American Indian Mascots: Hype, Insult, or Ignorance

Denver Public Schools
In partnership with Metropolitan State College of Denver
American Indian Mascots: Hype, Insult, or Ignorance

By Darius Lee Smith

Grades: 9–12
Implementation Time: 4–5 weeks

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American Indian Mascots:
Hype, Insult or Ignorance

Unit Concepts

- Contemporary and historical settings
- Discrimination and demoralization
- Dialog
- Mascots as symbols
- Imagery
- Human rights
- Perspectives
- Public polices
- Sovereignty
- Self-determination

Standards Addressed by this Unit

READING AND WRITING
Students read and understand a variety of materials. (RW1)
Students write and speak for a variety of purposes. (RW2)
Students apply thinking skills to their reading, writing, speaking, listening, and viewing. (RW4)
Students read to locate, select, evaluate, and make use of relevant information from a variety of media, reference, and technological sources. (RW5)
Students read and recognizes literature as a record of human experience. (RW6)

U.S. HISTORY
Students understand the chronological organization of history and know how to organize events and people into major eras to identify and explain historical relationships. (H1)
Students know how to use the processes and resources of historical inquiry. (H2)
Students understand political institution and theories that have developed and changed over time. (H5)
Religion and Philosophy – Students know that religious and philosophical ideas have been powerful forces throughout history. (H6)

GEOGRAPHY
Students know the physical and human characteristics of places and use this knowledge to define and study regions (G2)
Students understand how economic, political, cultural, and social processes interact to shape patterns of human populations, interdependence, cooperation, and conflict. (G4)

CIVICS
Students understand the purposes of government and the basic constitutional principles* form of government. (C1)
Students know the structure and function of local, state, and national government and how citizen involvement shapes public policy. (C2)
Students understand how citizens exercise the roles, rights, and responsibilities of participation in civic life at all levels – local, state, and national. (C4)
Introduction

American Indian activists are increasingly challenging the use of stereotypical Native images by sports, entertainment, and educational institutions. Activists contend that the use of such imagery is as demeaning as the Amos & Andy, Frito Bandito, and Aunt Jemima racial caricatures of a not so distant segregated past. Proponents for Indian mascots assert that using these images honors Native peoples and promote native culture in highly visible forums.

While there is no denying that western colonization set in motion the demise of the traditional American Indian way of life, there remains profound resistance to letting go of Indian mascots or acknowledging the current impact on Indian identity and cross-cultural relationships. For American Indian children, who are collectively denied positive media and educational models to counter these images, the ramifications on self-identity are very real. While they are the inheritors of strong and vibrant tribal communities, Indian children share a legacy of poverty created by relocation and reservation systems. Too often rendered invisible by mainstream society, Indian youth experience the dismissal of their progression into the future as they are continually romanticized into the past. Often regarded as fierce warriors or noble savages the American Indian is expected to look, act, speak, and think in a manner predetermined by mainstream viewpoints, regardless of whether these perceptions are historically or currently accurate.

In defining culture there is an inherent sense of entitlement to write one’s own record of history. To acknowledge the use of Indian mascot's as hurtful or insulting would require a reexamination of the accepted views of “new world discovery” and western expansion. Also, honest conversations would need to take place about the associated, economic benefit for professional sports organizations and educational institutions.

These perspectives, among others, contribute to an inevitable conflict between those who support the continued use of cartoonish Indian mascots and those who find such images offensive and demeaning. Unlike the past, when mainstream viewpoints dictated cultural identification, Indians today are expressing themselves through both contemporary and traditional mediums by insisting on their human right of self-determination. By educating all children to more accurately and positively reflect the contributions of all people, the use of Indians mascots will no longer be an accepted reality, but an issue relegated to the footnotes of American history.

Implementation Guidelines

This unit is designed for high school grades 9th through 12th grade. Reading and Writing, U.S. History, Geography, and Civics are recommended content areas that this unit of study can be integrated into. Preteaching is recommended for all lessons.

Instructional Materials and Resources

The following primary resources are needed for implementing this unit:
Dancing at Halftime: Sport and the Controversy over American Indian Mascots by Carol Spindel
Team Spirits: The Native American Mascots Controversy, edited by C. Richard King and Charles Fruehling Springwood
In Whose Honor? American Indian Mascots in Sports, Documentary Film by Jay Rosenstein
American Indian Mascots: Hype, Insult, or Ignorance

The following are teacher resources for this unit:

The following are resources and materials for each lesson:

Lesson 1:
Books

The American Indian and The Media, “What are Treaties?” (pp. 87–88)
Dancing at Halftime: Sport and the Controversy over American Indian Mascots (Chapter 4, “Races of Living Things,” pp. 39–57)

Article

The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America (Obtain from website: www.bedfordstmartins.com/usingseries/hovey/greer.htm for Main Idea Worksheet.)

Treaties

Treaty with the Kaskaskia, 1803 (Obtain from the website (http://www.utulsa.edu/law/classes/rice/Treaties/07_Stat_181_PEORIA.htm)
Treaty with the Peoria, Etc. 1818 (Obtain from the website (http://www.utulsa.edu/law/classes/rice/Treaties/07_Stat_181_PEORIA.htm)
Treaty with the Kaskaskia, Etc. 1832 (Obtain from the website (http://www.utulsa.edu/law/classes/rice/Treaties/07_Stat_078_KASKASKIA.htm)

Map(s) of U.S. and Canada territories

Northwest Territories historical map
Current map of Illinois and surrounding areas

Worksheets

Student Main Idea Worksheet
Student Vocabulary Usage Worksheet
Student Independent Reading Worksheet
Student Kaskaskia Treaty of 1803 Worksheet
Student Peoria and Kaskaskia Treaties Worksheet
Student Geography worksheet

Other documents

Teacher’s Key to: Main Idea Worksheet
Teacher’s Key to: Vocabulary Usage Worksheet
Teacher and Student Vocabulary List
Teacher’s Key to: Independent Reading Worksheet
Teacher’s Preteaching to: Treaty Worksheets with Student Activity
Teacher’s Key to: Kaskaskia Treaty of 1803 Worksheet
Teacher’s Key to: Peoria and Kaskaskia Treaties Worksheet
Teacher’s Key to: Geography worksheet

Lesson 2:

Video

In Whose Honor? American Indian Mascots in Sports, a documentary film by Jay Rosenstein

Books

Dancing at Halftime: Sport and the Controversy over American Indian Mascots by Carol Spindel – Chapter 12 (pp. 157–168), entitled, “In Whose Honor?”
The American Indian and The Media, Chief Wahoo’s Free Ride by Charlene Teters, (pp. 26–29).
Team Spirits: The Native American Mascots Controversy by King and Springwood
Website Addresses
Charlene Teters (artist, writer, advocate): www.charleneteters.com
American Indian Mascots and Nicknames in Sports: Radio Documentary by Jay Rosenstein (CD, or visit the website at: www.inwhosehonor.com and listen to this award-winning radio documentary on mascots)

Worksheets
Student Vocabulary Usage worksheet
Student Question and Answer worksheet
Student Main Idea Notes worksheet
Student Essay on Charlene Teters worksheet
Student Extrapolation worksheet

Other documents
Teacher’s Key to: Vocabulary Usage worksheet
Teacher and Student Vocabulary List
Teacher’s Key to: Question and Answer worksheet
Teacher’s Key to: Main Idea Notes worksheet
Teacher’s Key to: Extrapolation worksheet

Lesson 3:
Websites

Books
Dancing at Halftime: Sport and the Controversy over American Indian Mascots by Carol Spindel – (Chapter 4, “Races of Living Things,” pp. 39–57)
A Different Kind of Classroom: Teaching with Dimensions of Learning by Robert J. Marzano

Magazine Article
Seeing Red - Coloradans Struggle to End the Use of Racial Mascots, by Vanessa Martinez as printed in Cultural Survival Quarterly, (Fall 2002, pp 62-64)

Newspaper Articles
Odd Ways To Show Respect, by columnist Reggie Rivers as printed in the Denver Post, (Thursday, April 18, 2002)
A Wake-up Call for Eaton, by the Editorial Board of the Denver Post, (Sunday May 21, 2002)

CD & Website

Worksheets
Student Vocabulary Usage worksheet
Student Persuasive Essay activity
Student Independent Reading worksheet
Student Extrapolation worksheet

Other documents
Teacher’s Key to: Vocabulary Usage worksheet
Teacher and Student Vocabulary List
Lesson 4:

Website address


Books


Team Spirits-The Native American Mascots Controversy by King and Springwood

CD & Website


Worksheets

Student Vocabulary Usage worksheet
Student What Constitutes a History worksheet
Student Main Idea worksheet
Student Independent Reading worksheet
Student Extrapolation worksheet

Other documents

Teacher’s Key to: Vocabulary Usage worksheet
Teacher and Student Vocabulary List
Teacher’s Preteaching to: What Constitutes a History worksheet
Teacher’s Key to: Main Idea worksheet
Teacher’s Key to: Independent Reading worksheet
Teacher’s Key to: Extrapolation worksheet

Other materials

Brown paper or plastic bags

Lesson 5:

Book

Team Spirits-The Native American Mascots Controversy, by King and Springwood.

Other written documents

U.S. Commission on Civil Rights Statement
Arapahoe High School Proclamation

Worksheets

Student Vocabulary Usage worksheet
Student Analyst worksheet
Student Extrapolation worksheet
Student Ethical Reasoning worksheet

Other documents

Teacher’s Key to: Vocabulary Usage worksheet
Teacher and Student Vocabulary List
Teacher’s Key to: Analyst worksheet
Teacher’s Key to: Extrapolation worksheet
Teacher’s Key to: Ethical Reasoning worksheet
Lesson 1
Origins of the Issue

What will students be learning?

STANDARDS
Students read and understand a variety of materials. (RW1)
Students read and recognize literature as a record of human experience. (RW6)
Students understand the chronological organization of history and know how to organize events and people into major eras to identify and explain historical relationships. (H1)
Students know that religious and philosophical ideas have been powerful forces throughout history. (H6)
Students know the physical and human characteristics of places and use this knowledge to define and study regions and their patterns of change. (G2)
Students understand how economic, political, cultural, and social processes interact to shape patterns of human populations, interdependence, cooperation, and conflict. (G4)
Students understand the purposes of government and the basic constitutional principles* of the United States republican* form of government. (C1)

BENCHMARKS
Students will use comprehension strategies such as using prior knowledge. (RW1.1)
Students will adjust reading strategies for a variety of purposes. (RW1.3)
Students will use information from their reading to increase vocabulary and language usage. (RW1.5)
Students will read literature to understand places, people, events, and vocabulary, both familiar and unfamiliar. (RW6.3)
Student will read classic and contemporary literature of the United States about the experience and traditions of diverse ethnic groups. (RW6.5)
Students will use chronology to organize historical events and people. (H1.2)
Students will use chronology to examine and explain historical relationships. (H1.3)
Students will know how societies have been affected by religions and philosophies. (H6.2)
Students will know how culture and experience influence people’s perceptions of places and regions. (G2.3)
Students know the characteristics, location, distributions, and migration of human populations. (G4.1)
Students know the nature and spatial distributions of cultural patterns. (G4.2)
Students know and understand what government is and what purpose it serves. (C1.1)

OBJECTIVES
Students will map the occupation and migration of the indigenous tribes native to the territories occupied in the early 1600’s to late 1800’s using the historical and contemporary maps provided.
Students will examine various key historical documents and treaties to establish a chronological sequence of events and their ramifications.
Students will determine the cost of culture and the various alliances during this era in history.
Students will be introduced to the Jesuit Relations (1632 – 1673) to establish how early exploration in the U.S. and Canada impacted present day boundaries.
Students will be introduced to several important northeastern tribes, primarily focusing on the Kaskaskia, Peoria and other tribes of Illinois.
SPECIFICS
In 1632, the influx of European fur-traders and French missionaries throughout North America’s Canada and the U.S. led to major changes in the indigenous peoples way of life, and sorrowfully, the total demise of entire tribal nations. It is estimated that in 1656 there were 20,000 Illini with 60 substantial villages; whereas, by 1740, only 2,500 tribal members remained. The first comprehensive written description of this contact between the colonists and the indigenous societies appeared in the Catholic sponsored Jesuit Relations doctrine. Jesuit missionaries often lived among the Natives, and their written accounts detailed such indigenous characteristics as - physical traits, beliefs & customs, tribal government, occupations & livelihood, rivalries, wars, alliances, games, hunting, fishing, dwellings, food, and dealings with the French, English and Dutch.

What will be done to help students learn this?

INSTRUCTIONAL STRATEGIES
Map Analysis
Reading Comprehension
Charting and Tracking
Memory & Recall
Cooperative learning
Extrapolation
Synthesizing

PRELIMINARY LESSON PREPARATION
Familiarize yourself with the large-scale historical maps: the Northwest Territories historical map and a current map of Illinois and surrounding areas. Review the basic elements in the cooperative learning model so that students demonstrate interdependence, accountability, interpersonal and processing skills. For the Main Idea Worksheet, download from the website (http://bedfordstmartins.com/usingseries/hovey/greer.htm) and print the article, The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America and make enough copies for the students in your class. For the Treaty Worksheets, download from the website (http://www.utulsa.edu/law/classes/rice/Treaties/07_Stat_078_KASKASKIA.htm) and make copies of the Treaty with the Kaskaskia; download from the website (http://www.utulsa.edu/law/classes/rice/Treaties/07_Stat_181_PEORIA.htm) and make copies of the Treaty with the Peoria, Etc.; download from the website (http://www.utulsa.edu/law/classes/rice/Treaties/07_Stat_078_KASKASKIA.htm) and make copies of the Treaty with the Kaskaskia, etc., 1832. Review website to address to the Jesuit Relations 1632-1673, (www.sfo.com/~denglish/relations/1635/relat.html).

PRETEACHING
Introduce the concept of opinion and propaganda. Review the article and three treaties referred to in the paragraph above. If needed, review the map to familiarize yourself with it and compare the map with a contemporary U.S. map of the same region. The entire lesson can be taught over a five-day period.
ACTIVITIES

To the Teacher:

· Read aloud to the students the introduction of this unit of study (page 2) in order for students to fully understand this issue they must study it from both a historical and contemporary perspective.
· Have the students read the two-page article entitled, *The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America*. Allow 10 minutes for reading and 20 minutes to complete the reading comprehension strategy main idea worksheet.
· Distribute a copy of the vocabulary words and the Vocabulary Usage Worksheet (pp 13, 15-16) and allow 30 minutes to complete the worksheet. Note: students are encouraged to use the lesson definitions or dictionary for this activity.
· In the third activity, students will read the chapter entitled, “Races of Living Things” (pp. 38 to 57) from *Dancing at Halftime* and complete the independent reading worksheets.
· In the forth activity students will be introduced to the concepts of treaties and the language that governs these agreements. Convene the students in groups for this activity. Students will study actual historic treaties to verify the fairness of these legal documents and complete the treaty worksheets. Note: please assign only one treaty worksheet per group.
· The Geography worksheet will allow students to map and chart the region they have studied and gain a sense of the geographical aspects.

To the Students:

· After reading *The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America* complete the first worksheet and participate in a class discussion about the article.
· The vocabulary usage activity will help to familiarize you with the words you will encounter while studying this lesson. You may use the lesson definitions or dictionary for this activity.
· Read “Races of Living Things” from the *Dancing at Halftime* book and complete the Independent Reading worksheet.
· In groups, read “What are treaties?” section (pp. 87–88) from *The American Indian and The Media*, and complete the Kaskaskia Treaty of 1803 worksheet and the Peoria and Kaskaskia Treaties worksheet. This activity will introduce you to a United States and Tribal treaty.
· In the final map activity (Geography worksheet) you will locate and map the key region you’ve studied.

VOCABULARY

<table>
<thead>
<tr>
<th>access</th>
<th>genocide</th>
<th>paternalism</th>
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</thead>
<tbody>
<tr>
<td>treaty</td>
<td>alliance</td>
<td>heritage</td>
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<tr>
<td>provincial</td>
<td>tribe</td>
<td>annuity</td>
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<tr>
<td>historians</td>
<td>provision</td>
<td>article</td>
</tr>
<tr>
<td>Huron tribe</td>
<td>relinquish</td>
<td>cede</td>
</tr>
<tr>
<td>indigenous cultures</td>
<td>relocation</td>
<td>Christianity</td>
</tr>
<tr>
<td>inhabitant</td>
<td>remote</td>
<td>colonization</td>
</tr>
<tr>
<td>Iroquois Confederacy</td>
<td>rhetoric</td>
<td>desirous</td>
</tr>
<tr>
<td>Jesuits</td>
<td>settlements</td>
<td>discover</td>
</tr>
<tr>
<td>Manifest Destiny</td>
<td>signatory</td>
<td>exploration</td>
</tr>
<tr>
<td>missionary</td>
<td>trade</td>
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</tbody>
</table>
RESOURCE MATERIALS

Books
- The American Indian and The Media, “What are Treaties?” (pp. 87–88)
- Dancing at Halftime: Sport and the Controversy over American Indian Mascots (Chapter 4, “Races of Living Things,” pp. 39–57)

Article

Treaties
- Treaty with the Kaskaskia, 1803 (Obtain from the website: http://www.utulsal.edu/law/classes/rice/Treaties/07_Stat_181_PEORIA.htm)
- Treaty with the Peoria, Etc. 1818 (Obtain from the website: http://www.utulsal.edu/law/classes/rice/Treaties/07_Stat_181_PEORIA.htm)
- Treaty with the Kaskaskia, Etc. 1832 (Obtain from the website: http://www.utulsal.edu/law/classes/rice/Treaties/07_Stat_078_KASKASKIA.htm)

Map(s) of U.S. and Canada territories
- Northwest Territories historical map
- Current map of Illinois and surrounding areas

Worksheets
- Student Main Idea Worksheet
- Student Vocabulary Usage Worksheet
- Student Independent Reading Worksheet
- Student Kaskaskia Treaty of 1803 Worksheet
- Student Peoria and Kaskaskia Treaties Worksheet
- Student Geography worksheet

Other documents
- Teacher’s Key to: Main Idea Worksheet
- Teacher’s Key to: Vocabulary Usage Worksheet
- Teacher and Student Vocabulary List
- Teacher’s Key to: Independent Reading Worksheet
- Teacher’s Preteaching to: Treaty Worksheets with Student Activity
- Teacher’s Key to: Kaskaskia Treaty of 1803 Worksheet
- Teacher’s Key to: Peoria and Kaskaskia Treaties Worksheet
- Teacher’s Key to: Geography worksheet
ASSESSMENT
The teacher may assess the students’ work by using the following rubrics, or he/she may create a rubric of their own. Students will be graded on all their complete worksheets.

<table>
<thead>
<tr>
<th>Five Activities</th>
<th>Points Possible</th>
<th>Teacher Assessment</th>
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</thead>
<tbody>
<tr>
<td>Main Idea Worksheet</td>
<td>20 points</td>
<td></td>
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<tr>
<td>Vocabulary Worksheet</td>
<td>20 points</td>
<td></td>
</tr>
<tr>
<td>Independent Reading Worksheet</td>
<td>20 points</td>
<td></td>
</tr>
<tr>
<td>Treaty Worksheet</td>
<td>20 points</td>
<td></td>
</tr>
<tr>
<td>Geography Worksheet</td>
<td>20 points</td>
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</tbody>
</table>

**TOTAL POINTS**  100 points  

**Grade Scale**
100 – 90 ..........  A
89 – 80 ..........  B
79 – 70 ..........  C
69 – 60 ..........  D
59 – below ......  F
Lesson 1
Student Main Idea Worksheet

Read the article entitled *The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America* and complete part one below.

**Background information on this document.**
This historical document contains narratives written by French, Catholic missionaries from 1632 to 1673. Published in Paris, France as a series of reports, they were edited and translated by R.G. Thwaites over a five-year period. He completed an English version in 1901. These invaluable documents describe the relationship between the Jesuit missionaries and the indigenous people of Canada and the United States with regard to pre-conquest encounters from a European perspective. *The Jesuit Relations* highlights several indigenous characteristics such as physical traits, beliefs & customs, tribal government, occupations & livelihood, rivalries, wars, alliances, games, hunting, fishing, dwellings, food, and dealings with the French, English and Dutch.

**PART ONE**

<table>
<thead>
<tr>
<th>Main Ideas</th>
<th>Supporting Examples</th>
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**PART TWO**

Identify the predominate, common theme (main idea) from the article and write a paragraph in support of this theme.
Lesson 1
Teacher’s Key to: Main Idea Worksheet

PART ONE

<table>
<thead>
<tr>
<th>Main Ideas</th>
<th>Supporting Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main ideas to be reinforced:</td>
<td></td>
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<tr>
<td>· What are the Jesuit relations?</td>
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<tr>
<td>· The arrival of Europeans (French, Spanish and British) in the Americas contributed to the demise of indigenous societies.</td>
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<tr>
<td>· European groups had different reasons and motivations to convert and conquer Indigenous societies.</td>
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<tr>
<td>· Connection of Church and exploration.</td>
<td></td>
</tr>
<tr>
<td>· Economic impact</td>
<td></td>
</tr>
<tr>
<td>· A historical document of letters and reports composed by French, Jesuits. These narratives were first published in French and then translated into English in 1901.</td>
<td></td>
</tr>
<tr>
<td>· These reports generated popular, public, and sympathetic support in Paris, France for the maintaining of Roman Catholic missionaries in North America.</td>
<td></td>
</tr>
<tr>
<td>· The fur trade was very economically important to many tribes as well as to the French and British.</td>
<td></td>
</tr>
</tbody>
</table>

PART TWO
Identify the predominate, common theme (main idea) from the article and write a paragraph in support of this theme.
Lesson 1
Student Vocabulary Usage Worksheet

Use the Vocabulary Words list to write a few paragraphs on key points presented in this lesson using as many of the words as you can. Remember, you will be graded on complete sentences, spelling, number of words used, mechanics, and grammar. You are allowed to use the lesson definitions or dictionary.
Lesson 1
Teacher’s Key to: Vocabulary Usage Worksheet

Evaluate each student’s paragraph(s) based upon the following rubric.

Rubric:
The scale is (low) 1 2 3 4 (high). Every error will result in the loss of points.

1. Each sentence is a complete sentence.
2. All words spelled correctly.
   Example:
   1. People who do not brush their teeth have bad breath. (subject-verb)
   2. Everybody who eats garlic should brush his or her teeth regularly. (pronoun-antecedent agreement)
5. Three specific points (key terms) and specific support sentences.
Lesson 1
Teacher and Student Vocabulary List

access: The act of coming toward or near to; approach; a way or means of approaching, getting, using, etc.; the right to enter, approach, or use; admittance; increase or growth; an outburst; paroxysm [an access of anger]; the onset (of a disease); attack – to gain or have access to

alliance: An allying or being allied; a close association for a common objective, as of nations, political parties, etc.; the agreement made for such an association; the countries, groups, etc. forming such a connection; similarity or relationship in characteristics, structure, etc.; affinity.

annuity: A payment of a fixed sum of money at regular intervals of time, esp. yearly; an investment yielding fixed payments during the holder’s lifetime, for a stated number of years, or in perpetuity

article: One of the sections or items of a written document, as of a constitution, treaty, contract, etc.; the parts of a formal declaration, or, of a body or rules, beliefs, etc.

cede: To give up one’s rights in; surrender formally; to transfer the title or ownership of

Christianity: The Christian religion, based on the Old and New Testament; a particular Christian religious system; the state of being a Christian

colonization: Expansion and acquisition of land through means other than monetary purchase – settlement in the name of a king/queen or common group including religion, empire, etc.

desirous: Desiring; having or characterized by desire; to wish or long for; crave; covet; to ask for; request; want

discover: To be the first to find out, see, or know about; to find out; learn of the existence of; realize

exploration: An exploring or being explored; to look into closely; examine carefully; investigate; to travel in (a region previously unknown or little known) in order to learn about its natural features, inhabitants, etc.

genocide: The systematic killing of, or a program of action intended to destroy, a whole national or ethnic group; first applied to the attempted extermination of the Jews by Nazi Germany

heritage: Property that is or can be inherited; something handed down from one’s ancestors or the past, as a characteristic, a culture, tradition, etc.; the rights, burdens, or status resulting from being born in a certain time or place; birthright

historians: A writer of history; an authority on or specialist in history

Huron tribe: The Huron Potawatomi Reservation, is located in south-central Michigan near the towns of Athens and Tribal headquarters are located in Fulton. Members of the Nottawaseppi Huron Band of Potawatomi are dispersed throughout a seven-county area of southern Michigan. The tribe is currently applying for federal recognition. Tribal enrollment (in 1994) was only 812.

indigenous cultures: At least 350 million people worldwide are considered to be indigenous (“indigenous ethnic minorities,” “tribal groups” and/or “scheduled tribes”). The term indigenous peoples refers to the descendants of the original habitants of a region prior to colonization who have maintained some or all of their linguistic, cultural and organizational characteristics.

inhabitant: A person or animal that inhabits some specified region, dwelling, etc; permanent resident

Iroquois Confederacy: The Iroquois are a group of American Indians located in the northeast region of the United States and Canada. The French called them Iroquois, a word derived from the Huron Indian meaning “black snakes.” The English calls them the Six Nations, which are - Cayuga, Mohawk, Oneida, Onondaga, Seneca, and the Tuscarora. In the indigenous language of the Iroquois they call themselves “Haudenosaunee” which means people building an extended house or people of the longhouse. In addition, each one of the Six Nations maintains distinct tribal sovereignty and reservations in the state New York.
Lesson 1
Teacher and Student Vocabulary List

**Jesuits**: A member of the Society of Jesus, a Roman Catholic religious order for men founded by Ignatius Loyola in 1534.

**Manifest Destiny**: The 19th century doctrine postulating the continued territorial expansion of the U.S. as its obvious destiny

**missionary**: Of or characteristic of religious missions or missionaries; a person sent on a mission; specifically a person sent out by his church to preach, teach, and proselytize, as in a foreign country considered heathens

**paternalism**: The principle or system of governing or controlling a country, group of employees, etc. in a manner suggesting a father’s relationship with his children

**provincial**: Of or belonging to a province; having the ways, speech, attitudes, etc. of a certain province; of or like that of rural provinces; countrified; rustic; narrow; limited; unsophisticated; a native of a province; a provincial person; esp., a narrow-minded or unsophisticated person

**provision**: A providing, preparing, or supplying of something; something provided, prepared or supplied for the future; a clause, as in a legal document, agreement, etc., stipulating or requiring some specific thing;

**relinquish**: To leave; to give up; abandon (a plan, policy, etc.); to renounce or surrender (something owned, a right, etc.); to let go (a grasp, hold, etc.)

**relocation**: To locate again; to move to a new location; Indian Removal Act/Indian Relocation Program – mandates relocation of tribes to reservations

**remote**: Distant in space; far off; far away; far off and hidden away; secluded; far off in (past or future) time

**rhetoric**: The art or science of using words effectively in speaking or writing; artificial eloquence; showiness and elaboration in language and literary style

**settlements**: A settling or being settled (in various senses); a new colony, or a place newly colonized; a small or isolated community; village; a community established by the members of a particular religious of social group; an agreement, arrangement, or adjustment; the conveyance or disposition of property for the benefit of a person; the property thus conveyed; an institution in a depressed and congested neighborhood offering social services and educational and recreational activities.

**signatory**: One who seals or signs; to set a seal upon, sing; that has joined in the signing of something

**trade**: A track path; a course; regular procedure; a means of earning one’s living; occupation, work, or line of business; dealings or the market involving specified commodities, customers, seasons, etc; customers; clientele; a purchase or sale; deal; bargain; an exchange; swap

**treaty**: A formal agreement between two or more nations, relating to peace, alliance, trade, etc; the document embodying such an agreement.

**tribe**: Originally, tribes were a society of people bound by blood ties, family relations and a common language. They also had their own religion and political system. When members of different tribes were forced to live together on reservations, some new tribal groupings formed.
Lesson 1
Student Independent Reading Worksheet

Read the chapter entitled, “Races of Living Things” (pp. 38–57) from Dancing at Halftime: Sport and the Controversy over American Indian Mascots by Carol Spindel and answer the following questions. Please respond with two to three complete sentences for each question. Do not answer with one-word responses. Read all questions before you begin.

1. What did you like about this chapter?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

2. What didn’t you like about this chapter?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

3. Name five to seven main characters from this chapter?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
4. After reading this chapter what do you think will happen in upcoming chapters?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

5. What interesting or surprising things have you learned?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

6. Who was Buffalo Bill, and what is he famous for?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

7. What did the Boy Scouts borrow from Indians and why did they borrow this? Were these images depicted accurately?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
Lesson 1
Teacher’s Key to: Independent Reading Worksheet

1. What did you like about this chapter?

   Any critical opinion about the content of the chapter; student has answered with two or three sentences.

2. What didn’t you like about this chapter?

   Any critical opinion about the content of the chapter; student has answered with two or three sentences.

3. Name five to seven main characters from this chapter?

   Louis Jolliet, Father Marquette, and Jesuit priest; the Illinois Indians (Kaskaskia, Peoria, Cahokia, Tamaroa, Michigamea, and other tribes); historian Virgil Vogel; anthropologist Eric Wolf; soldier George Rogers Clark; tribal chief Baptist Peoria; John and Ela White; Buffalo Bill; Frederick Jackson

4. After reading this chapter what do you think will happen in upcoming chapters?

   Any critical opinion about the content of the chapter; student has answered with two or three sentences.

5. What interesting or surprising things have you learned?

   Any critical opinion about the content of the chapter; student has answered with two or three sentences.

6. Who was Buffalo Bill, and what is he famous for?

   Any answer about Buffalo Bill and his Wild West Show

7. What did the Boy Scouts borrow from Indians and why did they borrow this? Were these images depicted accurately?

   Indian words and Indian rituals to give form and shape to a set of values it wanted its young male students to adopt. Smoking pipes, meeting around at night around campfires, dressing in Indian-inspired clothing
Lesson 1
Teacher’s Preteaching to:
Treaty Worksheets with Student Activity

Review these facts about the Constitution and treaties with the students:

Constitutional Significance Facts:
Article 6: Supremacy of the National Government – Article 6, Clause #2 establishes that the supreme law of the land is based on:
1. the Constitution
2. federal laws
3. all treaties

Clause #2: Supreme Law. This Constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made or which shall be made under the authority of the United States, shall be the supreme law of the land, and the judges in every state shall be bound thereby, anything in the constitution or laws of any state to the contrary notwithstanding.

Treaty Power:
The treaty power is granted to the President “by and with the advice and consent of the Senate, provided two-thirds of the Senators present concur.” [Art. II, §2, cl.2]
   a. Supreme Law
      All treaties “which shall be made under the authority of the United States” are the “supreme law of the land” (along with the Constitution itself and laws of the United States made in pursuance thereof) under Article VI, Paragraph 2. Thus, it is clear that any state action or law in conflict with the United States treaty is invalid (regardless of whether it is a state law or a state constitutional provision).

Review with the students the definition of a treaty from the Vocabulary Words list.

From 1777 to 1871, U.S. relations with Indian nations were negotiated through legally binding agreements called treaties. These treaties, or agreements, between tribal governments and the US transferred and created property rights as well as service obligations. There were 371 treaties signed with American Indian tribes, usually to gain rights to their land. These treaties often promised Indians protection, goods, services, self-governing rights and a tribal homeland in exchange for their cooperation and vast acres of land. (The American Indian and The Media, Second Edition).

ACTIVITY
Task: Read the section “What are treaties?” (pp. 87–88) from The American Indian and The Media. Review the treaty and complete the worksheets.

Purpose: To strengthen and reinforce reading comprehension, cooperative learning, synthesizing, and extrapolation skills.

Time: One class period.
Lesson 1
Student Kaskaskia Treaty of 1803 Worksheet

Read the Treaty with the Kaskaskia, 1803 between the United States and Kaskaskia Nation and answer the questions. Students will need a map of the Indiana territory to answer the first question.

Treaty Questions:
1. The treaty concluded at Vincennes in the Indiana territory was between _____________________ and all of the ______________ of the Illinois Indians.

2. Name the four original nations.
   1. __________________________________
   2. __________________________________
   3. __________________________________
   4. __________________________________

3. Article 1 identifies whom the land rightfully belonged to. Name the rightful owner.
   __________________________________________________________________________

4. What were the Kaskaskia desirous of?
   __________________________________________________________________________

5. What did the Kaskaskia relinquish?
   __________________________________________________________________________

6. Two tracks of the land were guaranteed to the Kaskaskia in March 1791. How much land was it?
   __________________________________________________________________________

7. Article 2 guaranteed that the U.S. government will do something. What?
   __________________________________________________________________________

8. In Article 3, how much were the Kaskaskia supposed to be paid?
   __________________________________________________________________________

9. The Kaskaskia could be paid in a variety of ways. Identify the possible methods of payment.
   __________________________________________________________________________

10. What would be built for the chief of the tribe?
   __________________________________________________________________________

11. What is meant by the boundaries being fixed in Article 5?
   __________________________________________________________________________

12. What rights were the Kaskaskia granted in Article 6?
   __________________________________________________________________________
Lesson 1
Teacher’s Key to: Kaskaskia Treaty of 1803 Worksheet

1. The treaty concluded at Vincennes in the Indiana territory was between William Henry Harrison, governor and all of the head chiefs and warriors (tribes) of the Illinois Indians.

2. Name the four original nations.
   1. Kaskaskia
   2. Mitchigamia
   3. Cahokia
   4. Tamaroi

3. Article 1 identifies whom the land rightfully belonged to. Name the rightful owner.
   The Kaskaskia tribe.

4. What were the Kaskaskia desirous of? Procuring the means of improvement in the arts of civilized life and a more certain and effectual support for their women and children.

5. What did the Kaskaskia relinquish? All the lands in the Illinois Country.

6. Two tracks of the land were guaranteed to the Kaskaskia in March 1791. How much land was it? 1280 acres or twelve hundred and eighty acres.

7. Article 2 guaranteed that the U.S. government will do something. What?
   Take the Kaskaskia tribe under their immediate care and patronage and will afford them a protection as effectual against the other Indian tribes and against all other persons whatever as is enjoyed by their own citizens.

8. In Article 3, how much were the Kaskaskia supposed to be paid?
   One thousand dollars ($1,000).

9. The Kaskaskia could be paid in a variety of ways. Identify the possible methods of payment.
   By either in money, merchandise, provisions, or domestic animals.

10. What would be built for the chief of the tribe? A house with one hundred acres and a fence.

11. What is meant by the boundaries being fixed in Article 5?
    The current boundary is between the Ohio and the Mississippi Rivers to the mouth of the Saline Creek to twelve (12) miles below the mouth of the Wabash River. The U.S. may be able to change the boundaries with other tribes.

12. What rights were the Kaskaskia granted in Article 6?
    The tribes shall have the privilege of living and hunting upon them in the same manner that they have always done.
Lesson 1
Student Peoria and Kaskaskia Treaties Worksheet

Read the *Treaty with the Peoria, 1818* and the *Treaty with the Kaskaskia, 1832* and answer the following questions.

**Treaty with the Peoria (September 25, 1818)**

1. The Peoria Indians are a tribe of the Illinois nation who were being asked to do what to their land?
   
   ____________________________________________________________
   ____________________________________________________________

2. In Article 1, what did the head chiefs of the Peoria, Kaskaskia, Mitchigamia, Cahokia, and Tamarois relinquish?
   
   ____________________________________________________________

3. List all of the things the US government agreed to do in Article 3?
   
   ____________________________________________________________
   ____________________________________________________________

4. Define the payment(s) guaranteed in Article 4?
   
   ____________________________________________________________

5. In Article 6, how much territory did the U.S. agree to cede to the Peoria tribe?
   
   ____________________________________________________________

6. In Article 1, what did the Kaskaskia agreed to do with their lands?
   
   ____________________________________________________________
   ____________________________________________________________

7. In Article 4, what did the U.S. cede to the combined tribes of Kaskaskia, Peoria, and the other aforementioned bands?
   
   ____________________________________________________________

8. In Article 5, what did the U.S. agree to pay to the Kaskaskia and Peoria tribes?
   
   ____________________________________________________________

9. In Article 7, what did the Peoria and Kaskaskia tribes agree to “forever cede and relinquish to the U.S.?”
   
   ____________________________________________________________
Lesson 1  
Teacher’s Key to: Peoria and Kaskaskia Treaties Worksheet

Treaty with the Peoria (September 25, 1818)

1. The Peoria Indians are a tribe of the Illinois nation who were being asked to do what to their land?  
   Disposed to cede all their land to the United States and unite with the Kaskaskia, Mitchigamia, Cahokia, and Tamarois tribes.

2. In Article 1, what did the head chiefs of the Peoria, Kaskaskia, Mitchigamia, Cahokia, and Tamarois relinquish?  
   All the land included within the listed treaty boundaries.

3. List all of the things the US government agreed to do in Article 3?  
   Take under their immediate care and patronage, and will afford them a protection as effectual, against any other tribe, etc.

4. Define the payment(s) guaranteed in Article 4?  
   Two thousand dollars’ ($2,000) worth of merchandize, for the term of twelve years, an annuity of three hundred dollars’ ($300), in money, merchandize, or domestic animals.

5. In Article 6, how much territory does the U.S. agree to cede to the Peoria tribe?  
   Six hundred and forty (640) acres of land.

Treaty with Kaskaskia (October 27, 1832)

6. In Article 1, what did the Kaskaskia agreed to do with their lands?  
   Forever cede and release to the US the lands granted to them by the first section of the treaty of Vincennes of August 13, 1803.

7. In Article 4, what did the U.S. cede to the combined tribes of Kaskaskia, Peoria, and the other aforementioned bands?  
   One hundred and fifty (150) sections of land forever, or as long as they live upon it as a tribe.

8. In Article 5, what did the U.S. agree to pay to the Kaskaskia and Peoria tribes?  
   An annuity of three thousand dollars ($3,000) for ten successive years, to be paid on the lands assigned them in common, either in money, merchandise, or domestic stock, at their option.

9. In Article 7, what did the Peoria and Kaskaskia tribes agree to “forever cede and relinquish to the U.S.?  
   Their claims to lands within the States of Illinois and Missouri, and all other claims against the U.S.
Lesson 1
Student Geography Worksheet

Using a large-scale map of the Northwest Territory of the United States (Great Lakes region) and a contemporary map of the state of Illinois, answer the following questions:

1. Using the Northwest Territory map as a reference, name the river that runs just west of the Kaskaskia tribal lands. ____________________________________________________________

2. Using the Northwest Territory map as a reference, name the large city northwest of the Kaskaskia tribal lands. ____________________________________________________________

3. Using the Northwest Territory map as a reference, what European nation held claim to the land west of the Mississippi River? ____________________________________________________________

4. Using the Northwest Territory map as a reference, what is the name of the state inhabited by the Kaskaskia, Cahokia, and Peoria tribes? ____________________________________________________________

5. Using the Northwest Territory map as a reference, name the individual “Indians of the North West Territory.” ____________________________________________________________

6. Using the contemporary map of the state of Illinois, locate Fort Kaskaskia Historical Site. Approximately how far is the city of Fort Kaskaskia from the city of Vincennes? ____________________________________________________________

7. Using the contemporary map of the state of Illinois, locate Fort Massac State Park. What is the name of the major river that runs just south of this park? ____________________________________________________________

8. Using the contemporary map of the state of Illinois, locate Cahokia Creek. In what county does this creek run? ____________________________________________________________

9. Illinois became an official member of the United States in what year? ____________________________________________________________

10. What major lake borders the northeast section of the state of Illinois? ____________________________________________________________

11. Bonus question: Name the five great lakes. ____________________________________________________________
Lesson 1
Teacher’s Key to: Geography Worksheet

1. Using the Northwest Territory map as a reference, name the river that runs just west of the Kaskaskia tribal lands. **The Mississippi River**

2. Using the Northwest Territory map as a reference, name the large city northwest of the Kaskaskia tribal lands. **St. Louis**

3. Using the Northwest Territory map as a reference, what European nation held claim to the land west of the Mississippi River? **Spanish Territory (Spain)**

4. Using the Northwest Territory map as a reference, what is the name of the state inhabited by the Kaskaskia, Cahokia, and Peoria tribes? **Illinois**

5. Using the Northwest Territory map as a reference, name the individual “Indians of the North West Territory.” **Pontiac, Logan, Corn Stalk, Blue Jacket, Tecumseh, The Prophet, Little Turtle, Buckongehelas, Black Bird, Big Gate, Tarhe The Crane, Black Hoof, and Grenadier Squaw**

6. Using the contemporary map of the state of Illinois, locate Fort Kaskaskia Historical Site. Approximately how far is the city of Fort Kaskaskia from the city of Vincennes? **Approximately 140 miles**

7. Using the contemporary map of the state of Illinois, locate Fort Massac State Park. What is the name of the major river that runs just south of this park? **Ohio River**

8. Using the contemporary map of the state of Illinois, locate Cahokia Creek. In what county does this creek run? **Madison County**

9. Illinois became an official member of the United States in what year? **1818**

10. What major lake borders the northeast section of the state of Illinois? **Lake Michigan**

11. Bonus question: Name the five great lakes. **Erie, Huron, Michigan, Ontario and Superior**
Lesson 2

Past problems, modern assumptions! - Enter Teters

What will students be learning?

STANDARDS
Students read and understand a variety of materials. (RW1)
Students write and speak for a variety of purposes and audiences. (RW2)
Students apply thinking skills to their reading, writing, speaking, listening, and viewing. (RW4)
Students read to locate, select, evaluate, and make use of relevant information from a variety of media, reference, and technological sources. (RW5)
Students read and recognize literature as a record of human experience. (RW6)
Students know the structure and function of local, state, and national government and how citizen involvement shapes public policy. (C2)

BENCHMARKS
Students will use comprehension strategies such as using prior knowledge. (RW1.1)
Students will adjust reading strategies for a variety of purposes. (RW1.3)
Students will use information from their reading to increase vocabulary and language usage. (RW1.5)
Students will write and speak for a variety of purposes. (RW2.2)
Students will use a variety of literary devices such as figurative language, symbolism, dialect, and precise vocabulary to convey meaning. (RW2.5)
Students will make predictions, analyze, draw conclusions, and discriminate between fact and opinion in reading, writing, speaking, listening, and viewing. (RW4.1)
Students will identify the purpose, perspective, and historical and cultural influences of a speaker, author, or director. (RW4.4)
Students will understand the structure, organizations, and use of various media, reference, and technological sources as they select information for their reading, writing, and speaking purposes. (RW5.2)
Students will paraphrase, summarize, organize, evaluate, and synthesize information. (RW5.3)
Students will cite others’ ideas, images, or information from primary, print, and electronic resources. (RW5.4)
Students will read literature to understand places, people, events, and vocabulary, both familiar and unfamiliar. (RW6.3)
Students will know how public policy is developed at the local, state, and national levels. (C2.4)

OBJECTIVES
Students will begin to explore how traditions become common practices and why negative practices may invite controversy.
Students will learn how laws and traditions are challenged to deter negative practices.
Students are introduced to Charlene Teters, an American Indian advocate, writer, and artist through selected readings and teacher-directed discussions.
Students will examine the role Charlene Teters played in the national mascot debate through information obtained from research conducted on the Internet and other multimedia sources.
Students will make oral presentations on Charlene Teters using at least three sources of reference.
SPECIFICS
In 1988, while an Arts and Design graduate student, Charlene Teters (Spokane) actively campaigned to eliminate a fictitious, stereotypical American Indian mascot at the University of Illinois. She unselfishly challenged the overwhelming odds by bringing national attention to this controversial debate by insisting on respect and arguing for the civil rights of the indigenous people. Charlene is currently a Professor and Dean for Arts and Cultural Studies at the Institute of American Indian Arts (IAIA) in Santa Fe, New Mexico. In addition to being a founding Board Member of the National Coalition on Racism in Sports and the Media, she is a world-renowned lecturer, activist, and artist. Charlene is a contemporary, positive, strong Indian woman with traditional values who continues to self-define herself through many genres.

What will be done to help students learn this?

INSTRUCTIONAL STRATEGIES
Teacher directed discussion
Independent reading
Independent writing
Word study
Research via the Internet
Extrapolation

PRELIMINARY LESSON PREPARATION
Teacher: Watch the video In Whose Honor? American Indian Mascots in Sports to familiarize yourself with key issues presented in the video. Make copies from the teacher’s guide of the worksheets for each of the students. Read the chapter entitled, “In Whose Honor?” from Dancing at Halftime: Sports and the Controversy over American Indian Mascots and the chapter, “In Whose Honor?, Mascots, and the Media” from Team Spirits: The Native American Mascots Controversy to be familiar with Charlene Teters and her contributions to the anti-American Indian Movement.

PRETEACHING
Read the introduction to the American Indian and The Media by Mark Anthony Rolo as well as the short essay in the same book by Charlene Teters entitled “Chief Wahoo’s Free Ride,” and familiarize yourself with the common language pertaining to the mascot issue.

ACTIVITIES
To the Teacher:
· Introduce students to the vocabulary words listed in this lesson by distributing a copy of the Vocabulary Words list. Then allow students 30 minutes to complete the Vocabulary Usage worksheet.
· Have the students watch the video, In Whose Honor? – American Indian Mascots in Sports; while the students are watching the video they should take notes using worksheet #2 and complete the cause and effect activity. Note: You may also want to stop the video occasionally if students need further clarification of important concepts.
· Have the students read, chapter entitled, In Whose Honor? from Dancing at Halftime: Sports and the Controversy over American Indian Mascots (pp. 157–168) and complete the main idea worksheet #3.
· The forth worksheet is a writing prompt activity; students are instructed to write an essay about Charlene Teters based on Internet research.
· The final lesson is an extrapolation activity; have the students listen to the 10-minute CD segment about Charlene Teters and complete the Extrapolation worksheet.
To the Student:

- Study the vocabulary words then complete the Vocabulary Usage worksheet.
- Watch the 45-minute video, *In Whose Honor? – American Indian Mascots in Sports*; take notes and ask questions if you need further clarification and complete the worksheet.
- Read the twelve-page chapter, “In Whose Honor?” from the book, *Dancing at Halftime: Sports and the Controversy over American Indian Mascots* and complete the related writing worksheet.
- You will review several websites about Charlene Teters compiling information and then writing an essay describing her many accomplishments.
- Finally, listen to the 10-minute radio documentary and complete the Extrapolation worksheet.

**VOCABULARY**

- alumni
- appropriation
- breast plate
- caricature
- commercialization
- cultural identity
- endorse
- fan
- misconceptions
- movement
- Powwow
- respect
- revitalization
- stereotype
- war bonnet

**RESOURCE MATERIALS**

**Video**

*In Whose Honor? American Indian Mascots in Sports*, a documentary film by Jay Rosenstein

**Books**

*Dancing at Halftime: Sport and the Controversy over American Indian Mascots* by Carol Spindel – Chapter 12 (pp. 157–168), entitled, “In Whose Honor?”

*The American Indian and The Media, Chief Wahoo’s Free Ride* by Charlene Teters, (pp. 26–29).

*Team Spirits: The Native American Mascots Controversy* by King and Springwood

**Website Addresses**

Charlene Teters (artist, writer, advocate): [www.charleneteters.com](http://www.charleneteters.com)

*American Indian Mascots and Nicknames in Sports: Radio Documentary* by Jay Rosenstein (CD, or visit the website at: [www.inwhosehonor.com](http://www.inwhosehonor.com) and listen to this award-winning radio documentary on mascots)

**Worksheets**

- Student Vocabulary Usage worksheet
- Student Question and Answer worksheet
- Student Main Idea Notes worksheet
- Student Essay on Charlene Teters worksheet
- Student Extrapolation worksheet

**Other documents**

- Teacher’s Key to: Vocabulary Usage worksheet
- Teacher and Student Vocabulary List
- Teacher’s Key to: Question and Answer worksheet
- Teacher’s Key to: Main Idea Notes worksheet
- Teacher’s Key to: Extrapolation worksheet
ASSESSMENT
The teacher may assess the students’ work by using the following rubrics, or he/she may create a rubric of their own. Students will be graded on the quality and completion of worksheets.

<table>
<thead>
<tr>
<th>Five Activities</th>
<th>Points Possible</th>
<th>Teacher Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocabulary Worksheet</td>
<td>20 points</td>
<td></td>
</tr>
<tr>
<td>Cause and Effect Worksheet</td>
<td>20 points</td>
<td></td>
</tr>
<tr>
<td>Main Idea and Examples Worksheet</td>
<td>20 points</td>
<td></td>
</tr>
<tr>
<td>Writing Prompt Worksheet</td>
<td>20 points</td>
<td></td>
</tr>
<tr>
<td>Extrapolation Worksheet</td>
<td>20 points</td>
<td></td>
</tr>
</tbody>
</table>

**TOTAL POINTS** 100 points

Grade Scale
100 – 90 ........ A
89 – 80 ........ B
79 – 70 ........ C
69 – 60 ........ D
59 – below ...... F
Lesson 2
Student Vocabulary Usage Worksheet

Use the Vocabulary Words List to complete the sentences by filling in the blanks.

1. When a person draws a conclusion about another person based on their looks or misunderstands another’s opinion this may create a ______________.

2. Cinco de Mayo is a Mexican holiday that is celebrated by many Hispanic communities in the United States. This celebration promotes __________ __________ and pride in the Mexican heritage.

3. Movies such as the popular Godfather series about the Italian mafia often __________________ all Italian people/families.

4. During the Civil Rights Movement, people often demonstrated in order to obtain equal rights and to gain ____________.

5. Once you graduate from high school or college, you will be considered an __________ of that school forever.

6. When you cheer for you favorite team you are considered a ________.

7. A drawing of a person with exaggerated features is called a ________________.

8. When a candidate asks for your vote, he or she is asking you to ___________ their campaign.

9. When a group of people mobilizes around an issue or cause and begin to organize in order to create change, this is considered a ________________.

10. American Indians come together to celebrate and honor their traditions on a regular basis – this is called a ________________.

11. The __________________ of the personal computer changed the nature of classroom assignments.

12. If you were to steal someone’s identity this crime would be called __________________ without permission.

13. The ceremonial headdress worn by some American Indians during special occasions is called a ____________________.

14. The ceremonial regalia (accessory) worn by some American Indian warriors over the chest is called a _________________.

15. The condition of bringing back to use after a decline is called a _________________.

Name __________________________ Date ___________ Period_________
Lesson 2
Teacher’s Key to: Vocabulary Usage Worksheet

1. When a person draws a conclusion about another person based on their looks or misunderstands another’s opinion this may create a **misconception**.

2. Cinco de Mayo is a Mexican holiday that is celebrated by many Hispanic communities in the United States. This celebration promotes **cultural identity** and pride in the Mexican heritage.

3. Movies such as the popular Godfather series about the Italian mafia often **stereotype** all Italian people/families.

4. During the Civil Rights Movement, people often demonstrated in order to obtain equal rights and to gain **respect**.

5. Once you graduate from high school or college, you will be considered an **alumni** of that school forever.

6. When you cheer for your favorite team you are considered a **fan**.

7. A drawing of a person with exaggerated features is called a **caricature**.

8. When a candidate asks for your vote, he or she is asking you to **endorse** their campaign.

9. When a group of people mobilizes around an issue or cause and begin to organize in order to create change, this is considered a **movement**.

10. American Indians come together to celebrate and honor their traditions on a regular basis – this is called a **Powwow**.

11. The **commercialization** of the personal computer changed the nature of classroom assignments.

12. If you were to steal someone’s identity this crime would be called **appropriation** without permission.

13. The ceremonial headdress worn by some American Indians during special occasions is called a **war bonnet**.

14. The ceremonial regalia (accessory) worn by some American Indian warriors over the chest is called a **breast plate**.

15. The condition of bringing back to use after a decline is called a **revitalization**.
Lesson 2
Teacher and Student Vocabulary List

alumni: A person who has attended or is a graduate of a particular school, college, or university.
appropriation: An appropriating or being appropriated; a thing appropriated; to make one’s own or exclusive use; to take improperly, as without permission; to set aside for a specific use or certain person(s).
breast plate: Ceremonial regalia/garment that covers the upper, front part of the body, between the shoulders, neck, and abdomen, which is worn by some American Indian warriors.
caricature: A picture or imitation of a person, literary style, etc. in which certain features or mannerisms are exaggerated for satirical effect.
commercialization: To run as a business; apply commercial methods to; to engage in or make use of mainly for profit, esp. at a sacrifice of other values; to cause to be affected by commercialism.
cultural identity: the cultural identity with; history, tradition, music, art, language that helps make-up self of or pertaining to culture; groups united by identity of interests; an awareness of cultural issues, usually pertaining to a specific community.
endorse: To give approval to; support; sanction; to write a note, title, etc. on a document.
fan: A person enthusiastic about a specified sport, pastime, or performer; devotee.
misconceptions: To conceive wrongly; interpret incorrectly; misunderstand.
movement: The act or process of moving; a motion or action of a person or group. A series of organized activities by people working concertedly toward some goal; the progress of events in a literary work; action.
Powwow: Powwow comes from the Narragansett word for shaman. It is a celebration and social gathering, honoring sacred Indian traditions through dancing, drumming, singing and the gathering of people. Powwows may be held to honor an individual or for a special occasion. Most commonly, the powwow is a social event.
respect: To feel or show honor or esteem for; hold in high regard. To show consideration for; avoid intruding upon or interfering with. Feelings of high regard, honor, or esteem.
revitalization: To bring vitality, vigor, etc. back to after a decline; a bringing or coming back into use, attention or being, after a decline.
stereotype: A standardized mental picture that is held in common by members of a group and that represents an oversimplified opinion, affective attitude, or uncritical judgment; also, an unvarying form or pattern; specifically a fixed or conventional notion or conception, as of a person, group, idea, etc., held by a number of people, and allowing for no individuality, critical judgment, etc.
war bonnet: A ceremonial headdress worn by some American Indian warriors, consisting of a headband and trailing part studded with feathers.
Lesson 2
Student Question and Answer Worksheet

Cause and effect relationships help us determine why something happened based upon what lead up to it. **Cause** answers the questions “How did it all begin?” and “What started it?” To find a cause we ask, “Why?” **Effect** answers the questions “What happened as a result of these events?” and “What were the consequences?” To find the effect, ask yourself “What?” **Example of a cause and effect:** **Cause:** Tommy did not do his homework. **Effect:** He received a failing grade on his report card.

**Part 1:** Directions: Think about your own life experiences and come up with a few cause and effect relationships of your own.

_____________________________________________________________________________

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**Part 2:** Directions: After reviewing the video *In Whose Honor? - American Indian Mascots in Sports* answer the cause and effect questions.

1A. What caused Charlene Teters to protest the University of Illinois’ use of an American Indian mascot?

_____________________________________________________________________________

1B. What is the University’s main position for why they want to keep Chief Illiniwek as their mascot?

_____________________________________________________________________________

_____________________________________________________________________________

2A. What caused Charlene Teters’ children to feel ashamed of being Indian, and why was it a blow to their self-esteem?

_____________________________________________________________________________

_____________________________________________________________________________

_____________________________________________________________________________

2B. What is the University’s position about harming Indian people’s self-concepts?

_____________________________________________________________________________

_____________________________________________________________________________

_____________________________________________________________________________

3A. What was Charlene Teters protecting as she was protesting?

_____________________________________________________________________________

_____________________________________________________________________________

3B. What has the University of Illinois done in an effort to maintain the mascot?

_____________________________________________________________________________

_____________________________________________________________________________

_____________________________________________________________________________
Lesson 2
Teacher’s Key to: Question and Answer Worksheet

1A. What caused Charlene Teters to protest the University of Illinois use of an American Indian mascot?
   Many people believe that American Indian mascots offend Indian culture and people – it fails to respect them and their culture and degrades and trivializes contemporary American Indians.

1B. What is the University’s main position for why they want to keep Chief Illiniwek as their mascot?
   The supporters of the University’s mascot claim they are honoring American Indians; it’s their right to have this mascot. They are portraying a positive image of an American Indian.

2A. What caused Charlene Teters’ children to feel ashamed of being Indian, and why was it a blow to their self-esteem?
   Charlene Teter’s children were embarrassed because they are Indian and they felt that the Chief Illiniwek was making fun of them. Seeing a non-Indian dressing in a buckskin and eagle feathers and dancing around doing flips and gymnastics at the beginning of the basketball game was highly insulting.

2B. What is the University’s position about harming Indian people’s self-concepts?
   The university believes they are not harming Indian self-image because the Illiniwek people no longer live in that region. They believe they are doing all American Indians a favor by keeping the image of a once, proud people alive.

3A. What was Charlene Teters protecting as she was protesting?
   She was protecting American Indian integrity and American Indian cultural identity.

3B. What has the University of Illinois done in an effort to maintain the mascot?
   The University supporters of the mascot tried to pass a law to make the mascot the official State symbol; the supporters of the mascot claim that Chief Illiniwek it is not a mascot but a symbol and that their mascot is a long-standing traditions.
Lesson 2
Student Main Idea Notes Worksheet

Read the chapter “In Whose Honor?” (pp. 157–168) from *Dancing at Halftime* and complete the worksheet.

**Part 1:** Write the main ideas with supporting examples.

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<tr>
<th>Main Idea</th>
<th>Supporting Examples</th>
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**Part 2:** Identify the predominate common theme (main idea) and write a paragraph in support of this theme.

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Lesson 2
Teacher’s Key to: Main Idea Notes Worksheet

Part 1: Main ideas:

· The reason why Jay Rosenstein made the documentary film, In Whose Honor?

· Jay Rosenstein’s reflections about the University of Illinois use of their mascot, Chief Illiniwek.

· How Charlene Teters worked to eliminate the use of Chief Illiniwek at the University of Illinois with student organizations, faculty, alumni, and board of trustees.

· Various supporters worked in conjunction with Charlene Teters on the elimination of Chief Illiniwek; such as, American Indian student Bill Winnieshiek, anthropologist Brenda Farnell, Pueblo graduate student Debbie Reese, chairperson of the Equality Committee, Heidi Von Gunden, and others.

· University of Illinois students, alumni, faculty, and board of trustees’ support of the use of Chief Illiniwek.

Part 2: Supporting examples of the main ideas:

· Jay Rosenstein says one of his motivations for making the documentary, “Ninety-nine percent of the American people have a blank slate about this. A dancing Indian? Who cares? I want to switch that consciousness switch on in people’s heads. To have people think for the first time – yes, they are dressing up like a living group of people, and this Cleveland Indians logo – yes, I guess it is a cartoon of a person. So much of that stuff is cultural wallpaper. You don’t even see what it is.” (Quote from Dancing at Halftime p. 161.)

· “…many people have heard the Native American side of the issue. And for the first time, the university felt the heat of negative national publicity. Charlene Teters was featured in October 1997 as ‘Person of the Week’ on the ABC news with Peter Jennings. And some alumni, after seeing their university portrayed twice on national television in an unflattering light, wrote to ask that the chief be retired.” (Quote from Dancing at Halftime p. 160.)

· “…be it resolved that the university administration and board of trustees retire Chief Illiniwek immediately and discontinue licensing Native American Indian symbols as representations of the university.” (Quote from Dancing at Halftime p. 162.)

· “I’ve talked to a lot of people and outside of academia no one really sees this as a racist mascot,” replied one of the students. “If we retire him, we’re erasing history.” (Quote from Dancing at Halftime p. 165.)
Lesson 2

Student Essay on Charlene Teters Worksheet

Review Charlene Teters’ website @ www.charleneteters.com and conduct a general Internet search for further information about Charlene Teters. Then write an essay about Charlene Teters based upon the your research findings. Remember, your essay has to have an introduction, a body, and a summary. The title of the essay is: Why Charlene Teters is important to American Indians?

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Name ______________________________ Date __________ Period____
Lesson 2

Teacher’s Key to: Essay on Charlene Teters Worksheet

Review Charlene Teters’ website @ www.charleneteters.com and conduct a general Internet search for further information about Charlene Teters. Then write an essay about Charlene Teters based upon the your research findings. Remember, your essay has to have an introduction, a body, and a summary. The title of the essay is: Why Charlene Teters is important to American Indians?

Teacher discretion is recommended for assessing quality and accuracy of student work.
Lesson 2
Student Extrapolation Worksheet

On the World Wide Web at www.inwhosehonor.com, listen to the first audio segment (beginning at 00:00 to 10:30) of American Indian Mascots and Nicknames in Sports: A Radio Documentary – The mascot controversy at the University of Illinois in conjunction with Charlene Teters by Jay Rosenstein or listen to American Indian Mascots and Nicknames in Sports: Radio Documentary and answer the following questions.

1. In what year did the University of Illinois, Art Department recruit Charlene Teters? _____________

2. What did Carlene Teters observe while attending a University of Illinois basketball game in 1989 with her two children? ______________________________________________________________________________________

3. How did this affect Charlene Teters’ and her children? ______________________________________________________________________________________

4. What does Michael Haney say about the importance of the full feather headdress and what non-Indians need to know about this? ______________________________________________________________________________________

5. What does the University of Illinois Board of Trustees say about their school’s mascot, Chief Illiniwek? ______________________________________________________________________________________

6. Why did Charlene stand and protest the school’s use of the Chief Illiniwek mascot? ______________________________________________________________________________________

7. Standing alone and protesting at a University of Illinois football game, what did Charlene’s sign say? ______________________________________________________________________________________

8. Name the two American Indian organizations that supported Charlene’s protest of the University of Illinois mascot? ______________________________________________________________________________________

9. Name two Universities mentioned from the CD that have refused to change their mascots? ______________________________________________________________________________________

10. What legislation did the state lawmakers of Illinois fail to pass regarding Chief Illiniwek? ______________________________________________________________________________________
Lesson 2
Teacher’s Key to: Extrapolation Worksheet

1. In what year did the University of Illinois, Art Department recruit Charlene Teters? 1988

2. What did Charlene Teters observe while attending a University of Illinois basketball game in 1989 with her two children? Teters observed a non-Indian male dressed in a Sioux buckskin outfit with eagle feathers, dancing around for the fans.

3. How did this affect Charlene Teters’ and her children? Teter’s children were embarrassed and ashamed to be Indian; her daughter wanted to be invisible; her son tried to laugh. Charlene’s sadness turned to anger - she felt this was a blow to her children’s self-esteem.

4. What does Michael Haney say about the importance of the full feather headdress and what non-Indians need to know about this? Haney states that the headdress is sacred and ceremonial; it must be earned. Without such respect, understanding, or integrity wearing this is a desecration.

5. What does the University of Illinois Board of Trustees say about their schools mascot, Chief Illiniwek? The Chief honors and respects Native Americans and many other groups (ethnic) would like to be honored this way. It draws the student body and faculty together; it’s important; it’s traditional; and it’s a focal point.

6. Why did Charlene stand and protest the school’s use of the Chief Illiniwek mascot? She stood up for her children’s integrity and for American Indian cultural identity.

7. Standing alone and protesting at a University of Illinois football game, what did Charlene’s sign say? “American Indians Are Human Beings Not Mascots”

8. Name the two American Indian organizations that supported Charlene’s protest of the University of Illinois mascot? The National Congress for American Indians and The National Indian Education Association.

9. Name two Universities mentioned from the CD that have refused to change their mascots? Florida State and the University of Illinois.

10. What legislation did the state lawmakers of Illinois fail to pass regarding Chief Illiniwek? To make “Chief Illiniwek the Official State Symbol”
Lesson 3
Opposing Opinions & Perspectives

What will students be learning?

STANDARDS
Students read and understand a variety of materials. (RW1)
Students know how to use the processes and resources of historical inquiry. (H2)
Students understand political institution and theories that have developed and changed over time. (H5)
Students know the structure and function of local, state, and national government and how citizen involvement shapes public policy*. (C2)
Students understand how citizens exercise the roles, rights, and responsibilities of participation in civic life* at all levels – local, state, and national. (C4)

BENCHMARKS
Students apply knowledge of the past to compare and contrast present-day issues and events from multiple, historically objective perspectives. (H2.3)
Students know how various systems of government have developed and functioned throughout history. (H5.2)
Students know how public policy is developed at the local, state, and national levels. – Developing, evaluating, and defending positions about the role of media and public opinion in United States politics (for example, ways that government and media influence public opinion and the behavior of public officials) (C2.4)
Students know how citizens can exercise their rights. (C4.3)

OBJECTIVES
Students will explore key elements of two differing perspectives of the Mascot issue.
Students will adopt and support each point of view in order to fully understand the opposing perspectives of each side.
Students will write a persuasive essay.
Students will engage in oral debate to support his/her own viewpoint.
Students will be able to use the synthesizing process to summarize information read or hear.
Students will be able to evaluate their use of analogical reasoning.
Students will be able to evaluate their use of the evaluation of evidence process.
Students will be able to evaluate their use of the examination of value process.
Students will be able to evaluate their use of the decision-making process.

SPECIFICS
The Cleveland Indians. The Washington Redskins. The Atlanta Braves. Each of these sports teams use a Native American image as a mascot. While some raise strong objections to this practice, declaring that the use of ethnicities as mascots is degrading and offensive, others hold fast to the existing mascots proclaiming that they are long-standing traditions. Numerous sports teams, both amateur and professional, have come face-to-face with protests over the past few years. Here, students have the opportunity to look at both sides of the issue and engage in debate. In 2002, the small farming town of Eaton received national media interest after a University of Northern Colorado’s intramural basketball team sarcastically called themselves the “Fightin’ Whites” to bring attention to Eaton high school’s stereotypical mascot name and logo, The “Fightin’ Reds,” a caricature of an American Indian in a loincloth with exaggerated facial features that many American Indians consider racist.
What will be done to help students learn this?

INSTRUCTIONAL STRATEGIES
Synthesizing
Reading comprehension
Recalling
Examination of value

PRELIMINARY LESSON PREPARATION
It is highly recommended that you reserve your school’s computer lab and bookmark the suggested websites.

PRETEACHING
Teacher should review and be familiar with *A Different Kind of Classroom: Teaching with Dimensions of Learning*. Read the chapter entitled “Controversy,” pp. 13–27 from the *Dancing at Halftime: Sport and the Controversy over American Indian Mascots*. Have the students complete the vocabulary worksheet to familiarize them with potential new terms.

ACTIVITIES
To the Teacher:
- Have the students complete the Vocabulary Usage worksheet.
- From the websites encourage the students to gather several dissenting opinions from both sides of this debate, and complete the Persuasive Essay worksheet.
- Have the students read the “Controversy” chapter (pp. 13–27) from the book *Dancing at Halftime: Sport and the Controversy over American Indian Mascots* and complete the Independent Reading worksheet.
- Make copies of the three articles for the students and have them complete the newspaper/magazine articles worksheet.
- Assign the extrapolation activity, (*Mascots and Money: Does the elimination of a university mascot consequently decreases alumni donations?* by Jay Rosenstein) and complete the Extrapolation worksheet.

To the Student:
- Study the vocabulary words and complete the Vocabulary Usage worksheet.
- Read the various articles and choose a specific situation to examine in greater detail. You will then present your case by writing a persuasive essay about your opinion on the Persuasive Essay worksheet.
- For independent reading, read the chapter entitled, *Controversy* (pp. 13–27) and then answer the questions on the Independent Reading worksheet.
- Read the Denver Post and Cultural Survival Quarterly articles and complete the worksheets.
- Finally, listen to the 9-minute CD and complete the Extrapolation worksheet.

VOCABULARY

<table>
<thead>
<tr>
<th>argument</th>
<th>opinion</th>
<th>authentic</th>
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<tr>
<td>opposing</td>
<td>blood quantum</td>
<td>perception</td>
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<tr>
<td>controversy</td>
<td>protest</td>
<td>demonstration</td>
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<td>resolution</td>
<td>honor</td>
<td>symbolism</td>
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<tr>
<td>logo</td>
<td>traditional</td>
<td>mascot</td>
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RESOURCE MATERIALS

Websites

Books
- Dancing at Halftime: Sport and the Controversy over American Indian Mascots by Carol Spindel – (Chapter 4, “Races of Living Things,” pp. 39–57)
- A Different Kind of Classroom: Teaching with Dimensions of Learning by Robert J. Marzano

Magazine Article
- Seeing Red - Coloradans Struggle to End the Use of Racial Mascots, by Vanessa Martinez as printed in Cultural Survival Quarterly, (Fall 2002, pp 62-64)

Newspaper Articles
- Odd Ways to Show Respect, by columnist Reggie Rivers as printed in the Denver Post, (Thursday, April 18, 2002)
- A Wake-up Call for Eaton, by the Editorial Board of the Denver Post, (Sunday May 21, 2002)

CD & Website

Worksheets
- Student Vocabulary Usage worksheet
- Student Persuasive Essay activity
- Student Independent Reading worksheet
- Student Extrapolation worksheet

Other documents
- Teacher’s Key to: Vocabulary Usage worksheet
- Teacher and Student Vocabulary List
- Teacher’s Preteaching to: Persuasive Essay activity
- Teacher’s Key to: Independent Reading worksheet
- Teacher’s Key to: Extrapolation worksheet

ASSESSMENT

<table>
<thead>
<tr>
<th>Rubric points</th>
<th>Description</th>
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<tbody>
<tr>
<td>4</td>
<td>Four out of the five possible worksheets have been completely filled out by the student with accurate, opinionated, and reasonable responses that are related to the Teacher’s Copy of this lesson.</td>
</tr>
<tr>
<td>3</td>
<td>Three out of the five possible worksheets are completely filled out by the student with accurate, opinionated, and reasonable responses.</td>
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<tr>
<td>2</td>
<td>Two out of the five possible worksheets are completely filled out by the student with accurate, opinionated, and reasonable responses.</td>
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<tr>
<td>1</td>
<td>One or none of the worksheets have been completely filled out by the student, or the student has only partially filled out worksheets.</td>
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</tbody>
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Lesson 3
Student Vocabulary Usage Worksheet

Study the Vocabulary Words list then match the words to their definitions.

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<td>demonstration</td>
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<td>traditional</td>
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</table>

1. ____________ – a reason or reasons offered for or against something; the offering of such reasons; reasoning; discussion in which there is disagreement; dispute; debate.

2. ____________ – the act or process of resolving something or breaking it up into its constituent parts or elements; the result of this; a resolving, or determining; deciding; the thing determined upon; decision as to future action; resolve.

3. ____________ – a display or outward show; a public show of feeling or opinion, as by a mass meeting or parade; the act, process, or means of making evident or proving; an explanation by example, experiment, etc.

4. ____________ – a distinctive company signature, trademark, colophon, newspaper nameplate, etc.

5. ____________ – the representation of things by use of symbols, esp. in art or literature; a system of symbols; symbolic meaning; the theories or practices of a group of symbolists, as in art or literature.

6. ____________ – through tribal enrollment some tribes require a person to trace half of his or her lineage to the tribe, while others require only proof of descent.

7. ____________ – that is in fact as represented; genuine; real; legally attested or executed, as a deed, affidavit, etc.

8. ____________ – to set against; place opposite, in balance or contrast; to contend with in speech or action; resist; withstand; to act in opposition.

9. ____________ – of, handed down by, or conforming to tradition; conventional; the handing down orally of stories, beliefs, customs, etc. from generation to generation; a story, belief, custom, proverb, etc.; a long-established custom or practice that has the effect of an unwritten law.

10. ____________ – high regard or great respect given, received, or enjoyed; glory; fame; renown; good reputation; credit; a keen sense of right and wrong; adherence to action or principles considered right; integrity.
Lesson 3
Student Vocabulary Usage Worksheet

11. __________ – a belief not based on absolute certainty or positive knowledge but on what seems true, valid, or probable to one’s own mind; judgment; an evaluation, impression, or estimation of the quality of worth of a person or thing; the formal judgment of an expert on a matter in which his advice is sought.

12. __________ – to state positively; affirm solemnly; assert; to make objection to; speak strongly against; to make solemn affirmation; to express disapproval; object; dissent.

13. __________ – discussion of a question in which opposing opinions clash; debate; disputation; a quarrel or dispute.

14. __________ – any person, animal, or thing supposed to bring good luck by being present.

15. __________ – the act of perceiving or the ability means of the senses; awareness; comprehension; insight or intuition, or the faculty of these; the understanding, knowledge, etc. got by perceiving, or a specific idea, concept, impression, etc. so formed.
Lesson 3
Teacher’s Key to: Vocabulary Usage Worksheet

1. **argument**: A reason or reasons offered for or against something; the offering of such reasons; reasoning; discussion in which there is disagreement; dispute; debate.

2. **resolution**: The act or process of resolving something or breaking it up into its constituent parts or elements; the result of this; a resolving, or determining; deciding; the thing determined upon; decision as to future action; resolve.

3. **demonstration**: A display or outward show; a public show of feeling or opinion, as by a mass meeting or parade; the act, process, or means of making evident or proving; an explanation by example, experiment, etc.

4. **logo**: A distinctive company signature, trademark, colophon, newspaper nameplate, etc.

5. **symbolism**: The representation of things by use of symbols, esp. in art or literature; a system of symbols; symbolic meaning; the theories or practices of a group of symbolists, as in art or literature.

6. **blood quantum**: Through tribal enrollment some tribes require a person to trace half of his or her lineage to the tribe, while others require only proof of descent.

7. **authentic**: That is in fact as represented; genuine; real; legally attested or executed, as a deed, affidavit, etc.

8. **opposing**: To set against; place opposite, in balance or contrast; to contend with in speech or action; resist; withstand; to act in opposition.

9. **traditional**: Of, handed down by, or conforming to tradition; conventional; the handing down orally of stories, beliefs, customs, etc. from generation to generation; a story, belief, custom, proverb, etc.; a long-established custom or practice that has the effect of an unwritten law.

10. **honor**: High regard or great respect given, received, or enjoyed; glory; fame; renown; good reputation; credit; a keen sense of right and wrong; adherence to action or principles considered right; integrity.

11. **opinion**: A belief not based on absolute certainty or positive knowledge but on what seems true, valid, or probable to one’s own mind; judgment; an evaluation, impression, or estimation of the quality of worth of a person or thing; the formal judgment of an expert on a matter in which his advice is sought.

12. **protest**: To state positively; affirm solemnly; assert; to make objection to; speak strongly against; to make solemn affirmation; to express disapproval; object; dissent.

13. **controversy**: Discussion of a question in which opposing opinions clash; debate; disputation; a quarrel or dispute.
Lesson 3
Teacher and Student Vocabulary List

**argument**: A reason or reasons offered for or against something; the offering of such reasons; reasoning; discussion in which there is disagreement; dispute; debate.

**authentic**: That is in fact as represented; genuine; real; legally attested or executed, as a deed, affidavit, etc.

**blood quantum**: Through tribal enrollment some tribes require a person to trace half of his or her lineage to the tribe, while others require only proof of descent.

**controversy**: Discussion of a question in which opposing opinions clash; debate; disputation; a quarrel or dispute.

**demonstration**: A display or outward show; a public show of feeling or opinion, as by a mass meeting or parade; the act, process, or means of making evident or proving; an explanation by example, experiment, etc.

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**logo**: A distinctive company signature, trademark, colophon, newspaper nameplate, etc.

**mascot**: Any person, animal, or thing supposed to bring good luck by being present.

**opinion**: A belief not based on absolute certainty or positive knowledge but on what seems true, valid, or probable to one’s own mind; judgment; an evaluation, impression, or estimation of the quality of worth of a person or thing; the formal judgment of an expert on a matter in which his advice is sought.

**opposing**: To set against; place opposite, in balance or contrast; to contend with in speech or action; resist; withstand; to act in opposition.

**perception**: The act of perceiving or the ability means of the senses; awareness; comprehension; insight or intuition, or the faculty of these; the understanding, knowledge, etc. got by perceiving, or a specific idea, concept, impression, etc. so formed.

**protest**: To state positively; affirm solemnly; assert; to make objection to; speak strongly against; to make solemn affirmation; to express disapproval; object; dissent.

**resolution**: The act or process of resolving something or breaking it up into its constituent parts or elements; the result of this; a resolving, or determining; deciding; the thing determined upon; decision as to future action; resolve.

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Lesson 3
Teacher’s Preteaching to:
Persuasive Essay Activity

The following four websites should be used for the student’s research:

  - The oldest websites dedicated to the mascot discussion.
  - Their central theme is, “Teach Respect – Not Racism - Indians Are People Not Mascots - No Stereotypes In Our Schools.”
  - This website includes several opinions written by Indians and non-Indians advocating for the removal of stereotypical Indian mascots.

American Indian Sports Team Mascots, (AISTM), <http://www.aistm.org/1indexpage.htm> or <http://members.tripod.com/earnestman/1indexpage.htm>
  - This exceedingly comprehensive national website serves as a terrific resource for both students and educators with it’s excellent links to archival documents related to the American Indian mascot controversy.
  - Among the many other impressive mascot resources, teachers and students will find a directory of organizations endorsing the retirement of Indian mascots as well a state-by-state mascot update.
  - One of the outstanding highlights found on this website: the articles entitled “Countering the Assault of Indian Mascot in School,” “Why Educators Can’t Ignore Indian Mascots,” and “The Deculturalization of Indigenous Mascots in U.S. Sport Culture” by Dr. Cornel Pewewardy, Assistant Professor at the University of Kansas.

  - The Save the Chief Foundation claims that the presence of the Chief Illiniwek mascot actually promotes greater education and awareness of American Indian culture, tradition, and history to students, alumni, and friends of the University of Illinois.
  - One of the few remaining websites endorsing the continued use of stereotypical images of Native Americans as mascots, it serves as a valuable resource for students and teachers by illuminating a less-popular side of the issue.

  - Sponsored by the Illinois Disciples Foundation, the PRC is a multi-issue, multi-tactical activist organization that is committed to peace with social justice; they argue for the immediate and unconditional elimination of Chief Illiniwek.
  - The PRC viewpoint states that the University of Illinois’ mascot, Chief Illiniwek, is a stereotypical Native American symbol, which dehumanizes Native people.
  - This website serves as a rebuttal to the Save the Chief website containing many good articles, letters, poetry, press releases, speeches, resolutions, and questions & answers related to Chief Illiniwek. This is a very good resource for students and teachers studying the mascot dispute.
Lesson 3
Student Persuasive Essay Activity

Use this sheet to track your findings from the websites.

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<th>Pro Mascot – Reasons to keep</th>
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Using the website fact findings, write an essay based on the four websites that were researched. This essay should be for or against the American Indian mascot issue. Remember, your essay has to have an introduction, a body, and a summary. Create a title for your essay.

Essay title:
Lesson 3
Student Independent Reading Worksheet

Read the chapter entitled “Controversy” (pages 13 to 27) from the book *Dancing at Halftime: Sport and the Controversy over American Indian Mascots* by Carol Spindel and answer the following questions.

1. What did you like about this chapter?

2. What didn’t you like about this chapter?

3. What is the main purpose of this chapter?

4. After reading this chapter what did you learn about yourself? Did your opinion change about the mascot debate?

5. After reading this chapter what do you think will happen in upcoming chapters?

6. What is something interesting or surprising you have learned?

7. Connect this issue to what is happening in your community. How does this debate relate to you, and do you think it is important?
Lesson 3
Teacher’s Key to: Independent Reading Worksheet

1. What did you like about this chapter?
   Any critical opinion about the content of the chapter; student has answered with two or three sentences.

2. What didn’t you like about this chapter?
   Any critical opinion about the content of the chapter; student has answered with two or three sentences.

3. What is the main purpose of this chapter?
   How the mascot controversy at the University of Illinois is being challenged at the student body, administration, alumni/fans, and state government levels.

4. After reading this chapter what did you learn about yourself? Did your opinion change about the mascot debate?
   Any critical opinion about the content of the chapter, student has answered with two or three sentences.

5. After reading this chapter what do you think will happen in upcoming chapters?
   Any critical opinion about the content of the chapter; student has answered with two or three sentences.

6. What is something interesting or surprising you have learned?
   Any critical opinion about the content of the chapter; student has answered with two or three sentences.

7. Connect this issue to what is happening in your community. How does this debate relate to you, and do you think it is important?
   Any critical opinion about the content of the chapter; student has answered with two or three sentences.
Lesson 3
Opposing Opinions & Perspectives Worksheet
Newspaper/Magazine Articles Activity

Task: Read the two paragraphs below as well as the attached Denver Post and Cultural Survival Quarterly articles and look for common factual information about the differing sides of this issue.

Purpose: To strengthen and reinforce examination of value

Time: One or two class periods

“I am not a mascot!” - “But we are honoring American Indians”
In 2002, the Coloradoans Against Ethnic Stereotyping in Colorado Schools (CAESCS) took on the task of eliminating American Indian mascots at approximately 40 elementary, middle and high schools statewide. They organized a large demonstration in Eaton, Colorado - a small farming community approximately 60 miles north of Denver - to protest the town’s use of an inappropriate Indian mascot. The local high school’s mascot, called the Eaton Fightin’ Reds, is a caricature of a stereotypical Indian with a large misshapen nose, wearing a loincloth and an eagle feather placed upright behind it’s head. Eaton community members expressed outrage when the protest was held on the day of the high school’s graduation; many locals contended that they didn’t understand why many people were offended by this symbol which they say stands for respect and honor. Protestors marched with signs; speakers talked about heritage and cultural consciousness, racism and acceptance. The event triggered a great deal of positive and negative attention depending on what side of the debate one stood on.

The Eaton Mascot Controversy
The members of the CAESCS decided to organize a large-scale, educational forum and protest to honestly deal with this controversial public issue after an unsuccessful bid to persuade school administrators in Eaton to discontinue the use of their nickname and mascot. At the center of the issue was Eaton’s “Fightin’ Reds” mascot. Consequent to a group of college students at the University Northern Colorado forming an intramural basketball team called “The Fightin’ Whites,” national and local media converged on the small farming town. CAESCS and team members say they did this to raise awareness of the racial stereotype and to show people how it felt to be on the other side of the mascot issue. Eaton School District Superintendent John Nuspl was quoted in several newspapers saying, “It’s their [CAESCS] problem, not our problem,” and renowned activist Glenn Morris said, “For our (American Indian) children, with these mascots, you are ruining every single day of their lives.”

Framing the Issue
Depending on what side of the issue you may be on, it is especially important to explore the other viewpoint in order to draw a fair and equitable conclusion. The mascot debate is a controversial public issue, which has affected many communities nationwide. The following three scenarios (Issue A, B, and C) briefly look at the different perspectives of this debate.
American Indian Mascots: Hype, Insult, or Ignorance

Newspaper/Magazine articles worksheet Page 2

Issue A: Majority Eaton Perspective (to continue the use of the “Fightin’ Reds” as their mascot)
- We are not racist!
- We are honoring American Indians
- This has been an ongoing issue for years. Why didn’t the Indians protest when the symbols were first adopted?
- How does having an Indian mascot harm Indian people?

Issue B: Native Perspective (stop the use of American Indians as mascots - CAESCS)
- These mascots are racist!
- Don’t feel honored - did you ask for permission?
- The use of American Indians as mascots has been an issue for a long time, and it continues to be.
- These mascots harm the self-esteem and self-perception of American Indians

Issue C: Who should decide this policy?

Questions: DO NOT answer with one-word responses. Respond with two or three complete sentences for each question

1. Why would the Eaton community members want to keep this mascot?

2. How do you think the Eaton community members feel about receiving so much attention? Why?

3. Why might Eaton’s community members oppose CAESCS tactics?
4. Do people who are against the use of American Indians as mascots have a strong argument? Why? Why not?

5. Do you believe that these mascots are honoring American Indians? Why? Why not?

6. Do you believe that these mascot images affect American Indians? Why? Why not?

7. Should students have the right to decide? Why? Why not?

8. Should parents have the right to decide? Why? Why not?

9. Should local school boards have the right to decide? Why? Why not?
10. Should state governors have the right to decide? Why? Why not?

11. Do these American Indian mascots violate human/constitutional rights? Why? Why not?

12. Do you think the American Indians have a valid argument? Why? Why not?

13. Do you believe the practice of allowing American Indians to be used as mascots is dehumanizing? Why? Why not?
Teacher’s Key to: Lesson 3
Opposing Opinions & Perspectives Worksheet
Newspaper/Magazine Articles Activity

Task: Read the two paragraphs below as well as the attached Denver Post and Cultural Survival Quarterly articles and look for common factual information about the differing sides of this issue.

Purpose: To strengthen and reinforce examination of value

Time: One or two class periods

Introducing the argument
Have the students read the Denver Post and Cultural Survival Quarterly articles and instruct them to look for common factual information about the distinct sides of this issue. Lead a discussion and compile a list of the major problems arising from both sides. An example of the questions you may want to ask: How do you feel about using American Indians as mascots? What Problems have come up, and how important are they? Does a community have the authority to maintain or eliminate the use of a mascot? If so, how can a community member do this? Does a symbol or image of an American Indian as a mascot really dehumanize American Indians? Why should this matter? Et cetera.

“I am not a mascot!”- “But we are honoring American Indians”
In 2002, the Coloradoans Against Ethnic Stereotyping in Colorado Schools (CAESCS) took on the task of eliminating American Indian mascots at approximately 40 elementary, middle and high schools statewide. They organized a large demonstration in Eaton, Colorado - a small farming community approximately 60 miles north of Denver- to protest the town’s use of an inappropriate Indian mascot. The local high school’s mascot, called the Eaton Fightin’ Reds, is a caricature of a stereotypical Indian with a large misshapen nose, wearing a loincloth and an eagle feather placed upright behind it’s head. Eaton community members expressed outrage when the protest was held on the day of the high school’s graduation; many locals contended that they didn’t understand why many people were offended by this symbol which they say stands for respect and honor. Protestors marched with signs; speakers talked about heritage and cultural consciousness, racism and acceptance. The event triggered a great deal of positive and negative attention depending on what side of the debate one stood on.

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The members of the CAESCS decided to organize a large-scale, educational forum and protest to honestly deal with this controversial public issue after an unsuccessful bid to persuade school administrators in Eaton to discontinue the use of their nickname and mascot. At the center of the issue was Eaton’s “Fightin’ Reds” mascot. Consequent to a group of college students at the University Northern Colorado forming an intramural basketball team called “The Fightin’ Whites,” national and local media converged on the small farming town. CAESCS and team members say they did this to raise awareness of the racial stereotype and to show people how it felt to be on the other side of the mascot issue. Eaton School District Superintendent John Nuspl was quoted in several newspapers saying, “It’s their [CAESCS] problem, not our problem,” and renowned activist Glenn Morris said, “For our (American Indian) children, with these mascots, you are ruining every single day of their lives.”
NOTE TO TEACHER:
Student’s answers should be evaluated based upon their critical opinions about this issue; when possible, their answers should be at least two to three complete sentences each.

1. Why would the Eaton community members want to keep this mascot?
2. How do you think the Eaton community members felt about receiving so much attention? Why?
3. Why might Eaton’s community members oppose CAESCS tactics?
4. Do people who are against the use on American Indians as mascots have a strong argument? Why?
   Why not?
5. Do you believe that these mascots are honoring American Indians? Why? Why not?
6. Do you believe that these mascot images affect American Indians? Why? Why not?
7. Should students have the right to decide? Why? Why not?
8. Should parents have the right to decide? Why? Why not?
9. Should local school boards have the right to decide? Why? Why not?
10. Should state governors have the right to decide? Why? Why not?
11. Do these American Indian mascots violate human/constitutional rights? Why? Why not?
12. Do you think the American Indians have a valid argument? Why? Why not?
13. Do you believe the practice of allowing American Indians to be used as mascots is dehumanizing? Why? Why not?
Lesson 3
Student Extrapolation Worksheet

Listen to the American Indian Mascots and Nicknames in Sports: A Radio Documentary: Does the elimination of a university mascot consequently decrease alumni donations? by Jay Rosenstein. This 9-minute show is found on the CD, second segment, starting at 11:25 to 20:40 or on the World Wide Web at www.inwhosehonor.com. Then answer the following questions.

1. Who does the mascot debate at the University of Illinois effect the most?

2. Who started the mascot protest at the University of Illinois?

3. What is the name of the mascot at the University of Illinois?

4. How much money does the University of Illinois’ Annual Giving Foundation raise?

5. Name at least three other major universities mentioned of the CD that dropped their American Indian mascot in the last 25 years?

6. In what year did Stanford University drop their American Indian mascot?

7. After listening to the 9-minute segment do you feel that donations will decline at the University of Illinois if they drop their mascot? Why or why not?

8. Do you feel the CD segment on “Money and Mascots” was done fairly? Why or Why not?
Lesson 3
Teacher’s Key to: Extrapolation Worksheet

1. Who does the mascot debate at the University of Illinois affect the most? Students, Alumni, fans, protestors and American Indians.

2. Who started the mascot protest at the University of Illinois? Charlene Teters and others

3. What is the name of the mascot at the University of Illinois? Chief Illiniwek

4. How much money does the University of Illinois’ Annual Giving Foundation raise? $150 million each year.

5. Name at least three other major universities mentioned on the CD that dropped their American Indian mascot in the last 25 years? Dartmouth, Oklahoma, Miami of Ohio, Tennessee-Chattanooga, Bradley, Stanford, and Marquette Universities.

6. In what year did Stanford University drop their American Indian mascot? 1972

7. After listening to the 9-minute segment do you feel that donations will decline at the University of Illinois if they drop their mascot? Why or why not? Any critical opinion about the content of the CD-documentary. Student answered the question with two or more sentences.

8. Do you feel the CD segment on “Money and Mascots” was done fairly? Why or Why not? Any critical opinion about the content of the CD-documentary. Student answered the question with one or more sentences.
Eaton, Colorado is one of those places that people say you can "miss in the blink of an eye." But on one bright Sunday morning in mid-May, passing through Eaton with eyes wide shut wasn't as predictably easy.

At around 9 a.m., vehicles began pulling off Highway 85 onto a short dirt road that became a parking lot for activists arriving from Denver and other cities and towns of Northern Colorado. Grain silos stamped with "AgLand Incorporated" loomed over the multiethnic crowd. Mounted police lined up their horses in the parking lots across the highway, and more officers circled the area in cars. A train's blare alerted the activists to cross the tracks into Ragtown before its arrival.

Midway down the winding dirt road, a tag of black spray-paint on a piece of wood nailed to the side of a building announced "Ragtown," a familiar, other-side-of-the-tracks area similar to many rural or northern Colorado Latino and brown neighborhoods. Most of Eaton's Latinos—"Spanish," according to many white locals—live here in trailers or small mobile homes.

More activists gathered near a home down the road, not far from the tracks. A group of men began smudging themselves with sage, ridding the area and their auras of any concealed negativity. The smell of the smoking plant traveled slowly on the breeze.

Two large charter buses turned down the road and parked near the home, releasing scores of activists from Denver, carrying colorful banners for the American Indian Movement, Escuela Tlatelolco, Ballet Chicano de Aztlan, and other organizations. Four youth emerged with four flags, each a solid color: red, white, yellow, and black, representing the nations of the world.

"It's inexcusable to me that we're still dealing with this in 2002," said one Denver woman who volunteers with Escuela Tlatelolco. Like the other travelers, she helped charter the buses so that she could tell Eaton residents how she feels about its high school's racial mascot.

From the front lawn-turned-stage, Susan Ninham, a striking Indian woman with sharp features and a shiny black braid, welcomed everyone before introducing an elder and asking him to say a blessing before the group began its march. Ninham, along with her husband Dan, are among the founders of the Coloradans Against Ethnic Stereotypes in Colorado Schools (CAESCS), the group primarily responsible for the organization of the day's event, although by no means the only one; Ninham thanked another 80 organizations for their support.

Non-profit CAESCS (www.caescs.org) became active in January 2002, just before an explosion of media attention, both locally and nationally, fell upon an intramural, multi-racial basketball team from the University of Northern Colorado called the Fightin' Whites. The team challenged the Eaton Reds to change the mascot—a bare-butt, big-nosed Indian caricature—shredding
American Indian Mascots: Hype, Insult, or Ignorance

light on a decades-old debate about the use of Indians as mascots.

CAECS supports the Fightin’ Whites, but its members aren’t practicing lay-ups. They’re planning different strategies, such as symposiums on multi-ethnic and cultural issues, to take on the use of Indian mascots in all Colorado schools. In fact, CAECS members have said they will push legislation, something currently under way in California, where AB2115 is pending in Assembly Appropriations Committee. The bill “prohibits all public schools, community colleges, the CSU, and the UC from using names such as Indians, Braves, Chiefs, Apaches, Comanche or other American Tribal names as nicknames, mascots, or athletic teams.”

CAECS seeks “sovereignty through education of school communities regarding the use of stereotypical images, language, and symbols to depict peoples from ethnic backgrounds.” The group’s objectives go beyond ridding schools of racist mascots into centuries-long struggles like opposing colonialism and encouraging the education of Indian customs and religious beliefs, some of which have been co-opted during sporting events by fans who ignorantly incite other teams with a “Tomahawk Chop” or “Indian Chant.” Fans of other teams have replied with little consideration or tact, waving signs with phrases like “Genocide to the Savages/Reds/Raiders/Warriors/etc.” Such behavior and insensitive gestures fuel the activists, by some counts numbering up to 300, who marched and rallied in Eaton. Their respect for Indian rituals was evident that day, as silence fell over the crowd and everyone listened to the elder speak in his native tongue.

His final words signaled that it was time to march. The drummers began to keep rhythm and others joined in as they began to sing. Moving slowly, individuals threw their posters and placards up, holding them high toward the strings of cars waiting for the mass to cross the highway. “Hey Eaton, It’s Simple. It’s Racist.” “Our children are not mascots.” “Respect, Is it asking too much?” “People don’t own people.”

Young Indian, Chicano, and Latino men in bright yellow t-shirts reading Xicano Tahiti (Chicano movement) outlined the body of activists, acting as its security, maintaining placement in between the people and the police. Derrick Ortega proudly announced that he was “marching for what’s right for our people.” One of his teachers organized the young guardians and regularly talks to them about “Chicano power and la raza.” Ortega, a student at Valley High School in Gilcrest, Colorado, south of Greeley, travels to Eaton often. “We play them in sports, and it makes me feel a little awkward... Nobody that goes to this school is actually Indian. They’re all white. [The mascot] does cause people hurt.”

The press weaved in and out of the mass, conducting interviews and snapping photos of the chanting and singing activists, especially drawn to those wearing the now famous Fightin’ Whites t-shirt with the slogan “Every thang’s gonna be all white.”

Mostly silent spectators dotted the short route from Raptown to Eaton’s City Park. A woman in an apron and her three small children stood gazing from the windows of their enclosed front porch, while next door, a young girl sat on a tall man’s shoulders. Both peered silently from behind a wooden fence. Further down the street, a woman held a child in her arms, keeping him close to the door of the one-story home.

As the march led into the park, the morning’s most visible and audible counter-protest was presented by a few local residents, whose home stood across from the park’s east edge. Family members sat in white plastic chairs on a porch and front lawn. The yard was fenced with wide strips of orange tape attached to slim poles of unfinished wood. Eight-by-10 inch pieces of white paper, containing images of the Eaton Red mascot, and proclaiming, “You don’t pay taxes here. Get out.” and “Keep off the grass!” were taped randomly around the home and on the flimsy fence.

From the front porch, the family’s aged patriarch booted the activists consistently with thumbs-down gestures. His granddaughter, Balynda Draper, held her 7-year-old daughter on her lap. “Basically, I grew up here and I’m just here to support the Eaton Reds,” Draper said. “I love on their team. I was very proud to be an Eaton Red. I think they have a right to protest and say whatever they need to say, and I don’t feel like we need to change our logos or anything.”

Not much later, Draper thought she had another reason for being in Eaton. “I’m just here to make sure that my grandfather and my grandmother are protected and nothin’ happens to them and nothin’ happens to their house. I don’t want to see anybody hurt. You know, you never know. And I am [scared]. I hope they stay peaceful like they said.” Staring at the crowd across from her in the park, she said she didn’t have any basis for fearing violence from the activists.

Across the street, people took shade, listening to and cheering on the impassioned speakers, while neighbors and police mostly kept to the park’s perimeter.

University of Northern Colorado Professor George Junne talked about the Native American heritage of many African Americans. He reminded the audience that not long ago you could have looked in newspapers, magazines and other forms of media and seen caricatures of blacks in the same way that you see caricatures that are used in the Eaton school system.

“With respect to our elders, the native people of Mexica, we embrace you today, because your issues are our issues,” said Bones Rodriguez. Like him, many Chicano speakers represented pride in their raices indigenas, indigenous roots—a connection still lost on many people, including some of Latin American and Southwestern heritage.

One teacher from the area, who identified himself as a “white man of Scottish heritage,” spoke on behalf of other teachers as well. “We work hard to show you that we love you and we care about you, and that’s why we’re here today... we go to schools and see our people disrespected and treated like they’re not even there. Like they’re historical. Like they don’t live down the street or even next door to us.”

Cultural Survival Quarterly Fall 2002 63
This treatment of Indian issues as history upsets Glenn Morris, a member of the American Indian Movement, whose strong voice and severe tone strangely compliment his seemingly sweet nature toward the crowd. A professor of political science at the University of Colorado at Denver, Morris is a respected activist, more widely known most recently for his defense of civil liberties in Denver’s “Spy Files” cases.

Strands of Morris’ long, brown hair hung down his back and around his shoulders as he spoke. “This is our homeland. So when we see our people misrepresented as mascots and play-things, it’s not just that it hurts our feelings. It hurts our children; it hurts their self-image. Today is Eaton’s graduation, and they’ve condemned us for coming and ruining their graduation. For our children, with these mascots, you ruin every single day of their lives,” Morris belted, his voice reaching to hold the ears of those on the perimeter. He drew the connection of how such imagery and symbolism affect society and politics: the storing of nuclear waste on Indian lands; how the Bureau of Indian Affairs “can’t find 10 billion dollars of our money,” referring to the mismanagement of Indian trust funds by the U.S. Interior Department.

“Yeah,” a woman replied from the perimeter.

“That’s what they said in Selma,” Morris responded. “That’s what they said in Montgomery. That’s what they said in Mississippi in 1965, and whether they liked it or not, they had to come into the 20th century. And you will, too.”

This article is reprinted courtesy of the Rocky Mountain Bullhorn.

References and Further Reading


Fightin’ Whites Intramural Basketball Team: www.fightingwhites.org.
American Indian Mascots: Hype, Insult, or Ignorance

Denver Post – Sunday, May 21, 2002

A wake-up call for Eaton

Eaton High School’s “Fightin’ Reds” mascot is insensitive, inappropriate and stale.

Move with the times, Eaton. Don’t stay stuck in backward thinking, especially when Native Americans and others have clearly pointed out to you that your mascot is hurtful, racist and, quite frankly, stupid. In the 21st century, there is no defense for continuing such blatant cultural insensitivity.

The right thing to do would be to admit that the dominant culture has wronged people of color in this country for decades. As a whole, though, we are all evolving into one blended, stronger, smarter nation that has the intelligence to let go of old images, names and stereotypes that do nothing positive for any of us, but continue to insult many and shame the rest.

Several American Indian and Chicano groups protested the Eaton High School mascot, a caricature of an angry Indian brave, on Sunday, the day the school celebrated graduation.

Native American activist Russell Means summed up the timing of the protest best when he said, “They’re upset, saying we ruined their graduation. With this (mascot), they ruin every single day of our lives.”

We wish these activists well in their quest to end discrimination and shed light on inappropriate symbolism. Similar efforts succeeded at Adams State College in Alamosa in 1996. Under pressure from students and activists, the college switched from calling its team the Indians to the Grizzlies.

A handful of other Colorado schools also have dropped offensive names and mascots.

Sunday’s events were peaceful in the quiet little town of Eaton, just north of Greeley, where time seems to move slowly among little farm and Victorian-era homes adorned with gingerbread detailing and beadboard porches. Less than a decade ago, black lawn jockeys — done away with by the 1970s in most cities — could still be seen, looking eager in an occasional Eaton front-yard flower bed.

We’re not saying the town is racist. But it does appear that the town is behind the times when it comes to sensitivity and tolerance.

There is nothing wrong with being small, quiet and comfortable. There is nothing wrong with building a town and keeping it the way the community wants it.

But there is something very remiss when cultural insensitivity is allowed to flourish and school-age children are taught that nothing is wrong with outdated thinking and the perpetuation of stereotypes.

Come on, Eaton, change the mascot and change the name. Let it go. It doesn’t do anything for your image.

The Denver Post’s opinion is expressed in this column alone.

The members of the Post editorial board are William Dean Singleton, chairman and publisher; Glenn Guzzo, editor; Sue O’Brien, editorial page editor; Bob Ewegen, deputy editorial page editor; Peter G. Chronis, Angela Cortez, Al Knight and Penelope Purdy, editorial writers; Mike Keefe, cartoonist; Barbara Ellis and Susan Cloffelker, news editors; associate member, Barrie Hartman.
Odd ways to show respect
By Reggie Rivers
Denver Post Columnist

Thursday, April 18, 2002

EDITOR’S NOTE: Except for the Eaton Fightin’ Reds and Arapahoe Warriors, all the mascot names in this column are fictitious.

If Colorado had a high school team named the Niwot Niggers, with a big-lipped spear-chucker as a mascot, we all know that African-American groups would demand that the school change the name. If the school refused, it would be sued for ethnic intimidation.

The question is this: Would that be political correctness run amok or would everyone understand why blacks were offended? What about a team called the Kiowa Kamikazes, with a yellow, slant-eyed mascot who couldn’t pronounce the letter “L”? Or what if the Meeker Mackerel-Snappers had a Catholic priest as a mascot, spraying holy water and offering communion to the home team while brandishing a stake and matches at the opposition? Would we tolerate names such as the Wheat Ridge Wetbacks, Rangeview Rednecks, Superior Spicks, Kremmling Kikes or Highlands Ranch Holy-Rollers?

The answer seems obvious when we consider mascots that denigrate the races, cultures or religions of other groups. But when Native Americans complain about racist and offensive names such as Redskins, Savages, Renegades and Squaws, we dismiss their arguments as political correctness taken to the absurd.

In Eaton, just north of Greeley, the Eaton Fightin’ Reds (a reference to the skin color of Native Americans) are embroiled in controversy over their Indian mascot - a caricature of an Indian with a misshapen nose and wearing a loincloth and eagle feather. School officials argue that they won’t change the name because their intent is to honor Native Americans.

That’s a nice sentiment, but it doesn’t ring true.

Suppose you honor your wife by putting her picture on your desk at the office. One day she stops by, sees the photo and is mortified. It’s a picture of her in a bathing suit. She doesn’t think it’s flattering or appropriate, and she demands that you take it down.

How long can you ignore her request and still defend the position that you’re honoring her?

In response to mascot protesters, Eaton School District Superintendent John Nuspl said, "It's their problem. It's not our problem."

No, John, it’s a problem that we all share. More than 3,000 schools, colleges and professional teams have Indian mascot names, and many of them use the argument that they’re honoring Native American culture.

But is it really an honor? Would the U.S. Marines feel honored if the mascot for the South Creek Savages was a kid dressed up in American military battle gear? I imagine veterans of every stripe would complain about the disrespect. Yes, the Marines are a warrior tribe, but it’s not appropriate to use them as mascots with aggressive or unflattering names.

The simple solution can be found in studying the approach taken by Arapahoe High School in Littleton. The mascot is the Warriors, but when school officials first heard that Native American groups were upset, they didn’t hide from the issue or slam their doors. They went out and built a friendship with the Arapaho tribe at the Wind River Indian Reservation near Riverton, Wyo.

The school then redesigned its mascot symbol to accurately reflect the heritage of the tribe, and the logo was removed from the gym floor where the tribe felt insulted that people walked on it. (If that seems silly to you, imagine the reaction if a U.S. flag were painted on the floor.) The school discouraged students from wearing war paint to games and generally built a strong relationship with the Wyoming tribe.

Arapahoe High School now can state, with a straight face, that its mascot honors Native Americans. It’s too bad more schools can’t say the same.

Former Denver Broncos player Reggie Rivers (reggi rivers@clearchannel.com) writes Thursdays on the op-ed page and is a host on KHOW Radio (630 AM, weekdays from 3 to 7 p.m.).
Lesson 4
The Native Voice

What will students be learning?

STANDARDS
Students read and understand a variety of materials. (RW1)
Students write and speak for a variety of purposes. (RW2)
Students apply thinking skills to their reading, writing, speaking, listening, and viewing. (RW4)
Literature to Understand Human Experience – Students read and recognizes literature as a record of human experience. (RW6)

BENCHMARKS
Students will use comprehension strategies. (RW1.1)
Students will write and speak to peers, teachers, and the community. (RW2.3)
Students will identify the purpose, perspective, and historical and cultural influences of a speaker, author, or director. (RW4.4)
Students will read classic and contemporary literature of the United States about the experiences and traditions of diverse ethnic groups. (RW6.5)

OBJECTIVES
Students will be introduced to various Native American perspectives through selected readings thus raising awareness of the issues brought forward by the authors of the readings.
Students will examine the key elements that constitute a history of an event or person(s).
Students will write an essay describing one perspective that they found critical in the events leading up to the resolution.
Students will write an essay on their findings.

SPECIFICS
The Native perspective! What are Native people saying about the mainstream media’s practice of using American Indian imagery as a form of entertainment? Does this mainstream “American” custom really affect “Native Pride” and self-identity? Throughout history, the American Indian perspective has rarely been looked at much less respected. This lesson explores the Native point of view: how it feels to be someone else’s mascot by giving the student an opportunity to examine authentic Native perspectives.

What will be done to help students learn this?

INSTRUCTIONAL STRATEGIES
Reading comprehension
Cooperative learning
Independent reading
Independent writing
Word study

PRELIMINARY LESSON PREPARATION
Teachers are encouraged to read Dr. Cornel Pewewardy’s (Comanche-Kiowa), Challenging Contradictions essay from the Team Spirits: The Native American Mascots Controversy book in order to

PRETEACHING

· What constitutes a history? Worksheet: Have students take a bag home and place about eight to ten personal artifacts in the bag and bring to school the next day for the activity. Students must give their bag to the teacher prior to class so as to retain the identity of the owner of the bag. The teacher will place the bags in a central location. Each student must receive the same type of bag in order to eliminate any distinguishing marks on the bag that might give away the identity of the owner of the bag.

· Main Idea Worksheet: Prior to assigning the third activity, read the introduction of The American Indian And The Media by Mark Anthony Rolo to gain a better understanding of this activity!

· Independent Reading Worksheet: Have the students read the short three-page foreword by Vine Deloria Jr. in Team Spirits-The Native American Mascots Controversy prior to beginning the forth activity.

ACTIVITIES

To the Teacher:

· Distributing bags randomly to class members along with the artifact inventory worksheet. Begin by asking the question, “What constitutes a history?” and have students engage in a discussion as to the common elements that emerge when historical events are being made. Have students share their impressions and interpretations of the articles they found in their bags and have them complete the What constitutes a history? worksheets.

· Introduce students to the vocabulary list associated with this lesson by distributing a copy of the Vocabulary Words list. Than pass out the Vocabulary Usage worksheet and allow 30 minutes to complete it. Note: students are encouraged to use the lesson definitions or dictionary for this activity.

· Have the students read the six short essays identifying the common theme from The American Indian And The Media and complete the Main Idea worksheet.

· Have students select and read one chapter from Team Spirits written by authors Eckert or LeBeau and complete the Independent Reading worksheet.

· Fifth activity - have the student listen to the third segment of the CD American Indian Mascots and Nicknames in Sports: “A Radio Documentary” and complete the Extrapolation worksheet.

To the Student:

· Engage in a class discussion about “What constitutes a history?” and the common elements that emerge when historical events are being made. Select another classmates bag and complete the artifact inventory worksheet. Share your impressions and interpretations of the articles you found in their bag and complete the What constitutes a history? worksheet.

· The Vocabulary Usage worksheet will help to familiarize you with the words you will encounter while studying this lesson. You may use the lesson definitions or dictionary for this activity.

· For the Main Idea worksheet, read the seven short essays written by American Indians referencing the Mascot issue and complete the worksheet.

· Read one of the two chapters from the book Team Spirits and complete the Vocabulary Usage worksheet.
Finally, listen to the 9-minute radio documentary and complete the Extrapolation worksheet:


**VOCABULARY**

<table>
<thead>
<tr>
<th>anthropology</th>
<th>Indian identity</th>
<th>reservation</th>
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</thead>
<tbody>
<tr>
<td>assimilate</td>
<td>inherent</td>
<td>sacred</td>
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<tr>
<td>ceremonial</td>
<td>leadership</td>
<td>sacrifice</td>
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<tr>
<td>creation</td>
<td>misunderstanding</td>
<td>self-determination</td>
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<tr>
<td>cultivated</td>
<td>myth</td>
<td>self-governance</td>
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<tr>
<td>enrollment</td>
<td>nurtured</td>
<td>self-sufficiency</td>
</tr>
<tr>
<td>federally recognized tribe</td>
<td>perspective</td>
<td>sentiment</td>
</tr>
<tr>
<td>image</td>
<td>relationship</td>
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</table>

**RESOURCE MATERIALS**

Website address


Books


*Team Spirits-The Native American Mascots Controversy* by King and Springwood

CD & Website


Worksheets

Student Vocabulary Usage worksheet
Student Main Idea worksheet
Student *What constitutes a history?* worksheet
Student Independent Reading worksheet
Student Extrapolation worksheet

Other documents

Teacher’s Key to: Vocabulary Usage worksheet
Teacher and Student Vocabulary List
Teacher’s Preteaching to: *What constitutes a history?* worksheet
Teacher’s Key to: Main Idea worksheet
Teacher’s Key to: Independent Reading worksheet
Teacher’s Key to: Extrapolation worksheet

Other materials

Brown paper or plastic bags
# ASSESSMENT

<table>
<thead>
<tr>
<th>Rubric points</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Four out of the five possible worksheets have been completely filled out by the student with accurate, opinionated, and reasonable responses that are related to the Teacher’s Copy of this lesson.</td>
</tr>
<tr>
<td>3</td>
<td>Three out of the five possible worksheets are completely filled out by the student with accurate, opinionated, and reasonable responses.</td>
</tr>
<tr>
<td>2</td>
<td>Two out of the five possible worksheets are completely filled out by the student with accurate, opinionated, and reasonable responses.</td>
</tr>
<tr>
<td>1</td>
<td>One or none of the worksheets have been completely filled out by the student, or the student has only partially filled out worksheets.</td>
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</tbody>
</table>
Lesson 4
Student Vocabulary Usage Worksheet

Use the Vocabulary Words list to write a few paragraphs on the topic using as many of the words as you can. Remember, you will be graded on complete sentences, spelling, number of words used, mechanics, and grammar. You are allowed to use the lesson definitions or dictionary.
Lesson 4
Teacher’s Key to: Vocabulary Usage Worksheet

Evaluate each student’s paragraph(s) based upon the following rubric.

**Rubric:**
The scale is (low) 1 2 3 4 (high). Every error will result in the loss of points.

1. Each sentence is a complete sentence.
2. All words spelled correctly.
   Example:
   1. People who do not brush their teeth have bad breath. (subject-verb)
   2. Everybody who eats garlic should brush his or her teeth regularly. (pronoun-antecedent agreement)
5. Three specific points (key terms) and specific support sentences.
anthropologists: The study of man, esp. of the variety, physical and cultural characteristics, distribution, customs, social relationships, etc. of mankind: often restricted to the study of the institutions, myths, etc. of non-literate peoples.

assimilate: To change – to absorb and incorporate into one’s thinking; to absorb (groups of different cultures) into the main cultural body; to make like or alike cause to resemble; to be absorbed and incorporated.

ceremonial: An established system of rites of formal actions connected with an occasion, as in religion; ritual – a rite or ceremony.

creation: A creating or being created; anything created; esp., something original created by the imagination; invention, design, etc; the universe and everything in it; all the world.

cultivated: Grown by cultivation; opposed to wild; trained and developed; refined cultured; acquire and develop.

enrollment: An enrolling or being enrolled; a list of those enrolled; Tribal governments formally list their members, who must meet specific criteria for enrollment.

federally recognized tribe: Any of the 554 federally recognized tribes in the United States, according to the federal Bureau of Indian Affairs. The U.S. Congress considers the federally recognized tribes self-governing or sovereign nations. Thus, the federal government deals with tribes as political entities, not as persons of a particular race. The political status of tribes is written in the Constitutions; The Congress shall have power to regulate commerce with foreign nations and with the Indian tribes. Federal recognition acknowledges the government-to-government status a tribe has with the United States, and also provides for certain federal services.

image: An imitation or representation of a person or thing, drawn, painted, photographed, etc.; a sculptured figure used as an idol; the visual impression of something produced by reflection from a mirror, refraction through a lens, etc. a person or thing very much like another; copy; counterpart; likeness.

Indian identity: There are millions of people with Indian ancestry, but that does not make them American Indians in the eyes of tribes or the federal government. The federal government considers someone American Indian if he or she belongs to a federally recognized tribe. Individual tribes have the exclusive right to determine their own membership.

inherent: Existing in someone or something as a natural and inseparable quality, characteristic, or right; innate; basic; inborn.

leadership: The position or guidance of a leader, the ability to lead, the leaders of a group.

mainstream: A major or prevailing trend or line of thought, actions, etc.; the part of something considered to be the most active, productive, lively, busy, etc. [the mainstream of life] the middle of a stream, where the current is strongest.

misunderstanding: A failure to understand; mistake of meaning or intention; a quarrel or disagreement.

myth: A tradition story of unknown authorship, ostensibly with a historical basis, but serving of man, or the customs, institutions, religious rites, etc. of people; myths usually involve the exploits of gods and heroes; LEGEND; any imaginary person or thing spoken of as through existing.

nurtured: Anything that nourishes; food; nutriment; the act or process of raising or promoting the development of; training, rearing, upbringing, fostering, etc.
Lesson 4
Teacher and Student Vocabulary List

perspective: A specific point of view in understanding or judging things or events, esp. one that shows them in their true relations to one another; the ability to see things in a true relationship.

relationship: The quality or state of being related; connection; connection by blood or marriage; kinship; a particular instance of being related.

reservation: Indian reservations are areas of land reserved by the federal government as permanent tribal homelands. The United States established its reservation policy for American Indians in 1787; today there are 314 reservations, among the last, large tracts of private lands.

sacred: Of or connected with religion or religious rites; regarded with the same respect and reverence accorded holy things; venerated; hallowed; set apart for, and dedicated to, some person, place, purpose, sentiment, etc.

sacrifice: The act of giving up, destroying, permitting injury to, or forgoing something valued for the sake of something having a more pressing claim.

self-determination: Determination or decision according to one’s own mind or will, without outside influence; the right of a people to decide upon its own political status or form of government, without outside influence.

self-governance: Government of a group by the action of its own members, as in electing representatives to make its laws.

self-sufficiency: Having the necessary resources to get along without help; independently.

sentiment: A complex combination of feelings and opinions as a basis for action or judgment; general emotionalized attitude; a thought, opinion, judgment, or attitude, usually the result of careful consideration, but often colored with emotion.
Lesson 4
Teacher’s Preteaching to:
What constitutes a history? Worksheet

Collect the student artifact bags (handed out the previous night for homework.) Distribute the bags randomly throughout the class and have the students write an inventory list of the enclosed items. Make sure the students do not receive their own bag. It is also important to make sure that the students do not know whose bag they have.

Lead a class discussion about what constitutes a history and ask the following questions:
1. What is history?
2. How is it created?
3. Who decides what history is?

Define the following terms:

classification: An account of what has or might have happened, especially in the form of a narrative, play, story, or tale; what has happened in the life or development of a people, country, institution, etc.; a systematic account of this, usually in chronological order with an analysis and explanation; all recorded events of the past; something important enough to be recorded.
indigenous: Innate; inherent; inborn; existing, growing or produced naturally in a region or country; belonging (to) as a native. Indigenous inhabitants of North America also called Native American or American Indian. While the term,” Indian,” is the result of a mistake made by nonnatives who, upon arriving in America, believed they were in India and, consequently, referred to the Indigenous people as Indians.
perspective: A specific point of view in understanding or judging things or events, esp. one that shows them in their true relations to one another; the ability to see things in a true relationship.

CONCLUSION:
After the presentations of the students’ histories, discuss the following questions with the class.
1. How did you arrive at your conclusion?
2. How did you interpret the facts?
3. Did your values influence or affect your interpretations?
4. How did you insure objectivity?
5. Analyze how many of the “histories” were based on fact and how many were based on interpretation.
6. How did you decide which information to include and what to exclude?
7. Identify any biases.

Allow 30 to 45 minutes for the students to complete the worksheet; then, collect the students’ worksheets and return each bag of items/artifacts to the student who brought them.
Lesson 4
Student *What constitutes a history?* Worksheet

**Part 1: Artifact Inventory List**
List the artifacts you have found in the bag and determine their purposes:

<table>
<thead>
<tr>
<th>Items</th>
<th>Purpose</th>
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<td>1.</td>
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**Part 2: Historical Narrative Paragraph**
Use the items in the bag to write a historical narrative. Write this person’s history. Do not simply summarize the information, but develop a “history” of this person, and use the evidence determined by the artifacts to logically support your historical conclusion, e.g.; the passport indicates this person traveled frequently.
Lesson 4
Student Main Idea Worksheet

Read the six short essays written by the various tribal authors from The American Indian and The Media, then complete this worksheet.

Part 1:
Identify the author’s main premise and provide a few examples in support of your viewpoint.

<table>
<thead>
<tr>
<th>Main Idea</th>
<th>Supporting Examples</th>
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<tbody>
<tr>
<td>1. The Story Starts in Indian Country (pp. 14–17)</td>
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<td>2. The More Things Really Don’t Change (pp. 20–22)</td>
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<td>3. Chief Wahoo's Free Ride (pp. 26–29)</td>
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<td>4. A Tribe with a View (pp. 32–35)</td>
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<td>5. Indian Generation Next (pp. 38–41)</td>
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<td>6. To the Non-Indian Reporter (pp. 44–47)</td>
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Part 2:
Identify the predominate, common theme (main idea) from and write a paragraph in support of this theme.

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Lesson 4
Teacher’s Key to: Main Idea Worksheet

Part 1:

Main Idea

1. The Story Starts in Indian Country
   The issue of sovereignty distinguishes the Native American experience from any other culture because of the government-to-government relationship.

2. The More Things Really Don’t Change
   The mainstream news portrays American Indians primarily as outdated stereotypes - romanticize and exotic.

3. Chief Wahoo’s Free Ride
   There is a current war against the American Indian over the right to self-identification and self-determination.

4. A Tribe with a View
   Americans do not understand how tribes fit into the government.

5. Indian Generation Next
   What it means to be an American Indian must be self defined and will vary among American Indian people.

6. To the Non-Indian Reporter
   Mainstream reporters need to approach American Indians and Native issues with respect.

Supporting Examples

1. Tribal laws are different than state and federal laws.
   Many American Indian issues are legislated and controlled by the U.S. government in Washington DC.

2. Warpath Indians; Powwow Pictures.
   Poor alcoholics who are now rich

3. Indians have worked for 50 years to banish offensive mascots. The American media is full of distortions about American Indians. The University of Illinois perpetuated several dehumanizing stereotypes

4. A national monument was erected at the site of Four Corners (the only point in the U.S. where four state connect – Arizona, Colorado, New Mexico, and Utah), and the Navajo and Ute Mountain tribal governments were not consulted. This monument is on both of the tribe’s reservations. The news media speaks for American Indian tribes without background knowledge.

5. The importance of dancing at powwows
   Being Native American covers a broad spectrum – from reservation life to city life. American Indian people are very diverse.

6. Ask for permission.
   Build trust through personal relationships and an investment of time.

Part 2:
Common Themes:
- The American mainstream media has historically ignored American Indian communities.
- The media reports biased news on people of color, including American Indians. Most news editors are white males.
- Inaccurately reported news creates – ignorance and stereotypes.
- There are many current myths surrounding American Indians such as the global wealth from casinos.
Lesson 4

Student Independent Reading Worksheet

Read one of the two following chapters from *Team Spirits: The Native American Mascots Controversy*:
1. “Wennebojo Meets the Mascot” (pp. 64–79) by Richard Clark Eckert (Bad River Band of Lake Superior Ojibwe)
2. “The Fighting Braves of Michigamua” (pp. 109–126) by Patrick Russell LeBeau (Cheyenne River Sioux)

Write a short analysis of the chapter that include answers to the following questions:
1. What tribes are mentioned?
2. What university, educational system, or professional team(s) are at the center of the issue?
3. What is the main issue?
4. What is your personal point of view?
5. What ideas or concepts stood out the most?

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Lesson 4
Teacher’s Key to: Independent Reading Worksheet

Wennebojo Meets the Mascot

• What tribes are mentioned? **Chippewa of Michigan.**

• What university, educational system, or professional team(s) are at the center of the issue? **Central Michigan University and Carnegie Mellon University.**

• What is the main issue? The **use of an American Indian mascot called Wennebojo by the University of Central Michigan University.**

• What is your personal point of view? **Any critical opinion about the mascot issue.**

• What ideas or concepts stood out the most? **Any critical opinion about the mascot issue.**

The Fighting Braves of Michigamua

• What tribes are mentioned? **NO real tribe is mention, however, the fictional tribe of “Michigamua” is.**

• What university, educational system, or professional team(s) are at the center of the issue? **University of Michigan.**

• What is the main issue? The **use of the American Indian mascot “Michigamua” at the University of Michigan. The social and moral implications of using this mascot, etc.**

• What is your personal point of view? **Any critical opinion about the mascot issue.**

• What ideas or concepts stood out the most? **Any critical opinion about the mascot issue.**
Lesson 4
Student Extrapolation Worksheet

Listen to the *American Indian Mascots and Nicknames in Sports: A Radio Documentary: Does the elimination of a university mascot consequently decrease alumni donations?* by Jay Rosenstein. This 9-minute show is found on the CD, third segment, starting at 21:40 to 30:00 or on the World Wide Web at www.inwhosehonor.com. Then answer the following questions.

1. What are American Indian parents protesting?

2. What does the American Indian actor/activist, Floyd Red Crow Westerman say about American Indians during the 1950s?

3. At what two major universities did the American Indian Movement help to eliminate mascots?

4. What is the name of the university where Charlene Teters began the anti-American Indian Mascot movement?

5. In the CD, what did Charlene Teters say American Indians were reclaiming?

6. Nationwide, how many high schools have American Indian mascots or nicknames?

7. What unanimous decision did the Los Angeles School Board make?

8. What does John Orendorff, director of the L.A. Indian Education Commission say with regard to the importance of fighting American stereotypes?
Lesson 4
Teacher’s Key to: Extrapolation Worksheet

1. What are American Indian parents protesting? **The use of American Indians as mascots and nicknames!**

2. What does the American Indian actor/activist, Floyd Red Crow Westerman, say about American Indians during the 1950s? **“American Indians had no political power, no voice. The were transparent people who were invisible.”**

3. At what two major universities did the American Indian Movement (AIM) help to eliminate mascots? **Dartmouth and Stanford Universities**

4. What is the name of the university where Charlene Teters began the Anti-American Indian Mascot Movement? **The University of Illinois**

5. In the CD, what did Charlene Teters say American Indian’s were reclaiming? **“Reclaiming themselves, history, culture and images from the dominant culture.”**

6. Nationwide, how many high schools have American Indian mascots or nicknames? **Over 2,000**

7. What unanimous decision did the Los Angeles school board make? **To eliminate the use of all American Indian nicknames and mascots in their district.**

8. What does John Orendorff, Director of the LA Indian Education Commission, say with regard to the importance of fighting American stereotypes? **“When our culture is mocked, embarrassed. When kids are getting horrible stereotypical information about American Indians in the public schools – it is an important issue, it should be solved very easily.”**
Lesson 5
Reconciliation or Forced Resolution

What will students be learning?

STANDARDS
Students read and understand a variety of materials. (RW1)
Students write and speak for a variety of purposes. (RW2)
Students understand how citizens exercise the roles, rights, and responsibilities of participation in civic life* at all levels – local, state, and national.
Students read and understand a variety of materials. (C4)
Students know the structure and function of local, state, and national government and how citizen involvement shapes public policy. (C2)

BENCHMARKS
Students will use comprehension strategies. (RW1.1)
Students will write and speak to peers, teachers, and the community. (RW2.3)
Students know how citizens can participate in civic life. (C4.4)
Students know how public policy* is developed at the local, state, and national levels. (C2.4)

OBJECTIVES
Students will learn the events that precipitated the changing of names and logos by major sports teams in order to demonstrate respect and sensitivity to American Indians by reading specific literacy selections that detail these events.
Students will learn what precedes a proclamation and what evokes the process of establishing a proclamation through researching a local example.
Students will be able to use the synthesizing process to summarize information they read or hear.
Students will write a persuasive essay.

SPECIFICS
There have been many attempts to bring reconciliation or resolution to the mascot issue. While some have been settled to the satisfaction of both parties, such as the proclamation made between the Arapaho Tribe and Colorado’s Arapahoe High School in 1993 to the Los Angeles Unified School District’s banning of the use of American Indian mascots and naming, others have been forced through human rights movements such as lawsuits brought by individual American Indians, the boycotting of Indian mascots and nicknames in print by major newspapers, and the public denouncement of the practice by the United States Commission on Civil Rights in 2001. This lesson highlights several examples of such amenable and adversarial resolutions to the mascot issue.

What will be done to help students learn this?

INSTRUCTIONAL STRATEGIES
Analyzing
Word Study
Independent reading
Inferencing
Discussions
Cause and effect
PRELIMINARY LESSON PREPARATION
The teacher will read the chapters, “Fighting Name-Calling” and “Last of the Mochicans, Braves, and Warriors” by Machamer in *Team Spirits-The Native American Mascots Controversy* in order to gain a better understanding of the organized tactical thinking that leads to resolutions.

ACTIVITIES

To the Teacher:
- Assign and have the student’s complete the Vocabulary Usage worksheet. Students are allowed to use the vocabulary definitions or a dictionary.
- Have the students read, “Fighting Name-Calling – Challenging ‘Redskins’ in Court” (chapter 8, pp. 189–207) in *Team Spirits*, and review the Arapahoe High School Proclamation, and complete the Analysis worksheets Part I and Part II.
- Have students read, chapter 9 entitled, “Last of the Mochicans, Braves, and Warriors” (pp. 208–220) in *Team Spirits* and complete the Extrapolation worksheet.
- Have the students read the one-page, *U.S. Commission on Civil Rights Statement* and complete the worksheet.

To the Student:
1. Complete the vocabulary usage worksheet; you are allowed to use the vocabulary definitions or a dictionary.
2. Read chapter entitled, “Fighting Name-Calling – Challenging ‘Redskins’ in Court” (pp. 189–207) from *Team Spirits* and complete the Analyst worksheets parts I and II.
3. Read chapter 9 entitled, “Last of the Mochicans, Braves, and Warriors” (pp. 208–220) from *Team Spirits* and complete the Extrapolation worksheet.
4. Review the one-page document *U.S. Commission on Civil Rights Statement* and complete Ethical Reasoning worksheet.

VOCABULARY
- consciousness
- negotiate
- credible
- proclamation
- distinctive
- portrayal
- effect
- reconciliation
- friendship
- solution
- goodwill
- trust
- issue
- values
- loyalty

RESOURCE MATERIALS
Book
- *Team Spirits-The Native American Mascots Controversy*, by King and Springwood.
Other written documents
- *U.S. Commission on Civil Rights Statement*
Worksheets
- Student Vocabulary Usage worksheet
- Student Analyst worksheet
- Student Extrapolation worksheet
- Student Ethical Reasoning worksheet
Other documents
- Teacher’s Key to: Vocabulary Usage worksheet
Teacher and Student Vocabulary List
Teacher’s Key to: Analyst worksheet
Teacher’s Key to: Extrapolation worksheet
Teacher’s Key to: Ethical Reasoning worksheet

ASSESSMENT

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<tbody>
<tr>
<td>4</td>
<td>Five out of the five possible worksheets have been completely filled out by the student with accurate, opinionated, and reasonable responses that are related to the Teacher’s Copy of this lesson. Student comprehends the events, proclamations, can assess information synthesized from the readings, and successfully writes a persuasive essay.</td>
</tr>
<tr>
<td>3</td>
<td>Four out of the five possible worksheets are completely filled out by the student with accurate, opinionated, and reasonable responses. Student has a general understanding of events and proclamations, can assesses information synthesized from the readings, and has written a persuasive essay.</td>
</tr>
<tr>
<td>2</td>
<td>Three out of the five possible worksheets are completely filled out by the student with accurate, opinionated, and reasonable responses. Student has a basic understanding about proclamations, can identify information synthesized from the readings, and has a written essay.</td>
</tr>
<tr>
<td>1</td>
<td>Two of the worksheets have been completely filled out by the student, or the student has only partially filled out worksheets.</td>
</tr>
</tbody>
</table>
Lesson 5
Student Vocabulary Usage Worksheet

Use the Vocabulary Words List to complete the sentences by filling in the blanks.

1. When you go to purchase a new car you will possibly spend hours with the car salesperson attempting to _____________________ the best feasible price.

2. When you rely on someone, you _______________ them to do what they’ve promised.

3. A person who reads is someone who typically has a higher ________________ of many subject areas.

4. When the mayor recognizes someone for a job-well-done and awards them with a key to the city, a _______________ is usually presented to him or her in addition.

5. A very unique artist who stands out from his/her contemporaries is thought to have a ________________ sound.

6. In the movie about the boxer’s life, the actor, Will Smith, did a great ________________ of Muhammad Ali.

7. A special ________________ should be cherished and appreciated.

8. When a guard dog protects a yard it is showing ________________ to its guardian.

9. A good politician will select an ________________ or two and develop a campaign when running for an elected position.

10. When you have a disagreement with a friend the best possible ________________ is to be honest, fair, communicate with them, and be truthful.

11. The United Nations was established to bring ________________ to our world’s many nations.

12. When two people make up after an argument, this would be considered as ________________.

13. When there is a cause there is most likely an ________________.

14. A good trial lawyer will always want ________________ and expert witnesses when establishing a strong defense.

15. Many people express the importance of family and religion when asked about their ________________.
Lesson 5
Teacher’s Key to: Vocabulary Usage Worksheet

1. When you go to purchase a new car you will possibly spend hours with the car salesperson attempting to negotiate the best feasible price.

2. When you rely on someone, you trust him or her to do what they’ve promised.

3. A person who reads is someone who typically has a higher consciousness of many subject areas.

4. When the mayor recognizes someone for a job-well-done and awards them with a key to the city, a proclamation is usually presented to him or her in addition.

5. A very unique artist who stands out from his/her contemporaries is thought to have a distinctive sound.

6. In the movie about the boxer’s life, the actor, Will Smith, did a great portrayal of Muhammad Ali.

7. A special friendship should be cherished and appreciated.

8. When a guard dog protects a yard it is showing loyalty to its guardian.

9. A good politician will select an issue or two and develop a campaign when running for an elected position.

10. When you have a disagreement with a friend the best possible solution is to be honest, fair, communicate with them, and be truthful.

11. The United Nations was established to bring goodwill to our world’s many nations.

12. When two people make up after an argument, this would be considered as reconciliation.

13. When there is a cause there is most likely an effect.

14. A good trial lawyer will always want credible and expert witnesses when establishing a strong defense.

15. Many people express the importance of family and religion when asked about their values.
Lesson 5
Teacher and Student Vocabulary List

consciousness: The state of being conscious; awareness of one’s own feelings, what is happening around one, etc.; the totality of one’s thoughts, feelings, and impressions; conscious mind.
credible: That can be believed; believable; reliable.
distinctive: Making distinct; distinguishing from others; characteristic.
effect: Anything brought about by a cause or agent; result. The power or ability to bring about results, efficacy. Influence or action on something. General meaning.
friendship: The state of being friends; attachment between friends; friendly feeling or attitude; friendliness.
goodwill: A friendly or kindly attitude; benevolence; cheerful consent; willingness; readiness; the value of a business in patronage, reputation, etc., over and beyond its tangible assets.
issue: A result; an outgoing; outflow; passing out; exit; a place or means of going out; outlet, a point, matter, or question to be disputed or decided.
loyalty: Quality, state, or instance of being loyal; faithfulness or faithful adherence to a person, government, cause, duty.
manage: To confer, bargain, or discuss with a view to reaching agreement; to make arrangements for, settle, or conclude (a business transaction, treaty, etc.).
proclamation: A proclaiming or being proclaimed; something that is proclaimed, or announced officially.
portrayal: The act of portraying; a portrait; description; representation.
reconciliation: A reconciling or being reconciled; to make friendly again or win over to a friendly attitude; to settle (a quarrel, etc.) or compose (a difference, etc.); to make (arguments, ideas, texts, etc.; consistent, compatible, etc.; bring into harmony.
solution: The act, method, or process of solving a problem; the answer to a problem; an explanation, clarification, etc.
trust: Firm belief or confidence in the honesty, integrity, reliability, justice, etc. of another person(s) or thing; faith; reliance; the person(s) or things trusted; confident expectation, anticipation, or hope; keeping; care; custody; something entrusted to one; charge, duty, etc.
values: That which is desirable or worthy of esteem for its own sake; thing or quality having intrinsic worth; the social principles, goals, or standards held or accepted by an individual, class, society, etc.
Lesson 5
Student Analyst Worksheet

Part I: Forced Resolution

Read the chapter entitled Fighting “Name-Calling: Challenging ‘Redskins’ in Court” (pp. 189–207) from the book Team Spirits-The Native American Mascots Controversy. After reading this chapter answer the following questions.

1. What is the origin of the term Redskins?

2. Why is the term Redskins offensive?

3. What year did the term Redskins first appear as a name of a professional football team? _________
   What was the team’s name? ________________________________.

4. What is the name of the NFL team that continues to use “Redskins” as their mascot?

5. What argument do the Washington Redskins team owners and the National Football League’s (NFL) use to continue using this name?

6. What is the Lanham Act (15 U.S.C., Section 1052 [2])?

7. What date was the lawsuit filed? ____________________________

8. According to patent and trademark lawyer, Stephen R. Baird, the legal foundation of this case is?

9. What is the case about? _________________________________

10. What took place on April 2, 1999?
Lesson 5
Student Analyst Worksheet

Part II: Reconciliation

Note:

- Read the proclamation agreed upon between the Arapaho tribe and Arapahoe High School
- Write a short summary highlighting what makes this proclamation a reconciliation rather than a forced resolution
- Compare and contrast the outcomes
Lesson 5
Teacher’s Key Part I to: Analyst Worksheet

1. In your own words – What is the origin of the term Redskins? Answer should have critical opinion about the following: During the 1600’s and 1700’s there were bounties (rewards) for Indian children, women, and men dead or alive. Bounty hunters were allowed to bring in bloody red skins and scalps as evidence of Indian kills. Etc.

2. Why is the term Redskins offensive? Any critical opinion about the term Redskin and why it is offensive.

3. What year did the term Redskins first appear as a name of a professional football team? 1933 What was the team’s name? The Boston Redskins

4. What is the name of the NFL team that continues to use “Redskins” as their mascot? The Washington Redskins

5. What argument does the Washington Redskins team owners and the National Football League’s (NFL) use to continue using this name? The Washington Redskins owners say they are honoring American Indians with this name.

6. What is the Lanham Act (15 U.S.C., Section 1052 [2])? “No trademark…shall be refused registration on the principal register on account of its nature unless it – (a) Consists of or comprises…scandalous matter; or matter which may disparage…persons…or bring them into contempt, or disrepute.”

7. What date was the lawsuit filed? SEPTEMBER 10, 1992

8. According to patent and trademark lawyer, Stephen R. Baird, the legal foundation of this case is? “Federal trademark and related case law clearly prohibits trademark registration of words that are offensive or disparaging. Because the word ‘redskin’ has historically and is still commonly used as a pejorative, derogatory term, the challenged registrations of the Washington ‘Redskins’ should not have been granted and are subject to cancellation.”

9. What is the case about? NAME-CALLING and the lawsuit is an attempt to convince the owners of the Washington Redskins to change their racist name.

10. What took place on April 2, 1999? The three-judge panel unanimously decided to cancel the Washington Redskins federal trademark with a 145-page ruling, which stated, “registrations will be canceled in due course.”
Lesson 5
Teacher’s Key Part II to: Analyst Worksheet

- Read the proclamation agreed upon between the Arapaho tribe and Arapahoe High School
- Write a short summary highlighting what makes this proclamation a reconciliation rather than a forced resolution
- Compare and contrast the outcomes

Teacher discretion is recommended for assessing quality and accuracy of student work.
Lesson 5
Student Extrapolation Worksheet


Part 1:
Read and identify several techniques, strategies, and tactics, used by the community of activists who challenged the Los Angeles Unified School District (LAUSD) mascot tradition.

1. ___________________________________ 3. _____________________________________
2. ___________________________________ 4. _____________________________________

Part 2:
1. What strategies or tactics did the Los Angeles Unified School District utilize to counter the activist?
   ___________________________________________________________________________

2. When faced with sensitive questions, what behavior should activists avoid in order to maintain credibility?
   ___________________________________________________________________________

3. How did the activists use their research and John Orendoff’s video of a football game to prove their point?
   ___________________________________________________________________________
   ___________________________________________________________________________

4. What compromise did the activist refuse to make with the school board? Why?
   ___________________________________________________________________________
   ___________________________________________________________________________

5. What was the decision of the superintendent, Sid Thompson?
   ___________________________________________________________________________
Lesson 5
Teacher’s Key to: Extrapolation Worksheet

Part 1:
Any of these techniques, strategies, and tactics or anything similar are acceptable.
1. Agree and follow one plan
2. Research (do your homework)
3. Lobby the right people
4. Follow through with assignments
5. Request a task force to examine the issue
6. Deal with opponents in a professional manner
7. Avoid angry and emotional arguments
8. Promote tolerance and empathy
9. Gain the support of the local community
10. Recruit the support of other organizations
11. Develop a diverse coalition (age, gender, and political)
12. Keep the momentum going

Part 2:
1. What strategies or tactics did the Los Angeles Unified School District utilize to counter the activist? Stalling, blocking consideration and wearing the protesters down with delays and busy work.

2. When faced with sensitive questions, what behavior should activists avoid in order to maintain credibility? Losing their temper and raising your voice.

3. How did the activists use their research and John Orendoff’s video of a football game to prove their point? They showed it to the school administrators to provide a visual of the offensive behavior.

4. What compromise did the activist refuse to make with the school board? Why? To get rid of the mascot but keep the name; this would condone the use of the offensive images they were trying to eliminate.

5. What was the decision of superintendent, Sid Thompson? He issued a directive against the use of American Indian mascots.
Lesson 5
Student Ethical Reasoning Worksheet

Read the two-page document, Statement of the United States Commission on Civil Rights on the Use of Native American Images and Nicknames as Sports Symbols and answer the following series of moral (if/then) questions using ethical reasoning.

1. IF: "Schools are places where diverse groups of people come together to learn not only the "three Rs," but also how to interact respectfully with people from different cultures." THEN: What are the long-term effects when our institutions of learning choose to teach disrespect and division between people of different cultures?

2. IF: "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." THEN: Do the institutions wielding the greatest power to instill values [schools] have any moral obligation not to consciously infuse racially hostile environments and knowingly intimidate their students? Why?

3. IF: "The stereotyping of any racial, ethnic, religious or other [groups] when promoted by our public educational institutions, [teaches] all students that stereotyping of minority groups is acceptable…" THEN: Is it acceptable for our most influential institutions to teach students how to stereotype by example?

4. IF: If the above practice is, "…a dangerous lesson in a diverse society" THEN: What legacy are our institutions leaving for the future proprietors of a multi-cultural, multi-racial, and global world-where cultural sensitivity will no longer be an option?

5. IF: Schools "…should not use their influence to perpetuate misrepresentations of any culture or people." THEN: Is it okay for schools to make an exception for American Indians? Why or why not?
6. IF: "These false portrayals prevent non-Native Americans from understanding the true historical and cultural experiences of American Indians."
   THEN: Is it okay to knowingly teach a false history or to grossly misrepresent a culture and experience in a place mandated to educate?

7. IF: If the above practice, "…also encourage[s] biases and prejudices that have a negative effect on contemporary Indian people."
   THEN: Is there a moral duty for schools to stop such promotion of prejudice and take responsibility to accurately represent all of the members of their community?

8. IF: "If elimination of stereotypes will make room for education about real Indian people, current Native American issues, and the rich variety of American Indians in our country."
   THEN: Should schools be obligated to teach about real people, current issues, or the existing variety in our country?

Part 2: Forming an Ethical Conclusion
Considering the above moral questions, expand upon the United States Commission on Civil Rights' Statement. "The use of American Indian mascots is not a trivial matter."
Lesson 5
Teacher’s Key to: Ethical Reasoning Worksheet

1. A critical answer which includes ethical reasoning and content of the statement; student has answered with two or three full sentences.

2. A critical answer which includes ethical reasoning and content of the statement; student has answered with two or three full sentences.

3. A critical answer which includes ethical reasoning and content of the statement; student has answered with two or three full sentences.

4. A critical answer which includes ethical reasoning and content of the statement; student has answered with two or three full sentences.

5. A critical answer which includes ethical reasoning and content of the statement; student has answered with two or three full sentences.

6. A critical answer which includes ethical reasoning and content of the statement; student has answered with two or three full sentences.

7. A critical answer which includes ethical reasoning and content of the statement; student has answered with two or three full sentences.

8. A critical answer which includes ethical reasoning and content of the statement; student has answered with two or three full sentences.

Part 2: Forming an Ethical Conclusion

A critical answer which includes ethical reasoning and content of the statement; student has answered with two or three full sentences.
Proclamation

The Arapahoe Nation gives endorsement to the use of the Arapahoe Warrior, hereby depicted, as the Arapahoe High School Logo.

WHEREAS, The Arapahoe Indian Nation once occupied a domain which contained more that 122,000 square miles extending south from the North Platte to the Arkansas River and east from the Rocky Mountains through Colorado to Western Kansas.

WHEREAS, The time has come to recognize the heritage and history of the Arapahoe Indian Nation that is deeply embedded in the history of Colorado.

WHEREAS, Arapahoe High School is acknowledging the survival and plight of the Arapahoe Indian Nation by retaining within their High School the Spirit of the “Arapahoe Warrior”

WHEREAS, Arapahoe High School is honoring the dignity, strength, integrity, determination, and pride of the Arapahoe people and their ancestry here in Colorado.

WHEREAS, The Arapahoe High School has embraced a strong heritage of Indian people and recognizes the Arapahoe Indian Nation with respect and admiration.

WHEREAS, The Arapahoe Elders are endorsing the “Arapahoe Warrior” Logo use by the Arapahoe High School in exchange for the following long term relationship.

WHEREAS, Arapahoe High School will encourage yearly visits from Indian artists of the Arapahoe Nation to perform at Arapahoe High School as Artists in Residence.

WHEREAS, Annually the Arapahoe High School will seek opportunities to purchase authentic Arapahoe Indian artifacts, jewelry, and paintings for display at Arapahoe High School.

WHEREAS, Annually Arapahoe High School students will seek opportunities to perform “Service Learning” (community service) experiences for the Arapahoe Nation.

WHEREAS, Arapahoe High School will annually encourage student exchanges between Arapahoe High School and the Arapahoe Indian Nation to enhance relationships and provide opportunities for scholarship accessibility.

Stipulations:
1. The logo will never be placed on the floor for any reason by the Arapahoe High School.
2. The logo may never be represented in a derogatory fashion and must always be represented with pride and respect to the Arapahoe Indian Nation.
3. The logo may only be used and reprinted for the use of the high school for high school functions.

NOW THEREFORE, This 17th day of September, 1993, endorsements, placed on this page are genuine and put into effect this proclamation:

The original Proclamation was signed by:

ANTHONY SITTING EAGLE - TRIBAL ELDER
HIRAM ATAVINO - TRIBAL ELDER
CLOYD DEWEY - RESPECTED TRIBAL MEMBER SENT BY ARAPAHO TRIBE
MARK SOLDIER WOLF -
DR. CILE CHAVEZ - LITTLETON SCHOOL SUPERINTENDENT
RON BOOTH - ARAPAHOE HIGH SCHOOL PRINCIPAL

CAROLYN McGOWIN - CHIEF FOR ARAPAHO TRIBE AND ARAPAHOE HIGH SCHOOL

98
Lesson 5

The United States Commission on Civil Rights

Issued: April 13, 2001

Statement of the U.S. Commission on Civil Rights on the Use of Native American Images and Nicknames as Sports Symbols

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 school is insensitive and should be avoided. In addition, some Native American and civil rights advocates maintain that these mascots may violate antidiscrimination laws. These references, whether mascots and their performances, logos, or names, are disrespectful and offensive to American Indians and others who are offended by such stereotyping. They are particularly inappropriate and insensitive in light of the long history of forced assimilation that American Indian people have endured in this country.

Since the civil rights movement of the 1960s many overtly derogatory symbols and images offensive to African-Americans have been eliminated. However, many secondary schools, post-secondary institutions, and a number of professional sports teams continue to use Native American nicknames and imagery. Since the 1970s, American Indian leaders and organizations have vigorously voiced their opposition to these mascots and team names because they mock and trivialize Native American religion and culture.

It is particularly disturbing that Native American references are still to be found in educational institutions, whether elementary, secondary, or post-secondary. Schools are places where diverse groups of people come together to learn, not only the “three Rs,” but also 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.

The stereotyping of any racial, ethnic, religious, or other groups when promoted by our public educational institutions, teach all students that stereotyping of minority groups is acceptable, a dangerous lesson in a diverse society. Schools have a responsibility to educate their students; they should not use their influence to perpetuate misrepresentations of any culture or people. Children at the elementary and secondary levels usually have no choice about which school they attend. Further, the assumption that a college student may freely choose another educational institution if she feels uncomfortable around Indian-based imagery is a false one. Many factors, from educational programs to financial aid to proximity to home, limit a college student’s choices. It is particularly onerous if the student must also consider whether or not the institution is maintaining a racially hostile environment for Indian students.

Schools that continue the use of Indian imagery and references claim that their use stimulates interest in Native American culture and honors Native Americans. These institutions have simply failed to listen to the Native groups, religious leaders, and civil rights organizations that oppose these symbols. These Indian-based symbols and team names are not accurate representations of Native Americans. Even those that purport to be positive are romantic stereotypes that give a distorted view of the past. These false portrayals prevent non-Native Americans from understanding the true historical and cultural experiences of American Indians. Sadly, they also encourage biases and prejudices that have a negative effect on contemporary Indian people. These references may encourage interest in mythical “Indians” created by the dominant culture, but they block genuine understanding of contemporary Native people as fellow Americans.

The Commission assumes that when Indian imagery was first adopted for sports mascots, it was not to offend Native Americans. However, the use of the imagery and traditions, no matter how popular, should end when they are offensive. We applaud those who have been leading the fight to educate the public and the institutions that have voluntarily discontinued the use of insulting mascots. Dialogue and education are the roads to understanding. The use of American Indian mascots is not a trivial matter. The Commission has a firm understanding of the problems of poverty, education, housing, and health care that face many Native Americans. The fight to eliminate Indian nicknames and images in sports is only one front of the larger battle to eliminate obstacles that confront American Indians. The elimination of Native American nicknames and images as sports mascots will benefit not only Native Americans, but all Americans. The elimination of stereotypes will make room for education about real Indian people, current Native American issues, and the rich variety of American Indians in our country.
Unit Assessment

Choose one of the statements below and write an essay explaining your point of view.

From Lesson 1: How did Catholic missionaries, colonists, and foreign interests influence American Indian tribal governments and ways of life, including beliefs and customs? What impact did this have on the nature of treaties?

From Lesson 2: Charlene Teters campaigned for human and civil rights through controversial debates and activism in order to gain respect for American Indians. Touching on each of Charlene’s characteristics and strategies, what issue would you champion and how?

From Lesson 3: Clarify the conflicting positions between the protestors and the supporters. Be sure to highlight specific arguments and counter arguments.

From Lesson 4: Demonstrate a critical understanding of the native perspective with regard to self-identification and Native pride based upon the historical practices of excluding American Indians from having a voice.

From Lesson 5: Examples of both agreeable and adversarial solutions were highlighted from many different sources. Considering these sources, compare and contrast the reasoning behind the various outcomes.
Unit Assessment
Teacher’s Key to Scoring Unit Assessment Essay

SCORING RUBRIC
Use the below rubric to assess each student’s overall unit assessment.

· Topic Content and Depth
· Support of Main Idea(s)
· Organization
· Vocabulary/Usage
· Sentence Structure
· Mechanics, Paragraphing, Capitalization, Spelling, Punctuation
· Factual information, cites resources

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<th>Rubric points</th>
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<tr>
<td>4</td>
<td>Student essays include – an overall effect that is deeply developed, insightful, and unique. Has detail and meaning, is logical, focused, structured with clarity. Vocabulary is stimulating, profound, fresh, correct usage; sentence structure varies, polished, and enhanced; few meaningful errors; list factual information and cites resources.</td>
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<tr>
<td>3</td>
<td>Student essays include – an overall effect is adequately developed, solid; is relevant but strong; is clear and sequential; vocabulary is effective, general correct usage; sentence structure is appropriate, some variety with few errors; some of these errors affect meaning; has factual information and cites some resources.</td>
</tr>
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<td>2</td>
<td>Student essays include – is developed superficially and limited; is relevant yet strong; is missing transition and is shifty; vocabulary is acceptable with some usage errors; sentence structure varies little with numerous errors; little factual information, cites a resource.</td>
</tr>
<tr>
<td>1</td>
<td>Student essays include – lacks basics; few or irrelevant support for main points; unfocused and muddled; vocabulary is simple with frequent usage errors; serious errors with sentence structure; frequent errors; lacks factual information and resources.</td>
</tr>
<tr>
<td>0</td>
<td>Student essays include – not appropriate and incoherent; no details; lacks structure; marginal and too short; serious errors; no factual information or resources.</td>
</tr>
</tbody>
</table>
Bibliography

Spindel, Carol, *Dancing at Halftime: Sport and the Controversy over American Indian Mascots*, New York University Press, 2000. The author of this book details the historical and contemporary consequences of creating a stereotypical, fabricated American Indian as the school mascot of a public university. This book examines both the state and University of Illinois’ overzealous attachment to their “Chief Illiniwek,” a pseudo buckskin clad, romanticized depiction of an American Indian. *Dancing at Halftime* chronicles the historical ramifications of European settlement on the indigenous people of the region through forced relocation and eventual elimination. This book is an easy read for secondary students and does a great job of introducing and providing an accurate record of injustice.

King, Richard C. and Springwood, Charles Fruehling, *Team Spirits: The Native American Mascots Controversy*, University of Nebraska Press, 2001. A collection of scholarly essays written by Indians and non-Indians, this book looks at the many contradictions of the mascot controversy, challenging the reader to see all sides of the debate. What are the origins of mascots, what are the many statements they convey, and why is this issue so heated? These are just a few of the questions this book addresses, while effectively weaving a complex and controversial issue into a simple issue. Several examples are given of successful, anti-mascot campaigns. *Team Spirits* paints a very clear picture of the experience of mascots from a native perspective and leaves the reader with an enhanced awareness.

Rolo, Mark Anthony, *The American Indian and The Media*, The National Conference for Community and Justice (NCCJ) - Second Edition, 2000. This very informative question and answer handbook was printed originally in 1998 by the Native American Journal Association in order to assist journalists in writing more accurate news articles about Indian subject matter. The second edition has been expanded to include a list of U.S. federally recognized tribes and national Indian organizations as well as a series of six essays reflecting the struggles of Native people. Guilty of historical and current Native misrepresentation, it is the media responsibility to now strive for ethical mainstream and tribal media coverage. With 100 frequently asked questions about Native America in the final section, this book is an excellent resource and a must for every classroom.

Kappler, Charles J., LL.M., *Indian Affairs Laws & Treaties, Volume II - Governmental Printing Office*, Washington DC, 1904. [Treaty with the Kaskaskia, 1803; Treaty with the Peoria, Etc. 1818; Treaty with the Kaskaskia, Etc. 1832]. These three treaties showcase the fundamental agreements between the United States and Kaskaskia and the Peoria Confederated Tribes. Two of these treaties were negotiated prior to Illinois becoming the twenty-first state in 1818. There were 371 American Indian treaties from 1777 to 1871. All treaties and/or agreements between tribal governments and the U.S. ultimately transferred and bestowed property rights as well as service obligations — promised protection, goods, services, and self-governing rights – to privileges citizens or the government. Students will examine these three early documents and develop awareness of the events and historical relationships that occurred between Midwestern white settlers and American Indians who once exclusively inhabited the region.

Booth, Ronald H., “Arapaho Nation to Arapahoe High School Proclamation,” *Arapahoe High School*, September 17, 1993. Used by permission of the Principal of Arapahoe High School, Littleton Public School. This proclamation is an example of what one Colorado high school did to reconcile their mascot debate. The Arapaho tribal council endorsed this cooperation and the school continues to honor this official decree.
The United States Commission on Civil Rights, *Statement of the U.S. Commission on Civil Rights on the Use of Native American Images and Nicknames as Sports Symbols*, Issued: April 13, 2001. This landmark statement is one of the most powerful and compelling rationales supporting the cause to eliminate the use of American Indians imagery as mascots. Acknowledging that civil rights and antidiscrimination laws may be violated, this article presents both a historical and contemporary face of American Indians and calls for an end to a practice that is clearly offensive. Every student and teacher should read this important document.

**Videocassette (VHS)**
Rosenstein, Jay, “In Whose Honor? American Indian Mascots in Sports,” New Day Films, 1997. This 47-minute, educational video focuses on the use of Native American mascots and nicknames in sports. Videographer & producer, Jay Rosenstein, does an excellent job showcasing the struggles of American Indian activist, Charlene Teters, as she unselfishly challenges the overwhelming supporters of the University of Illinois with regard to their fictitious, stereotypical mascot. Rosenstein’s award-winning documentary skillfully exposes the consequences of minority stereotyping and negative mass-media imagery. He does an outstanding job of presenting two decisive versions of culture clash and free speech.

**Compact Disk (CD) & Website**
Rosenstein, Jay, “American Indian Mascots and Nicknames in Sports: A Radio Documentary” A Jay Rosenstein Production <http://www.inwhosehonor.com> - (May 17, 2003). Used by permission of Jay Rosenstein A three-part series, this 30-minute, radio documentary highlights some of the main issues surrounding the American Indian mascot controversy. In the first segment Producer, Jay Rosenstein, introduces the mascot controversy at the University of Illinois in conjunction with Charlene Teters, the American Indian woman who brought national attention to the mascot debate. In his second piece he focuses on the economic issues surrounding mascots by addressing the question – does the elimination of a university mascot consequently decreases alumni donations? Finally, he presents a discussion on the role of American Indian parents and educators in trying to rid high schools of these nicknames.

**Websites**
Teters, Charlene, “Charlene Teters - Artist, Writer, Advocate” <http://charleneteters.com> - (May 17, 2003). This website highlights Charlene Teters, the Spokane American Indian lecturer, activist, and artist, who has been credited by many for igniting the national American Indian mascot movement. In 1988, while an Arts and Design graduate students, Teters actively campaigned to eliminate the University of Illinois’ American Indian mascot, “Chief Illiniwek.” A current Professor and Dean for Arts and Cultural Studies at the Institute of American Indian Arts (IAIA) in Santa Fe, New Mexico, Charlene is also a founding Board Member of the National Coalition on Racism in Sports and the Media. As a contemporary Indian woman who holds traditional Indian values and continues to self-define herself through many genres, Charlene presents a strong, positive, role model.

Wisconsin Indian Education Association, “Indians Are People Not Mascots,” <www.alphacdc.com/treaty/nomascot.html> - (May 17, 2003). The Wisconsin Indian Education Association’s Indian Mascot and Logo Taskforce sponsors one of the oldest websites dedicated to the mascot discussion. Their central theme is, “Teach Respect – Not Racism - Indians Are People Not Mascots - No Stereotypes In Our Schools.” This website includes several opinions written by Indians and non-Indians advocating for the removal of stereotypical Indian mascots. The poem, *We Are A Living People*, written by an Oneida tribal youth is an exceptional highlight of this site as are the numerous articles and essays written by Barbara Munson and others which convey the American Indian experience of the mascot issues.
The Alma Curriculum and Teacher Training Project

American Indian Sports Team Mascots, (AISTM), <http://www.aistm.org/1indexpage.htm> or <http://members.tripod.com/earnestman/1indexpage.htm> - (May 17, 2003). This exceedingly comprehensive national website serves as a terrific resource for both students and educators with it’s excellent links to archival documents related to the American Indian mascot controversy. Among the many other impressive mascot resources, teachers and students will find a directory of organizations endorsing the retirement of Indian mascots as well a state-by-state mascot update. One of the outstanding highlights found on this website: the articles entitled “Countering the Assault of Indian Mascot in School,” “Why Educators Can’t Ignore Indian Mascots,” and “The Deculturalization of Indigenous Mascots in U.S. Sport Culture” by Dr. Cornel Pewewardy, Assistant Professor at the University of Kansas.

STAR – Students and Teachers Against Racism, “Playing Indian at Halftime: The Controversy over American Indian Mascots, Logos, and Nicknames in School-related Events,” <www.turtletrack.org/STAR/PlayingIndian.htm> - (May 17, 2003). On April 13, 2001, the United States Commission on Civil Rights released a landmark statement on the use of Native American mascots and nicknames as sports symbols: using the image of American Indians in this manner is offensive and disrespectful. This website is devoted to the general collection of writings from American Indian educators and concerned citizens whose strong opinions and heartfelt writings helped to influence the Commission’s statement. Every classroom teacher would benefit from reading the opinions on this important website concerning American Indians and cultural diversity.

Chief Illiniwek Educational Foundation, “Save The Chief,” <www.savethechief.com> or <www.chiefilliniwek.org> - (May 17, 2003). The Save the Chief Foundation claims that the presence of the Chief Illiniwek mascot actually promotes greater education and awareness of American Indian culture, tradition, and history to students, alumni, and friends of the University of Illinois. To them, Chief Illiniwek is not a mascot, comparable to such representations as the San Diego Chicken: rather, it is an honored symbol of the University of Illinois and it’s traditions. One of the few remaining websites endorsing the continued use of stereotypical images of Native Americans as mascots, it serves as a valuable resource for students and teachers by illuminating a less-popular side of the issue. However, there is some question as to the comprehensive use and selective interpretation of history; the “Save the Chief” campaign is careful to use only select “Save the Chief” propaganda.

The Progressive Resource/Action Cooperative, (PRC), Anti- “Chief” Page <http://www.prairienet.org/prc/prcanti.html> - (May 17, 2003). Sponsored by the Illinois Disciples Foundation, the PRC is a multi-issue, multi-tactical activist organization that is committed to peace with social justice; they argue for the immediate and unconditional elimination of Chief Illiniwek. The PRC viewpoint states that the University of Illinois’ mascot, Chief Illiniwek, is a stereotypical Native American symbol, which dehumanizes Native people. This website serves as a rebuttal to the Save the Chief website containing many good articles, letters, poetry, press releases, speeches, resolutions, and questions & answers related to Chief Illiniwek. This is a very good resource for students and teachers studying the mascot dispute.

Kimmel, Maggie, “Mascots Lesson Plan,” Greenhorn on the Frontier, University Pittsburgh Press, 2000, <http://www.pitt.edu/~press/goldentrianglebooks/mascots.html> - (May 17, 2003). Used by permission of the University of Pittsburgh Press Utilizing the World Wide Web students will read various articles pertaining to the American Indian mascot debate and develop a position on this topic. After completing the research students will be asked to present their opinions in a persuasive written essay to be followed by an engaging organized debate. There are four goals to the lesson plan: describe two differing sides of an issue, develop a point-of-view and provide evidence to support it, write a persuasive essay, and engage in oral debate to support one’s own viewpoint.
Magazine Article
Martinez, Vanessa, “Seeing Red – Coloradans struggle to end the use of racial mascots,” *Cultural Survival Quarterly*, Fall 2002, p 62 – 64. Used by permission of *Cultural Survival Quarterly* This article appeared in the fall, 2002 edition of *Cultural Survival Quarterly*, a renowned magazine, which covers, “World Report on the Rights, Voices and Visions of Indigenous Peoples.” Highlighting the vast media attention brought to the small, northern Colorado town of Eaton after several activist organizations and individuals marched in protest of a racist mascot, this well written piece illuminates the views of the many members of the Coloradans Against Ethnic Stereotypes in Colorado Schools (CAESCS) as well as Eaton residents as they encountered each other. Throughout this article, the author utilizes quotes from both mascot supporters and dissenters.

Newspaper Articles
Rivers, Reggie, “Odd ways to show respect,” *Denver Post*, Thursday, April 18, 2002. Used by permission of Reggie Rivers In this article, the columnist uses blatant, offensive, stereotypical ethnic mascot names for several Colorado high schools in order to illustrate how many would consider these names ethnic intimidation as well as cause major protest. The writer gives examples of how two area high schools, the Eaton Fightin’ Reds and the Arapahoe Warriors, handled their mascot dilemma. While Eaton continues to avoid and deny their dispute, Arapahoe proactively embraces the opportunity to build cross-culture relationships and continues to serve as a national model.

Members of the Denver Post Editorial Board, “A wake-up call for Eaton,” *Denver Post*, Sunday, May 26, 2002. This editorial appeared in the Denver Post one-week after three hundred supporters of the Colorado Against Ethnic Stereotyping Coalition marched down Main Street in Eaton, Colorado, a small town approximately 60 miles north of Denver, in protest of the town’s use of an inappropriate Indian mascot. The editorial is a call to action for the citizens of Eaton to understand that their local high school’s mascot perpetuates an ugly stereotype.

Migoya, David, “Mascot foes march into Eaton – Fighting’ reds mascot foes march on graduation day,” *Denver Post*, Monday, May 20, 2002. This is another brief article highlighting the demonstrations by the Colorado Against Ethnic Stereotyping Coalition, which took place in a Northern Colorado farming town. It included quotes by Native American activist Russell Means as well as supporters of the Eaton Fightin’ Reds mascot. Students can use this article to learn more about the unpopular views of the mascot issue.

Good, Owen S., “School’s nickname fuels fury – Mascot is ‘matter of pride,’ some say,” *Rocky Mountain New*, Monday, May 20, 2002. This brief article exhibits the explicit opinions of the mascot argument in the small town of Eaton, Colorado. Quotes in this article are from local community members or supporters of the Colorado Against Ethnic Stereotyping Coalition regarding their distinctive beliefs and values. Additionally, there is a useful list of twenty-six Colorado high schools with Native American mascots.

Cornelius, Coleman, “Group targeting all Colo. Indian mascots,” *Denver Post*, Sunday, March 31, 2002. In 2001, an intramural basketball team from the University of Northern Colorado chose to use the caricature of a middle age white male as their team mascot. They called themselves the Fightin’ Whites, and along with the Colorado Against Ethnic Stereotyping Coalition, they set off a flood of national attention bringing recognition to the Colorado mascot controversy. This article presents the pros and cons of the mascot debate.

Wyoming’s Wind River Reservation by asking the tribe to approve their mascot. Principal Ron Booth worked with tribal elders, educators, and an artist in their creation of an authentic Arapaho Warrior in order to transform the schools negative, stereotypical Indian mascot into a positive respectful depiction. The principal and school deservedly received local and national acclaim for their honorable resolution.

Rouse, Karen, “Arapaho redefines ‘home school’ – Arapahoe High expands bond with Wyoming tribe,” Denver Post, Monday, October 21, 2002. This article highlights fourteen-year-old Arapaho tribal member, Pejuta, ‘Buffalo’ Soldier Wolf, as the first “official” exchange student to attend Arapahoe High School. Pejuta is taking advantage of a special proclamation arrangement to attend one of the highest achieving academic public schools in Colorado. This article tells the story of how and why Pejuta asked her grandparents if she could attend this off-reservation school.
About the Author

Darius Lee Smith, who is Navajo and African-American, grew up in the predominately Black neighborhood of Montbello, yet spent his summer months with his maternal grandmother on the Navajo reservation. For Darius, viewing the world through a multiracial lens was more than a survival skill, it was an inseparable part of his identity-politics as a Black Indian.

Darius obtained a Baccalaureate Degree in Communication from Azusa Pacific University as a student/athlete and earned an Advanced Studies Certificate in American Indian History and Cultures from the University of Denver. He is currently pursuing his Masters in Non-Profit Management/Leadership Training and Development from Regis University.

Professionally, Darius has served the American Indian community since 1992 as the Director of Indian Education - Denver Public Schools, National Director of the Native Peoples’ Initiative - Habitat for Humanity International, Board member for the Denver Indian Center and is the current president of the Colorado Indian Education Association. Darius serves as the director of the Denver Anti-Discrimination Office within the Mayor’s Agency for Human Rights and Community Relations.

During his time as the curriculum development specialist for the Denver Public Schools - Alma Project, and as a graduate student at Regis University, Darius developed the following educational materials:

- *The Diné - The Navajo Nation*, a graduate level course for Regis University
- *Columbus Day - Discovery or Genocide*, an ongoing “Facing History” lesson for the Public Education Business Coalition of Denver
- *Sports Warrior™ - A Physical Education Challenge Program*, for the Native American Sports Council, which was implemented in five New Mexico, tribal/pueblo communities
- *American Indian Mascot: Hype, Insult, or Ignorance*, a high school level unit-of-study for the Denver Public Schools - Alma Project

Recognized for his service to the community, Darius has received various honors and awards including being selected for the American for Indian Opportunity (AIO) Ambassadors Program, a Denver Mayoral Proclamation declaring July 1, 1999 as “Darius Lee Smith Day”, and was selected as a 2002 Colorado Trust & American Marshall Memorial Fellow.

While no longer a competitive runner, running not only provided the means to stay clear of alcohol, drugs and gangs while growing up, it provided opportunities for educational advancement while continuing the Navajo running tradition. Darius also draws inspiration from playing with his own children, and has inspired others to succeed in their own journeys.