Kloster
Executive Director
Native Peoples Action

Loris Taylor
President & CEO
Native Public Media
Hopi Nation

Gwen Leaffe Carr
Owner
Native Sourcing & Intrans, LLC
Cayuga Tribe of New York

Willie J. Carrillo
President
Native Star Foundation
(Tule River Yokuts)

Kate Herrera
Founder
Native Strength Revolution
(Cochiti Pueblo)

DeLanna Studi
Artistic Director
Native Voices at the Autry
(Cherokee)

Carly Bad Heart Bull
Executive Director
Native Ways Federation
(Flandreau Santee Sioux)

Jesse Short Bull
Native Youth Leadership Alliance
(Oglala Lakota Tribe)

Dawn Davis
CEO
NativeSci, LLC
(Shoshone-Bannock)

Dawne DuShane

Founding Member
NativeStrong
(Shawnee, Delaware & Sisseton-Wahpeton)

Traci Phillips
President/CEO
Natural Evolution, Inc.
(Osage & Cherokee)

Michael Kramer
Managing Partner
Natural Investments

Jerry Tello
Director
NCN
(Tap Pilam Cuauhtecan)

Alberta Eagle
Director of Operations
NDN Collective
(Oglala Lakota)

Nick Tilsen
President and CEO
NDN Collective
(Oglala Lakota)

Sarah Sunshine Manning
Director of Communications
NDN Collective
(Shoshone-Paiute)

Jill Holt
Assistant Director
Nebraska Indian Child Welfare Coalition, Inc.

Marian Holstein
Executive Director
Nebraska Indian Education Association
(Winnebago Tribe of Nebraska)

Stair Z Calhoun
Co-Founder
Network NoVA

Vickie Ramirez
Playwright
New Dramatists/NV Autry/Alter Theater
(Tuscarora)

Salazar
Special Projects Coordinator/EOC Tribal Liaison
New Mexico Indian Affairs Department
(Taos Pueblo)

Rhiana Yazzie
Artistic Director
New Native Theatre and Filmmaker, Navajo Playwright Films

Andrew Ross
Professor of American Studies
New York University

Fred Myers
Professor of Anthropology
New York University

Sonia M. Ospina
Professor
New York University

Andrew Needham
Associate Professor of History and
Director of the Minor in Native American and Indigenous Studies
New York University

Faye Ginsburg
Professor
New York University

Dr. Elizabeth Ellis
New York University
(Peoria Tribe of Indians of Oklahoma)

Donna Bussell
Tribal Services Director
NIEA Grant
(Apache Tribe of Oklahoma)

Devin Thomas O'Neill
Nights & Weekends LLC

Ken Holmes
Nihitaa Binanish Native Mentoring Program
(Navajo)

Raquel Halsey
Executive Director
North American Indian Center of Boston
(Mandan, Hidatsa, Arikara Nation)

Chris Hayashida-Knight
VP, Admin & Finance
North Valley Community Foundation

Olivia Gray
Chairperson of the Board of Directors
Northeast Oklahoma Indigenous Safety & Education (NOISE)
(Osage)

Joy A. Persall
Owner
Northern Star Consulting
(Metis')

Robert Zevin
Senior Investment Advisor
Northstar Asset Management

Julie N.W. Goodridge
CEO
Northstar Asset Management

Kevin Walker
President and CEO
Northwest Area Foundation

Justin Kii Huenemann
President and CEO
Notah Begay III Foundation
(Navajo Nation)

Naomi E. Jones
University of Alaska Fairbanks DANSRD student
NSVAP

Alexandra Watson

NtvTwt.com, #NativeTwitter
(Oglala Lakota)

Tahnee Ahtoneharjo-Growingthunder
Curator & Tribal Liaison
Oklahoma Historical Society
(Kiowa)

Taloe Sharp
Oklahoma Indigenous Mascot Removal Coalition
(Chickasaw/Choctaw)

Carlton Edwards
Tribal Council Member
(Omaha Tribe of Nebraska)

Gayle Anne Kelley
CEO, Executive Producer
One Bowl Productions

Sacheen Littlefeather
1973 Oscars: First Indigenous Woman to Make a Political Statement
Breaking the Silence
One Bowl Productions
(Apache/Yaqui)

Laura Chickering
Development Director
One Nation Walking Together

Jackson Harris
Mission survivor, aneurism survivor
Owner
Sun House Alliance

Emily Haozous
PhD, RN, FAAN Research Scientist
Pacific Institute for Research and Evaluation
(Chiricahua Fort Sill Apache)

Allen Bruce Paquin
Metalsmith Artist at Palace of the Governors
(Jemez/Zuni)

Deb Echo-Hawk
Coordinator

Pawnee Seed Preservation
(Pawnee)

Bunky Echo-Hawk
Artist
(Pawnee, Yakama)

Jasha Lyons Echo-Hawk
2S Indigenous Doula/Student Midwife/Creator, Native Breastfeeding Week
Julie L. Reed
Associate Professor
Penn State
(Cherokee Nation)

Danielle M. Conway
Dean and Donald J. Farage Professor of Law
Penn State Dickinson Law

Robert Roche
President
People, Not Mascots
(Apache)

Lori Villarosa
Executive Director
Philanthropic Initiative for Racial Equity (PRE)

Patricia Hibbeler
Chief Executive Officer
Phoenix Indian Center
(Confederated Salish and Kootenai Tribes)

Victoria Shorr
Board President
Pine Ridge Girls School

Linda Ruiz David
Recruiter / Community Leader
Pinterest

Chief Jesse Swann
Piscataway Conoy Tribe

Jacqueline Keeler
Journalist
Editor-in-Chief, Pollen Nation Magazine

Co-Founder, Eradicating Offensive Native Mascotry
(Navajo-Yankton Sioux)

Brenda Toineeta
Pipestem
Post-Traditional Indigenous Arts
(Eastern Band Cherokee)

Brian Tanner
Director of Philanthropic Partnerships
Potlatch Fund
(Confederated Salish and Kootenai Tribes / Rocky Boy Cree)

Jason Grasl
President
Practical Waterfall Productions
(Blackfeet)

Renée L. Roman Nose, MAIS
artist, activist, motivational speaker, photographer, poet
President of Fierce Courage
(Cheyenne)

Ermia Butler
President, Native American Women Association;
Co-Chair, Ku-ah-mah
(Confederated Tribes of The Umatilla Indian Reservations (CTUIR))

Jessica Lambert
Student
Princeton University
(Choctaw Nation)

Katharine Schassler
Student
Princeton University
Indigeneity Task Force

Angela R. Riley
Professor of Law, UCLA School of Law
Director, Native Nations Law and Policy Center
(Potawatomi)

Mary Jean Robertson
Producer
Programmer of "Voices of the Native Nations" KPOO radio in San Francisco

Alec Stais
CIO
Providence St. Joseph Health

Sherrie Anne Noble J.D.
Director
Racism Is Not A Game

Patrick McCully
Climate and Energy Program Director
Rainforest Action Network

Gene Tagaban
Ravendreaming Productions
(Cherokee/Tlingit)

Bill Mosley, Josh Silver & Ian Washburn
Co-Founders
Rebrand Washington Football

Russell Brooks
Executive Director
Red Eagle Soaring
(S. Cheyenne)

Dan Wahpepah
Founder & Co-Director
Red Earth Descendants
(Aanishinaabe)

Sonya Frazier
Founder
Regalia Making Mothers
(Chickasaw Nation)

Stephen Reichard
Principal
Reichard and Associates, Inc.

Morning Star Gali
Project Director
Restoring Justice for Indigenous Peoples
(Pit River)

Todd Goodman
Former VP of the Caddo Nation
Riversport Foundation
(Caddo Nation)

Vanessa Roanhorse
CEO
Roanhorse Consulting
(Navajo)

Michael Painter, JD, MD
Senior Program Officer
Robert Wood Johnson Foundation
(Cherokee Nation)
Holly Rose
Artistic Director
Rosebud Children's Theatre

Rosy Simas
Artistic Director
Rosy Simas Danse
(Seneca Nation)

Billy Mills
Olympic Gold Medalist
Running Strong for American Indian Youth
(Oglala Lakota Sioux)

Alex Tallchief Skibine
Professor of Law
S.J. Quinney College of Law, University of Utah
(Osage Nation)

Elizabeth Kronk Warner
Dean
S.J. Quinney College of Law, University of Utah
(Sault Ste. Marie Tribe of Chippewa Indians)

Cheryl Ann Kary, Ph.D.
Executive Director
Sacred Pipe Resource Center
(Standing Rock Sioux Tribe - Yanktonai)

Angela Mooney D'Arcy
Executive Director

Sacred Places Institute for Indigenous Peoples
(Acjachemen Nation)

Kim DeOcampo
Executive Director
Sacred Sites Protection & Rights on Indigenous Tribes (SSPIRIT)
(Tuolumne Mewuk Tribe)

Brittany Robb
Executive Director
Safe Haven Shelter & Resource Center

Steven Thompson
Actor
(Saint Regis Mohawk Tribe - Mohawks of Akwesasne)

Olivia Chilcote
Assistant Professor
San Diego State University
(San Luis Rey Band of Mission Indian)

Patty Ferguson-Bohnee
Faculty Director, Indian Legal Program; Director, Indian Legal Clinic
Sandra Day O'Connor College of Law, Arizona State University
(Pointe-au-Chien)

Robert J. Miller
Professor
Sandra Day O'Connor College of Law, Arizona State University
(Eastern Shawnee)

Anna Han
Interim Dean
Santa Clara University, School of Law

Elena Vilchis
Teacher
The Santa Ana Unified School District

Cliff Fragua
Artist/Stone Carver
Sculptor of the PoPay Statue in the National Statuary Hall,
US Capitol Building, Washington DC
(Jemez Pueblo)

Esther Lucero

Chief Executive Officer
Seattle Indian Health Board
(Diné)

Selena Benally
Graphic Designer, Musician
Selena Benally Designs
(Navajo/Hopi)

Jay Spaan
Executive Director
Self-Governance Communication & Education Tribal Consortium
(Cherokee Nation)
Ana Rivera
Field Associate
Share Our Strength

Nancy Bo Flood, Ph.D
author and educator
Simon and Schuster

Hallie Riggs
Social Worker
Simply Smiles

Zachary Gross
Senior Program Manager
Simply Smiles Inc.

Sr. Joan Agro, O.P.
Congregational Secretary
Sisters of St. Dominic of Blauvelt, New York

Janene Yazzie
Co-Founder and Director
Sixth World Solutions
(Diné)

Dante Biss-Grayson
CEO
Sky-Eagle Collection, Dante Biss-Grayson Fine Art
(Osage)

Allison Hicks
Trustee
Smithsonian National Museum of the American Indian

(Prairie Band Potawatomi/Choctaw)

Y. Elaine Rasmussen
CEO
Social Impact Strategies Group

Danny Garceau
Director
Society of American Indian Government Employees

Brenda Golden
Activist, Advocate, Attorney, Public Speaker
Society to Preserve Indigenous Rights and Indigenous Treaties (S.P.I.R.I.T.)
(Mvskoke)

Mr. Thomas McCoy
Solar Industry
(Sault Ste. Marie Tribe of Chippewa Indians)

Debra S. Burton
Attorney
(Cherokee Nation)

Vanda Altarelli
President
SONIA for a Just New World

Michael Kelley Harris
Owner
SourceCell and Sustainability Innovation

Candice Byrd
President
Southeastern Indian Artists Association
(Cherokee Nation/Quapaw Nation/Osage Nation)

Aricles James
Founder
Southern Oklahoma LGBTQIA
(Chickasaw Nation)

Michael D. Oeser
Associate Professor, Senior Fellow SULC NALPI
Southern University Law Center
(Cherokee Nation)

Tina Braithwaite
CEO
Sovereign Nations Consulting
(Benton Paiute Tribe)

Sheri Riemers
Chair
St. Paul Indians in Action
(White Earth Ojibwe)

Peggy Flanagan
Lieutenant Governor
State of Minnesota
(White Earth Ojibwe)

Michèle Alexandre
Dean and Professor of Law
Stetson University College of Law

Hank Adams
Executive Director
Survival of American Indians Association Incorporated
(Sioux-Assiniboine)

Sonja Swift
Interim Executive Director
Swift Foundation

Kevin Noble Maillard
Professor of Law
Syracuse University
(Seminole Nation of Oklahoma)

Eugene Tapahe
CEO/Creative Director
Tapahe Inventive Design
(Diné)

Dawn Hill
Co-President
Tapestry Institute
(Choctaw Nation)

Rosario Connor
Director, National Foundation Partnerships
Teach For America

Tara Moses
Artistic Director
Telatúlsa
(Seminole Nation of Oklahoma)

Joan R. M. Bullock
Dean and Professor of Law
Texas Southern University,
Thurgood Marshall School of Law

Jennifer Castner
Director
The Altai Project

Nicole Lim
Executive Director
The California Indian Museum and Cultural Center
(Pomo)

Crystal Marich
Institutional Marketing Manager
The Center for Cultural Power

Sara Overby
Program Officer
The Colorado Health Foundation

Sean Dollard
Program Officer
The Colorado Health Foundation

Kimla McDonald
Board Member
The Cultural Conservancy

Kurt Barnes
Treasurer & CFO
The Episcopal Church (DFMS)

Rebecca Nagle
Journalist
Host, *This Land* podcast
(Cherokee Nation)

Leah Goldstein Moses

Founder & CEO
The Improve Group

Dr. Alex RedCorn
Executive Director
The Kansas Association for Native American Education
(Osage)

Dr. Michelle A Denny
Director
The Medicine Wheel Riding for MMIW
(Leech Lake Band of Ojibwe)

Betsy Richards
Director of Cultural Strategies
The Opportunity Agenda
(Cherokee Nation)

Siouxsan Robinson
President
The Red Road
(Lakota, Blackfoot, Choctaw)

Fredericka Joseph
Chair
The Society of American Indian Government Employees (SAIGE)

Terry Mollner
Chair
Stakeholders Capital, Inc.

Vicki J. Limas
Professor of Law Emerita
The University of Tulsa College of Law

Christopher Kilner
Chairman
The Woape Foundation

Tom Pearson
Co-Founder/Co-Director
Third Rail Projects
(Coharie/Eastern Band Cherokee)

April Holder
Artist, Indigenous women's rights advocate,

Community advisory board member for the PTM Foundation
Three Sister Collective
(Sac and Fox Nation of Oklahoma)

Teresa Wells
Managing Director
Tiedemann Advisors

Rata Elmore
Cultural advocate and educator
President, Tihei Mauri Ora
Founder, Kiwis in Las Vegas
(Maori)

Sandor Iron Rope
President
Tiognaka
(Full blood Lakota - Sioux)

Shirley Sneve
Executive Director
Tiwahe Foundation
(Rosebud Sioux Tribe)

Rebecca Estrin
Delegate
Tlingit & Haida Tribes of Alaska
(Tlingit & Haida)

Ms. Tracy Graves
TNT Wellness

Harold L Nez
Public Works Manager
To'Nanees'Dizi Local Government
(Navajo - Diné)

Benjamin Jacobs
Co-Founder & Co-CEO
Tocabe: An American Indian Eatery
(Osage Nation)

Burrell Jones
Youth Program Manager
Tolani Lake Enterprises
(Navajo)

Lorén M. Spears
Executive Director
Tomaquag Museum
(Narragansett)

Dr. Christine Asmar
Tranby Aboriginal College
Sydney, Australia
Summer
ASG Vice President
Treasure Valley CC
(Pueblo of Acoma)

Sara L Twiss
Co-Founder
Tribal Entities Connect
(Walker River Paiute Tribe)

Crystal C'Bearing
Deputy Director
Tribal Historic Preservation Office
(Northern Arapaho)

Clint Sago
Academic Counselor
Tulsa Community College
(Mvskoke-Euchee-Choctaw-Mescalero Apache-Cherokee)

Cindy L. Martin
Founding Member
Tulsa Indian Coalition Against Racism (TICAR)
(Oklahoma Choctaw/Lakota)

Valentín Sierra
Executive Director
Two-Spirit Health Action Network
(Yoeme)

Raoul Max Trujillo
President
Tzacol Productions Inc
(Apache/Ute)

Autumn Bordner
Research Fellow

UC Berkeley Center for Law, Energy, and the Environment

Mr. Tvetene Carlson
UC Berkeley
(Native Village of Cantwell)

Paloma B. Sánchez
PhD Student
UC Berkeley
(Winnebago Tribe of Nebraska)

Phenocia Bauerle
Director
Native American Student Development
UC Berkeley
(Apsaálooke)

Patrick Naranjo
Director
UC Berkeley American Indian Graduate Program
(TEWA. Santa Clara Pueblo)

Ronald Spencer
MSW Candidate 2021
UC Berkeley School of Social Welfare
(Kguwaika/Diné)

Katie Green
UC Berkeley School of Social Welfare

Christian Ribeiro
Grew up in DC, DC Sports Fan
UC Berkeley Social Welfare

Alice Hsu
UC Berkeley, CEE Department

Gabriel Trujillo
PhD Student
UC Berkeley, Integrative Biology

Malani Student
UC Irvine

Hanna Hebden
UCLA

(Bad River Band of Lake Superior Chippewa Indians)

Jay Blackwell
UBH Director of Programs
Umoja Behavioral Health

Rev. Dr. Susan Frederick-Gray
President
Unitarian Universalist Association

Moonanum James
Co-Leader
United American Indians of New England
(Wampanog Tribe of Gay Head - Aquinah)

Mahtowin Munro
Co-Leader
United American Indians of New England

Roberto Mukaro Borrero
President
United Confederation of Taino People
(Taino)

Susana Sandoval
Human Rights Commissioner
United Nations Permanent Forum for Indigenous Peoples
(Purepecha)

Quanah Parker Brightman
Executive Director
United Native Americans
(Enrolled Lakota)

Zunneh-bah Martin
United Natives Striving to Protect Indigenous Rights
(Diné and Modoc)

Maggie Osborn
Sr. VP & CSO
United Philanthropy Forum

David Biemesderfer
President & CEO
United Philanthropy Forum

Stephanie De Luna
United San Antonio Pow Wow
(Navajo, Taos Pueblo)

Kirk Francis
President
United South and Eastern Tribes Sovereignty Protection Fund (USET SPF)
(Penobscot Indian Nation)

Kitcki A. Carroll
Executive Director
United South and Eastern Tribes Sovereignty Protection Fund (USET SPF)
(Cheyenne and Arapaho Tribes of Oklahoma)

Rebecca Tsosie
Regents Professor of Law
University of Arizona

Rachelle Begay
Doctoral Student, Program Coordinator
University of Arizona
(Diné)

Naomi Bishop, MLIS
Health Science Librarian
University of Arizona
(Akimel O'odham)

Electa L. Hare-RedCorn, LCSW
Health Policy Research Scholar
University of Arkansas School of Public Policy
UARK Social Work Advisory

Stacy Leeds
Dean Emeritus and Professor of Law
University of Arkansas
(Cherokee Nation)

Noah Ramage
Graduate Student Instructor
University of California, Berkeley
(Cherokee Nation of Oklahoma)

Song Richardson
Dean
University of California, Irvine School of Law

Verna Williams
Dean
University of Cincinnati College of Law

Tarren Andrews
PhD candidate
ODECE Inclusive Excellence Fellow
University of Colorado
(Confederated Salish and Kootenai Tribes)

Tarah M. Donoghue
PhD candidate
University of Colorado

Beth Osnes
Associate Professor
University of Colorado

Andrew Cowell
Director
Center for Native American and Indigenous Studies
University of Colorado, Boulder

George F. Taylor II
Member, External Advisory Board
Center for Native American & Indigenous Studies (CNAIS)
University of Colorado, Boulder

Cibonet Salazar
Program Coordinator
Center for Native American & Indigenous Studies (CNAIS)
University of Colorado, Boulder
(Taos Pueblo & Santa Ana Pueblo)

John T. Stocke
Professor Emeritus
University of Colorado, Boulder

Jason Neff
Professor
University of Colorado Boulder

Kelsey Fuller
PhD candidate
University of Colorado Boulder

Kerri Clement
PhD candidate
History and Critical Indigenous Studies
University of Colorado Boulder

Sean Kenney
Graduate Student
University of Colorado Boulder

Silvia Peckham
Alumni
University of Colorado Boulder

Amanda Linsenmeyer
Director, Intercultural Engagement,
Center for Inclusion and Social Change
University of Colorado Boulder
(Cherokee Nation of Oklahoma)

Jamie McDevitt-Galles
Senior Manager, Collaborative Programs
University of Colorado Boulder

Herbert H. Covert
Professor of Anthropology
University of Colorado Boulder

Kimberly Killen
Instructor
University of Colorado Boulder

Julie Waggoner
Interim Director
Center for Ethics and Social Responsibility
University of Colorado Boulder

Michael Warren Cook
Communication Scholar
University of Colorado Boulder

Tiara Na'puti
Assistant Professor
University of Colorado Boulder

Dr. Maria A. Windell
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University of Colorado Boulder

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University of Denver

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University of Denver

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University of Green Bay, First Nations in Education Doctoral Program

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Ph.D.
Wilmette Institute

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Windhorse Legal, PLLC

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Hannah Teeters

Christina McClelland

Alan Groves
Teacher/coach
(Northern Ute/Hopi)

Aileene Villalobos

Max Hull

Benjamin Hurwitz

Junella Macrae

Rachel

Gregory Anderson

Eric Jennings

Mr. Anthony Genovese

Hillary

Mr. Michael Golen

Andy Peace

Stephane Wimmers

Brianna Pekari

Russette
(Assiniboine/Sioux Tribe of Fort Peck, Montana)

Shirley LaCourse Jaramillo
(Lakota/Oneida/Yakama/Umatilla)

Sally Seppanen

Matthew Ballinger

Miss Karisa

Victoria Morak
(Shishalh Nation Sechelt BC)

Stephanie Bostwick
(Blackfeet)

A. Lambert

Jesse Big Crow and Tiyospaye
Ina
(Oglala Lakota)

Theodora Simon
(Navajo)

Ms. Patricia Wright

Carolann Garrison
(Tuscarora)

Sharon Rogenmoser

Louisa Harstad
(Bad River Nation)

Nicole MartinRogers
(White Earth Nation)

Jessica Nofire
(Cherokee Nation)

Jackie Newberry

Dr. Ron Rohovit

Melanie Miller

Breanna Martin
(Quapaw Tribe of Oklahoma)

Danielle Grant
(Turtle Mountain)

Jessica Martin

Ms. Abi Schaffner

Dot Wade

Stephen

Frances Danger
(Mvskoke Creek and Seminole)

Teiawentathe Burns
(St. Regis Mohawk Tribe)

Taryn Dillon

Tanna Morin
(Crow)

Miss Renée Manahan

Hunter Erwin
(Choctaw Nation of Oklahoma)

Kurstie Bevelhymer-Rangel
Mental Health Therapist

Willa Bandler

Tashia Hart
(Red Lake Band of Chippewa Indians)

Matthew Richter

Laura Dorn
(Red Lake Nation)

Ms. Cynthia Wilson
(Seminole Nation of Oklahoma)

Christina Ippoliti

Jeff Karl

KeAndra Begay
(Diné)

Mary Goodhart

Christopher Colbert
(Choctaw Nation Oklahoma)

Tanya Palit

Mr. Simone Alcindor

Erika Rand
Light of the Hopi

Mercedes MacAlpine

Melissa Loeb

Christianne Lind

Miss Niha Panjala

Margaret D. Jacobs

Misty Everett
(Hopi)

Nicole Dante

Lexington Gretzky

Marita Stout

Caroline Chambers

Caitlin Slack
Creative Director

Allen Collins

Jessie Britton
Speech Language Pathologist

Rachel Larsen

Gabrielle Colville

Doris Settle Maxwell

Ms. Jennifer L. Capwell
(Walker River Paiute Tribe)

Sita Geroux

Karen Lunde
PhD Biology

Maggie Day

Aemelia Bingaman
(Sault Ste. Marie Tribe of Chippewa Indians)

Shahar Tsameret

Aubry H.
(Navajo Nation)

Erin Mathias

Nicoleta Zúñiga y Ruiz di Cicco
(Purépecha)

Jessica de Leon

Sara Lam

Samantha M

Jessica Juarez-Wagner

Crystal Davis

Torres

L. Fawn White
(Ponca Tribe of Oklahoma)

Amelia (Em) Haley

Jenna Topper

Anna McCormick Goodhart

Christie Torgerson

Susan King

David Voss

Sarah Flores

Ms. Jamie Buckley
(Oneida)

Elaine J.C. DeBassige
Licensed Counselor
(Ojibwe)

Jamie Fields
(Muskogee Creek Nation)

Penny Olanna Homemaker
(Native Village of Shishmaref)

Dina Lopez
(Xicana)

LaVerne Bitsie-Baldwin
(Diné)

Amanda Jameson

Janie Peterlin
Chaplain

Priyanka Bhakta

Traci McClellan-Sorell
Children's Book Author
(Cherokee Nation)

Gariana Clark
(Navajo)

Samantha Bowling
Artist
(Cherokee, Algonquin)
Kali Dale
(White Earth Ojibwe)

Jamie B. Schwartz

Summer Baldwin
(Sosoni, Banakwat and Miwuk - Shoshone, Bannock and Miwok)

Gregory R. Locklear
(Lumbee)

Laura Lesniewski

Matt Senger

Janey Ellis

Lourdes Garcia
Paraprofessional for Public Schools

Karlo

Andrew Charney
(Natchez Kusso)

Jason Michelin

Dr. Emily Tancredi-Brice Agbenyega
(Bahá'í community of Pelham, NY)

Angel Jackson
(Nez Perce)

Darren Henson
(Keetoowah)

Georgia Madrid
(Taos Pueblo/Navajo)

Tanya Holland

Sonya Buglion Gluck

Delaney Engle

Lauren Valencia

Micheleen Pennington

Tyiesha
(Catawba)

Barbara Tibbetts

Kristen Hairston

Soumyaa Uma Vani Utlapalli

Cynthia Hohl
(Santee Sioux Nation)

Sofia Smith
(Navajo)

Dr. Joelle Pretty

Liana Juliano

Ms. Mary Elizabeth Trujillo

Isabel Hoggatt

Linda Day
(Cherokee Nation)

Matt Hare

Sandra Hope
(Haliwa-Saponi)

Ms. Ammie Grauten

Mr. Durango mMendoza
(Muscogee Creek)

Mrs. Miriam Presley

Moselle Singh

Ronica McKinley

Mr. Jacob McDowell

Laura Purdy
(Aroostook Band of Micmacs)

Jonathan Jones
Freelance Artist
(Atakapas)

Citlalli Romero

Majerle Lister
Diné Graduate Student
(Navajo Nation)

Deborah
(Oneida)

Mr. Gerald Savage
(HoChunk)

Lisa Hernandez

Mr. Tony L. Rowe
(Sunaq/ Dakota)

Ms. Connally Baskett

Mr. George M. Hardebeck

Valerie Stuart
(Ojibwa - White Earth)

Miss Katie Bonner

Dr. Kimberly Simmons, MD, MPH

Sophia Stuart

Andrea Kaschko

Cathy Evans

Breonna Woods
(Muscogee Creek)

Kathryn BlackOwl Carr
(Onondowagah - Seneca)

Ms. Sarah Stanton
(Saginaw Chippewa Indian Tribe)

Rebekah Winegarner

Sarah Lewis

Grace Ukoha

Ms. Rena Bailey

Sydney L.

Nathan McDowell

Emily Kreuger

Jennifer R. Smith

Brittany Lohman

Cara Hoener

Daniel Gonzalez

Louis Apollon

Mrs. Kary Pearson

Carissa Brownotter
(Hunkpapa Lakota/Diné)

Mrs. Lydia Nkem

Ms. Sajada Syed

Jonny BearCub Stiffarm

Vaibhavi

Jonathan L. Scripps
(Apache)

John Ducharme

Marcie Richmond

William Barquin
(Eastern Shoshone/Oglala Lakota)

William Edward Gibbs
(Chickahominy Indian Eastern Division)

Ms. Alicia

Charlotte and Joseph Little
(San Felipe/Taos Pueblos & Mescalero Apache)

Stephen Bergren

Victoria Yanez

Katie Barzizza

Jerry Yelton

Elizabeth Fox

Naazim Jay McGilvery

Ani Koch

Bríana Aguilar

Autumn Rayne
(Taos Pueblo)

Marleah Makpiaq LaBelle
(Native Village of Port Graham)

Kathleen Corby

Macy Muirhead
(Potawatomi)

Elias Monette
(Turtle Mountain Band of Chippewa)

Patricia Cutler Teusink
(Fort Hall Shoshone-Bannock)

Hester Dillon
(Cherokee Nation)

Ms. Lael Johnson

Randy Walker

Max Walker

Mylie Walker

Mx. Serendipity
Afro Kei Fashion

Joan Frances Graff

Lesley Parr

Colleen Joyce

Marguerite
(Inuk)

Tallulah Eve Smith
Artist, Writer, Volunteer, Activist and Advocate;
Alumni of The University of Tulsa
(Mvskoke Creek, Bird Clan)

Lea McCormick
Artist & Actor
(Mvskoke Nation)

Ecovlke
Artist and alumni of Bacone College and the Institute of American Indian Arts
(Deer Clan)

Johnnie Diacon
Artist and alumni of Bacone College and the Institute of American Indian Arts
(Mvskoke - Muscogee)

Raprakko Etlwv
Artist and alumni of Bacone College and the Institute of American Indian
Arts(Thlopthlocco Tribal Town)

Rhonda LeValdo
(Acoma Pueblo)

Shannon Rivers
Native American Spiritual Leader for incarcerated persons in California and Arizona
(Akimel O'otham)

Cheryl Wapes'a-Mayes
Educator of Native Youth
(Assiniboine-Sioux Urban Indian)

George Franklin Smith, Jr.
Veteran, retired cook and baker, songwriter
(Cherokee Nation)

Sara Hoklotubbe
(Cherokee Nation)

Kristen Suagee-Beauduy
(Cherokee Nation)

Jennie Stockle
Greater Tulsa 2020 Teach for America Corpsmember
(Cherokee-Creek)

Joan Candy-Fire
(Cheyenne and Arapaho)

Jacqueline Garreaux
(Cheyenne River Sioux Tribe)

Leah Weaselboy
(Chippewa-Cree and Lakota)

Eddie Hoklotubbe
(Choctaw Nation)

Eric Reed
(Choctaw Nation)

Joe Gaines
(Choctaw Nation)

Stewart Wilson
(Choctaw Nation of Oklahoma)

Malcolm D. Benally
Community Organizer/Author/Multimedia Artist
(Diné)

Luzene Hill
Artist
(Eastern Band of Cherokee)

Forrest Moss
(Eastern Band of Cherokee - Anigiduwagi)

Bari Gayle Morehead Talley
Tribal Library Coordinator
(Karuk, Yurok, Shasta)

Teri Greeves
(Kiowa Tribe)

Jim Petoskey
(Kitche Weeqkwidon Anishinaabek)

Nazune Menka
(Koyukon Athabascan & Lumbee)

Virginia Weaselboy
(Lakota)

Freda Porter
PhD
(Lumbee)

Margaret Tarrant
(Mandan/Hidatsa)

Paige Berryhill Dunlap
(Muscogee Creek and Cherokee Nation)

Margo Rita Smith
Wife and Mother
(Mvskoke Creek, Bird Clan)

Thomas R. Harjo, Jr.
(Mvskoke Creek, Seminole, Quapaw, Shawnee, Delaware)

Verne Blatchford, M.A.
Educator
(Navajo Nation)

Tara Hocker
(Navajo Nation)

Elsie L. David
(Nchi Wanapam of Yakama Nation)

Alejandra

Sara Moffett
(Nez Perce)

Dani Morrison
(Oglala Lakota)

Joseph RedCloud-Lehner
(Oglala Lakota)

Anita Fields
Artist and Educator
(Osage, Muscogee Creek)

Dan SaSuWeh Jones
Former Chairman, Ponca Tribe of Indians of Oklahoma
Former Vice Chair, Oklahoma Indian Affairs Commission
(Ponca)

Julie Buffalohead
Visual Artist

(Ponca Tribe of Oklahoma)

Martie Simmons
(Hochunk Nation)

Kara Briggs
(Sauk-Suiattle Tribe)

Lisa Mullen
(Nnee Nation - San Carlos Apache)

Theresa Jim-Ortiz (Tsumskuswy)
(Seneca, Big River - Inchee Wunuh)

Michele Leonard
Author, Lecturer, Activist, Elder
(Shinnecock Nation)

Vikki Eagle Bear
Elementary Principal
(Sicangu Lakota)

Antoinette Bernal
(Taos Pueblo)

Susan Arkeketa
Attorney
(Otoe-Missouria and Muscogee)

Edward T. Ventura
(Prairie Band Potawatomi Nation)

Gregg Deal
Artist
(Pyramid Lake Paiute)

Virgie Henry
(Quapaw Tribe of Oklahoma)

Renea Perry
Indigenous Education Advocate
(Tlingit/Inupiat)

Dennis Jennings
(Sac and Fox Nation, Quapaw)

Frederick Trammell
Related to both Jim Thorpe and Great Sauk leader Blackhawk
(Sac and Fox Nation)

Brenda Kinnart "Waubaksi Quay"
(Sault Ste. Marie Tribe of Chippewa Indians)

Carole Lindstrom
Author of children's literature
(Turtle Mountain Ojibwe)

Heid E. Erdrich
author, editor, professor
(Turtle Mountain Ojibwe)

Paula Blaisdell
(Sault Ste. Marie Tribe of Chippewa Indians)

Charissa Blue
(Upper Sioux Community – Dakota)

Lori Edmo
(Shoshone-Bannock)

Ashley Root Lesley
Minister
(Shoshone-Bannock Ft. Hall)

Josephine Buck
(Wanapum-Confederated Tribes and Bands of the Yakama Nation)

Deborah Spears Moorehead
Owner, Artist, Consultant
PaintedArrow Studio Talking Water Productions
(Seaconke Pokanokett Wampanoag)

Lisa Brunner
(White Earth Ojibwe Nation, Minnesota)

Richard Zane Smith
Wyandot artist, waⁿdat language revivalist,
seated ceremonial speaker of the Waⁿdat Springs Ceremonial Grounds
(Wyandot)

Jack George
(Yakama Nation)

Raymond D. Apodaca
Former Governor Ysleta del Sur Pueblo;
Former Chairman,
NCAI Commission on American Indian Cultural and Religious Concerns;
Former National Coordinator of the American Indian Religious Freedom Coalition
(Ysleta del Sur Pueblo)

Sherrie Anne Noble, J.D.
Advocate

Seana Carroll Roberts
Former Washingtonian and humanitarian

Lance Henson
poet

Wendy Rose
poet

Bobby Bridger
singer/songwriter/western historian

Wesley Studie AKA Wes Studi
Actor, Spokesperson
Partnership with Native Americans &
Indigenous Language Institute

Anjana Mebane-Cruz

Bonnie Kahn

Caren Knight Pepper

Crystal Cole

Drexler Henderson

Duke R. Harjo
(Mvskoke)

Glenn Sugameli

Heather Rae

Jillian Pappan
(Omaha Tribe of Nebraska)

John P. Sanchez

Kate Montgomery

Kathleen Ratteree

Keioshiah Áyání Yazhí Peter

Kelly Church

Leis Rodriguez

Megan Lowry

Meggie Cywink

Misa Joo

Norbert Hill

Peter Kollinzas

Rozelisa Defabiis

Sura Cox

Tara Lambert

Theodore Means Jr.

TraceyAnn Moore

Weyodi Squid

Wilton Corkern

Evalyn Silva

Miriam Katz

Appendix G: Elimination of Race-based Indian Logos, Mascots, and Names - National Indian Education Association

ELIMINATION OF RACE-BASED INDIAN LOGOS, MASCOTS, AND NAMES

March 12, 2020

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

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

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

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

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

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

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

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

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

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

WHEREAS, research conducted by Stephanie A. Fryberg finds;

Exposure to race-based Indian stereotypes harms American Indian students,

Attractive stereotypes cause as much harm as cartoon caricatures,

American Indian students who approve the use of Indian logos, mascots and names experience more harm than do American Indian students who oppose the use of such imagery.

Euro-Americans experience a boost of self-esteem when exposed to the same-raced based Indian stereotypes; and

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

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

Now therefore be it resolved that the National Indian Education Association calls for the immediate elimination of race-based Indian logos, mascots, and names from educational institutions throughout the Nation;

Be it further resolved that the National Indian Education Association calls for the immediate elimination of race-based Indian logos, mascots, and names from educational institutions in the elimination of these stereotypes.

Appendix H: N.C. State Superintendent of Education's Memo Concerning State Board of Education's Action Statement on American Indian Sport Mascots

N.C. State Superintendent of Education

Letter to 117 District Superintendents

& Charter School Directors

Concerning State Board of Education's Action Statement on American Indian sport mascots in the NC public schools

October 31, 2002

MEMORANDUM

TO: LEA Superintendents

Charter School Directors

FROM: Michael E. Ward, State Superintendent

Priscilla J. Maynor, Senior Assistant to State Superintendent

Louise Maynor, Chair, State Advisory Council on Indian Education

SUBJECT: Native American Heritage Month

American Indian Sport Mascots, Logos and Demeaning Imagery

The month of November is Native American Heritage Month and throughout the state, particularly in our public schools, celebrations and programs are planned that will enhance knowledge in heritage, history, art and tradition of American Indians. These programs reflect your commitment and the commitment of your local board members and school administrators to take every possible step to ensure that schools in your communities are welcoming and caring environments for all public school students.

The State Advisory Council on Indian Education recently convened to discuss action taken by the State Board of Education at its June meeting regarding the use of American Indian sport mascots, logos and demeaning imagery. The State Board [approved a recommendation](#) strongly encouraging all educators in the public schools of North Carolina to educate themselves on the educational, curricular, and psychological effects of using American Indian sport mascots and logos. In addition, the State Board agreed that all public school administrators and local boards of education should review their policies and procedures toward the use of American Indian sport mascots, logos and all demeaning imagery. Therefore, the State Board requests all local

education agencies (LEAs) to annually report to the Department of Public Instruction plans of action and actions implemented including (1) the review of local imagery, and (2) any activities to educate public school personnel of the educational, curricular, and psychological effects of using American Indian sport mascots and logos.

In light of No Child Left Behind and its requirements, the State Board's action is timely. American Indian students, both male and female, have the highest dropout rate of any ethnic group enrolled in our public schools. In 2001, American Indian students represented 1.47% of the total school membership and represented 2.7% of the total LEA dropout. Academic performance on end-of-grade and end-of-course tests has consistently improved; however, these

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Superintendents

October 31, 2002

students continue to perform significantly lower than comparable students in the state. With this in mind, it is imperative that we encourage American Indian students to be successful in school and make sure schools are inviting places for them.

The Council will be responsible for collecting, analyzing and reporting activities to the State Board. To assist school districts with this process and planning, the Council has compiled a list of resources and information, which is enclosed. In order to meet the deadlines for the annual report of the State Advisory Council on Indian Education, **we need to have each LEA's report on activities and actions taken by March 28, 2003.**

We thank you in advance for your cooperation and attention to this important issue. It is a timely reexamination and one that not only has the potential to improve learning environments for American Indian students, but will also support safe, orderly and caring environments for all students. For additional information, you may contact Priscilla J. Maynor, Senior Assistant to the State Superintendent, at pmaynor@dpi.state.nc.us or Louise Maynor, Council Chair, at lmaynor@gte.net.

MEW:PJM:jd

Enclosures:

- Action approved by the State Board of Education
- Resolution of the State Advisory Council on Indian Education
- Resolution of the United States Commission on Civil Rights

- Memorandum written by Richard P. Mills, State Commissioner of Education, State Education Department of New York

- "Why Educators Can't Ignore Indian Mascots", by Dr. Cornel Pewewardy, University of Kansas

- "The Problems with Native American Mascots", by Laurel R. Davis, Springfield College

Resources:

- Mascot Education & Action Group

PO Box 18640

Asheville, NC 28814

(828) 669-6677

- The Center for Diversity Education

2 South Pack Square

Asheville, NC 28801

(828) 254-9044

www.diversityed.com

Appendix I: 2003 Letter from DCS Superintendent to Senior Assistant to State Superintendent



Dare County Schools

P.O. Box 640
Manteo, NC 27954
Phone (252) 473-1151
FAX (252) 473-1507
<http://www.dare.k12.nc.us>

SUE F. BURGESS, Ed.D.
Superintendent

JOHN M. WINSTON, JR.
Assistant Superintendent

BOARD OF EDUCATION

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THOMAS MAHER
NICHOLAS R. NUZZI, JR.
SKIP SAUNDERS

March 25, 2003



Priscilla J. Maynor
Senior Assistant to State Superintendent
6301 Mail Service Center
Raleigh, North Carolina 27699-6301

Dear Ms. Maynor:

This letter is in response to the October 31, 2002 memo regarding American Indian Sports Mascots, Logos and Demeaning Imagery and your request for information concerning educating staff on educational, curricular, and psychological effects of using American Indian sports mascots and logos. Dare County Schools' Board of Education and local school administrators are committed to providing school environments that are welcoming and caring for all students.


Currently Dare County Schools has three of nine schools using American Indian sports mascots and logos. They are Manteo High School "Redskins", Manteo Middle School "Braves", and Manteo Elementary School "Braves in Training". I have met with these schools' principals and reviewed the resources offered in your October 31, 2002 memo. Each school has started a dialogue with their respective school improvement teams about educating students, staff and the community regarding American Indian sports mascots and logos.

Manteo High School and Manteo Middle School have already implemented plans to phase out the imagery of American Indians on sport teams logos. The schools' bands and cheerleading squads have eliminated songs and cheers referencing American Indians. Manteo Middle School will implement a process to change the school mascot to coincide with the opening of the new Manteo Middle School in the fall of 2005. Manteo Elementary School will coordinate the school mascot change at the same time as Manteo Middle School. With the planned opening of Wright Brothers High School in the fall of 2004, Manteo High School's student population will be split between the two schools respectively. The Manteo High School administration will continue to educate staff and explore ways to consider a possible sports team mascot change when the new high school opens.

Page 2

positive solutions to encourage all educators to consider the potential detrimental effects of using American Indian sports mascots and logos.

Sincerely,


Sue F. Burgess, Ed.D.
Superintendent

Cc: Kerry Tillery, Principal, Manteo High School
Bobby Hudspeth, Principal, Manteo Middle School
Sandy Brooks, Principal, Manteo Elementary School
John M. Winston, Assistant Superintendent
Nancy Griffin, Director of Student Services
Terry McGinnis, Coordinator of Administrative Services

Appendix J: Statement on Metrolina Native American Association on Native Mascots and the South Point High School's Red Raider



Metrolina Native American Association

6161 Mc Daniel Lane

Charlotte, NC 28213

www.metrolinanatives.com

(980) 224-3862

metrolinanatives@gmail.com

July 18, 2020

After years of activism and outcry from Indigenous people, and a recent spark from the Black Lives Matter movement that has resulted in an upheaval of racist imagery and names, the Washington Team decided to retire the R*dskin name. The Metrolina Native American Association who serves and represents the Indigenous people of the Charlotte and surrounding counties (Gaston, Stanly, Union, Cabarrus, Rowan, Iredell, Cleveland, Lincoln and Catawba) stands in solidarity with this decision and seeks the removal of similar imagery and mascots.

Though it is argued by many that such mascots, including the Red Raider, serve to honor and memorialize Native people, we do not feel this honor. When we see this imagery, we do not see ourselves reflected back to us. Rather, we see what America thinks we are - savage, a people of before, forever fixed in the past.

Though the mascots are problematic, it is often the behaviors and actions entangled with them that make them all the more incendiary. The mascots do not exist in isolation, but they are accompanied by a host of practices including war chants, face paint, tomahawk chops; from your opponents, there might be references to the trail of tears or of "killing Indians." These acts dishonor us. So too, do they dishonor you, an institution pledged to educating and uplifting children.

While keeping the mascot as is might be the easiest course of action, what is easiest is rarely what is right. On behalf of the Indigenous people in our service area including Belmont, NC, we beseech you to retire the Red Raider.

Metrolina Native American Association

Board of Directors:

Rebecca LaClaire, Chairperson, Lumbee

AJ Babson, Vice Chairperson, Lumbee

Brittany Hunt, Secretary Treasurer, Lumbee

Greg Richardson, Haliwa Saponi

WD Baucom, Lumbee

Gwyndolyn Mohler

Appendix K: Statements from Local and National Groups and Individuals on Native Mascots

To Whom It May Concern

Our position and response regarding, "Why the Redskin mascot needs to change?" is the following:

In the early 1760's "Redskin" had no derogatory connotations. It was used as a way to self-identify from the other two races. By the 1960s, "Redskin" had declined in use because of heightened cultural sensitivities, and it was perceived as offensive.

Native Americans who strongly identify with being Native American and engage in tribal cultural practices are deeply insulted if called "Redskin". "Redskin" is equivalent to the "N" word. "Redskin" is a slur and an inappropriate way to describe Native Americans. It may not be mean to tell someone their skin is reddish. But it is mean to call someone a "Redskin". There is a difference...

The "Redskin" or "Chief" mascot, wearing a chief headdress, the tomahawk chop, the war chant, and imitating Native American dance is offensive to our culture. We are a proud Native People and not a mascot. All of these mentioned, need to change.

**Roanoke-Hatteras Council
Algonquian Indians of N.C., Inc.**

Statement from the Dare Minority Coalition:

July 15, 2020

To whom it may concern

The Dare Minority Coalition feels strongly that now is the time to change the Mascots for Manteo High School and Manteo Middle School. There have been, for decades, calls from our Indigenous community to have the National football team's name changed and those of other sports teams, like K-12 schools. Now that changes are being made in professional leagues, so many tribes across America are celebrating!

We believe it is a disservice to this community not to honor that request, as we pride ourselves on being the first interaction between Native and English Colonization. We honor Natives in every other aspect in this community.

I'll cite a quote from Cherokee Nation Principal Chief Chuck Hoskin Jr.: "The use of 'Redskins' as a team name is offensive and wrong, as are many other names and depictions of Native Americans across sports. The time for meaningful dialogue on cultural appropriation of Native Americans in this country is long overdue."

It's time for our community to make history again and honor those who occupied this land before us. If we can help in any way with new suggestions, we would be glad to! Please do research into why this is very offensive.

Thank you. We all have to show our children how to respect different cultures as we send them out to be leaders in this world.

"Thank you for thinking of me in regards to this most important initiative. You have done a great job of covering the need for this change.[...]This is definitely an action that can be counted as changing direction instead of sustaining the silence of acceptance for so long."

-Reverend Dr. Thomas H. Priest Jr. of Roanoke Island Presbyterian Church

"[I] believe that the time has come to shutter American Indian Mascots. American Indians are people not mascots and should not be portrayed as some type of cartoon character! The use of American Indian Mascots is demeaning, disrespectful to American Indians and should not be tolerated any longer! I remember how I was made to feel as a child when people would make fun of us as American Indians, take cheap shots at us and made us feel less valued than other people! No one should be made to feel that way!"

**- Gregory A. Richardson
Executive Director
NC Commission of Indian Affairs
NC Department of Administration**

"Manteo should not continue to be the only high school in North Carolina that uses a mascot name that every dictionary defines as an offensive racial slur. Please prevent student-athletes from being caught in the unenviable position of wearing jerseys that honor the great Native American leader, Manteo, while simultaneously maligning him as a Redskin."

**- Eddie Davis
Former Member of the North Carolina State Board of Education**

"Society is ready for this change and, as other schools have discovered, it will be a solid positive for the school and its students. After all, what school wants to carry around a negative symbol of institutional racism in this day and time? By the way, the forty NC schools that did eliminate their 'Indian' mascots back then are doing just fine."

**- Monroe Gilmour
Coordinator of the NC Mascot Education & Action Group**

"One of the primary goals of public education is and should be to teach young people how to behave ethically in the world. Asking students to believe in and support mascots based on racial stereotypes is a disservice to students from all racial and ethnic backgrounds -- for indigenous students, it teaches them that their schools support harmful attitudes toward them, and for all other students, it sends the message that racism is acceptable. Schools owe it to their students to set an example for how to treat one another with compassion and care."

**- Carrie Hart, PhD in Educational and Cultural Studies from UNCG,
Professor of Women's, Gender, & Sexuality Studies**

"Being born and raised in Manteo, I still miss the close bonds of home... Residents regularly come together to support one another and rebuild after every storm... For a place that is continuously growing and changing together, updating the mascots of Manteo Middle and Manteo High School would greatly impact generations to come. The mascots are the faces of these schools and what students are intended to wear and chant at games with pride and excitement, but the youth are no longer oblivious to racism and painful truths of history. Far from it. It's become and will continue to be a regular topic, which is why I believe it's incredibly important to illustrate that it's never too late to do better and continue to grow in a better direction."

- Rebecca Garifo, PhD

"Each fall, I visit the Outer Banks to enjoy a peacefulness one is hard-pressed to find in New York. I visited The Lost Colony at Manteo last year and was troubled to see the use of the 'Redskins' moniker by the local high school. My work with indigenous groups in the Hudson Valley has taught me that this imagery is very offensive to tribes nationwide. The indigenous peoples of America have been oppressed and rejected for over 400 years; and yet they strive for peace and understanding in place of vengeance. I think it is our turn to listen and strive for peace and understanding. If the Washington 'Redskins' NFL team can admit their misunderstanding and consider a name change, I see no reason why Manteo cannot do the same. I urge you to consider honoring your Town's namesake and the Croatan tribe by changing your school's mascot to something more inclusive and noble. [...] [Additionally, as a] tourist destination, it reflects negatively on the Town's attitude towards their local natives. It's especially ironic coming from a Town named after an indigenous person who touts its rich colonial history. Respect it!"

**- Taylor Bruck
Historian for Kingston, NY
Ulster County Archivist
Specializing in Dutch Colonial America**

"Native mascots are racist and demeaning and have no place in public schools. These racist mascots create a hostile educational environment for Native students and interfere with their right to an equal educational opportunity."

- **Petition comment from Dr. Leilani Sabzalian (Alutiiq), Assistant Professor of Indigenous Studies in Education and the Co-Director of the Sapsik'wałá (Teacher) Education Program at the University of Oregon, Author of [Indigenous Children's Survivance in Public Schools](#) and [Teaching Critically About Lewis and Clark](#)**

"In the context of schools, we noted these portrayals detract from schools' educational mission, have the potential to create racially hostile environments intimidating to Native students, and "prevent non-Native Americans from understanding the true historical and cultural experiences of American Indians." [...] [The use of Native mascots] normalizes the legacy of oppression perpetrated against tribes culminating in dislocation, relocation, and death of many Native Americans. [Native mascots encourage] a reductive, limited, and negative view of Native culture. They inhibit accurate understanding of the experiences of Native Americans and encourage biases against them contrary to their rich and diverse history."

**- United States Commission on Civil Rights
in their press release on July 17, 2020**

"Pop culture from the late 19th and early 20th centuries helped create a mythical image of a universal tribeless Native American that inspired the sports teams' names and mascots we know today. Western expansion by white settlers during this era destroyed much of the Native population. As the Native threat to white dominance declined, Americans developed nostalgia for a Native who never was. Dime novels and wild west shows fueled a meme of the noble savage and a worthy adversary whose strength could be celebrated, mythologized, and monetized. Repeated over and over again, these false narratives morphed into fact, fueling the misguided belief that sports mascots and names honor Native Americans."

**- Mary Annette Pember, journalist and photographer
National Correspondent for Indian Country Today
Past President and Executive Director of the Native American Journalists Association
Member of the Red Cliff Band and Wisconsin Ojibwe Tribe**

"[Using Native mascots] is part of viewing Indians as a dead culture, as a plaything that's essentially become part of the public domain. Because if something is dead, you can use it however you want."

- N. Bruce Duthu

**Professor of Native American Studies at Dartmouth University
Expert specializing in law relating to tribal sovereignty**

From "The Time is Now: National Native Town Hall: Mascots, Native Rights, and Justice" on July 8, 2020, organized by the Native-led organizations NDN Collective, Illuminatives, and Native Organizers Alliance.

[Video recording of livestream](#)

Crystal Echo Hawk, enrolled member of the Pawnee Nation of Oklahoma and Executive Director of Illuminatives, a Native-led non-profit that focuses on representation:

"[The use of Native mascots] seems to be a new issue for a lot of people. They haven't been listening to us, because invisibility is a major issue that we deal with constantly."

Dr. Stephanie Fryberg, Tulalip psychologist and researcher:

"[The] two decades of research is very clear. There are no psychological benefits for Native people of being used as Native mascots. [...] being used as mascots lowers self-esteem, increases depression, suicide ideation, lowers achievement-related future goals, and also it lowers our children's belief that they can positively impact their tribal community. [...] Being used as a mascot increases the likelihood that others will discriminate against Native people, will stereotype us as aggressive and primitive. [...] using Native people as mascots is even problematic for people of color, as there's research showing that when you make a Native mascot visible to a person, they're more likely to discriminate against other groups of color. So I cannot reiterate enough that the use of Native peoples as mascots has no positive outcomes or benefits for Native people or for other people of color.[...]

The use of Natives as mascots in the sports domain creates a variety of other problematic outcomes that often get overlooked. First, when teams use Natives as mascots, their fans are given license to paint their faces red, don headdresses, mock Native dances and songs. In addition, rival fans are given license to use negative derogatory language and to mock Natives by way of trying to demean the opposing team. [...] We need to think about the long-term well-being of our children, and the data reveals that when Native mascots are present, our children are more likely to experience discrimination in school and to feel personally and psychologically harmed, to report increased depression, suicide ideation, and negative feelings of self-worth. This is particularly true for Native children who are highly identified with being Native: those who attend native ceremonies, attend powwows, speak their language, share their tribal culture. This is literally an issue of doing harm to the people for whom being Native is most important to them."

Dr. Stephanie Fryberg, in response to the idea that Native mascots honor Native people:

“This honor word gets used so frequently, but when I hear people talk about honor it takes me to the issue of intent vs. impact. [...] What we know from research is that there is nothing about the impact that honors native people. There is absolutely no way in which we can see positive benefits. Therefore, using Native people as mascots demeans us, it dishonors us, it harms us, it dehumanizes us...you can’t claim honor simply because it makes you feel better.[...] They say they’re honoring us, and we’re just being politically correct[...] This is not an issue of political correctness. This is an issue of trying to protect our identities, protect our children, to have people treat us as humans and not as mascots and logos, to take us seriously in society [...] The most important thing we can do as Native people is protect our identity. And we do that by asking, demanding, that sports, universities, schools, stop treating us as mascots and logos and start treating us as human beings.”

Carla Fredericks, enrolled member of the Mandan Hidatsa, and Arikara Nation of North Dakota, Director of the American Indian Law Clinic and First Peoples Worldwide:

“How can these companies be making statements like these about racial justice [and BLM] and still have a relationship with the Washington football team? Because racial justice is of course inclusive of justice for indigenous people.”

Amanda Blackhorse, Diné, lead-plaintiff in Blackhorse vs. Pro football Inc. in response to national conversation about professional league teams using Native mascots:

“There are also numerous high schools and middle schools who carry these names and engage in cultural appropriation of Native people, and so those teams aren’t let off the hook here. I think we are talking about everything. We are talking about getting rid of mascots [...] It includes everyone. [...] With the Washington team [...] their name is one of the most offensive names out there currently.”

Suzan Shown Harjo, Cheyenne and Hodulgee Muscogee, advocate for Native American rights:

“In the Declaration on the Rights of Indigenous Peoples by the United Nations, they have said that it’s up to Indigenous peoples to define ourselves, to say what our identity is, what our persona is, what our reputation is, what our name is. When we have false persona laid on us, [...], it is an affront, not just to one person or two people, but an affront to all the nations. It’s an assault on all of us. And I think that’s what needs to be understood. Not only do we have longevity in these issues. We have ancestors that we have to keep faith with, and we have children and grandchildren, and they will have grandchildren and grandchildren, and that’s what we’re looking at.”

Notah Begay III, Citizen of the Navajo Nation and retired professional golfer:

“I think that people that feel like having Native mascots gives them some sort of inspiration or has this ability to honor Native people [and that] is just a little bit of a misdirect against what they’re really after, which is just adhering to this historical racist mindset that looks to just reflect poorly on us as Indian people”

Derrick Johnson, President of the NAACP:

“[The mascot issue and what is happening right now with Native Americans is] extremely significant [...] The first campaign we took on was an anti-lynching campaign.[...] The second campaign we took on was around a movie called Birth of a Nation, because we understood the power of images and how images can define communities, and much of the fight I’m seeing now and have seen for a long time with the Native American community is to eradicate the negative images, the stereotypical images, that we have seen played out with mascots of sports teams in high schools, in colleges, and in professional sports. It is images that could determine how public policy is formed and shaped and impacts our lives, and more than any other people on this continent in this country, Native Americans have been the most oppressed, even more so than African Americans, and so for the sacrifices for your ancestors, for our ancestors, we see a common cause, because we’re both going up against a system that seeks to portray images and define our human selves in ways which are neither humane or moral.”